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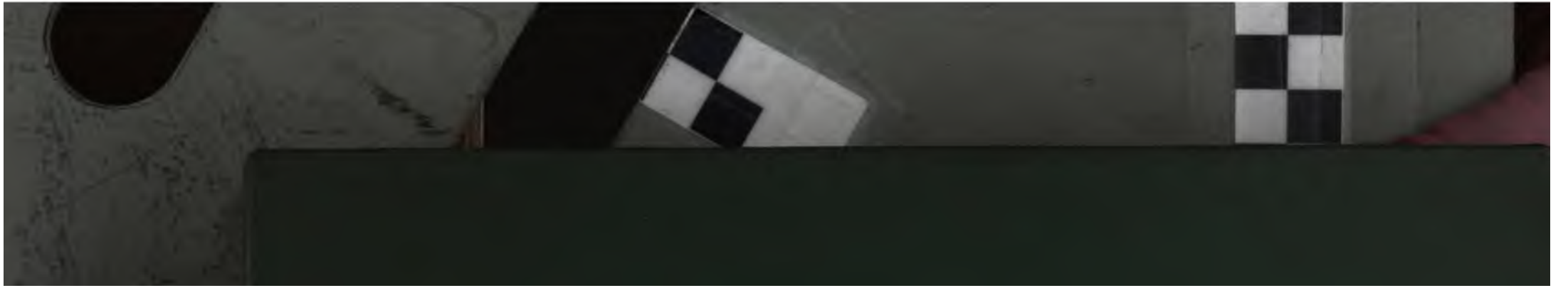

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REV. JOHN TAYLOR JONES, D. D.

BY REV. S. F. SMITH, NEWTON, MASS.

JOHN TAYLOR JONES was born at New Ipswich, N. H., July 16, 1802. Much of his youth was spent at Ashby, Mass. He was early made a subject of divine grace, and connected himself with the Congregational church in his native town, at the age of fifteen years. Impressed with a sense of the duty which he owed to the cause of Christ, he abandoned the business to which he had been devoted, and pursued a course of study preparatory to the ministry. He was graduated at Amherst College in the year 1825, and prosecuted the usual course of theological study, partly at the Andover, and partly at the Newton seminary. It was during his residence at Andover that the ordinance of baptism stood before his mind in a new light. Then it was that he distinctly apprehended the obligation of every Christian to acknowledge his allegiance to his divine Master by a voluntary and personal self-dedication. Notwithstanding the self-denial it involved, he severed himself for conscience' sake from the friends and patrons of his earlier years; — like Judson and others, postponing every consideration to his duty to his ascended Lord. He was baptized in Boston in the year 1828, by the Rev. Dr. Malcom, pastor of the then Federal street church. In the following year, he was appointed a missionary to Burmah. In Feb. 1831, he arrived at Maulmain. He was diligent on shipboard. The time which many spend in gratifying a vacant curiosity, he devoted to unwearied toil. A record which remains of his occupations during the voyage, shows that he pursued his literary employments to nearly as good advantage as if he had been on land and in the most quiet study.

He was not long, after reaching Maulmain, in entering upon the preliminary training for his future work. His first object was to secure a competent teacher of the Burman tongue. Soon after commencing the study of the language, he began a series of expository lectures on the Acts, for the British soldiers at Maulmain. He did not delay his efforts to do good till he was prepared to preach in the dialect of the heathen.

He embraced every opportunity of usefulness as it occurred, and was thus ever engaged about his Master's business. The circumstances of the mission proved an embarrassment and hindrance to Mr. Jones. When he entered upon the missionary work, he contemplated service among the Burmans; and he commenced his studies and formed his plans with reference to that sphere of labor. But he had been only a short time in Burmah, before the cry for instruction from the destitute Talings began to be long and loud. The brethren of the mission in their journeys, often met with villages in which no other dialect was understood. Mr. Mason remarked that "half Burmah is probably not one half the extent to which the language is spoken." The amount of work to be done, and the few laborers to do it, made it necessary to study the most economical use of the means at their command. It was finally arranged that Mr. Jones should pursue this new dialect, thus opening a wider field for the conquests of the gospel. This arrangement did not render useless the attainments he had already made in the language of the Burmans. On the contrary he found the Burman necessary as a door to the Taling. Neither grammar nor dictionary of the language existed within his knowledge. The attainments of the missionaries who had given attention to it had never been recorded. And his only alternative was to acquire the Taling through the medium of the Burman. Thus every step of his progress in one language facilitated his use of the other.

So rapid was his progress in the study of these dialects, that he was able to preach in Burman for the first time Jan. 29, 1832,—less than a year after his arrival in the country. He also made good progress in the Taling, and in a knowledge of the extent to which it could render him useful in his missionary work. It was ascertained that a large number of persons were accessible through it also in Siam.

The attention of the missionaries had often been drawn by the Board to this kingdom; and now the finger of Providence seemed to point in that direction. Mr. Jones was in many respects a suitable man to found a new mission. His sound and accurate judgment, his practical wisdom, his perseverance, his decision, his affability and modesty, all pointed him out for the work. Besides, he had already acquired a partial knowledge of at least one language extensively employed there. The other members of the mission had engaged in the most important parts of the labor belonging to their several stations. It appeared that Mr. Jones was the person, and this the time to commence an effort for the people of Siam; to plant in another kingdom the standard of the Redeemer. The brethren, at his request, gave him their opinion in writing, encouraging the project. He immediately procured a Siamese teacher, and also commenced his arrangements to remove at the earliest possible day to Bangkok. In contemplating his removal, Mr. Jones writes:—"It might seem to be a matter of regret that I should have spent so much time in acquiring the language of Burmah, if I am hereafter to labor where I shall have no occasion to use it. That this will be the case is by no means certain. If it should be, it will still be of advantage to me, inasmuch as the religious customs and many of the religious terms are the same. An observance of the manner in which missions are conducted, may be of service, important service too, in the commencement of a new mission.

"The enterprise is a great one, and I feel my inadequateness to a work of such magnitude. Let me be sustained by the constant prayers of the saints. Aided by the wisdom which God gives in answer to the supplications of his saints, if my life and health are preserved by his care, I may, feeble and sinful as I am, do something towards scattering those seeds of truth, which will produce the fruits of immortality."

Owing to the difficulty of obtaining a passage directly to Siam, Mr. Jones was obliged to go first to Singapore, where he spent his time in studying the Siamese and preaching in English, and reached Bangkok in April, 1833. Efforts had been made to establish a mission here, by Messrs. Tomline and Gutzlaff, in August, 1828. Their labors were directed chiefly to the Chinese, resident in the capital. They first distributed Chinese books, spoke to the people on religious topics, and received per-

sons who thronged to them from all quarters to receive medical attendance or to obtain books. In the course of time they gained some knowledge of the Siamese through the Chinese, and commenced the work of translating the Scriptures. Only a few chapters of John were printed. Mr. Gutzlaff left for Peking in 1831, and Mr. Tomline a year afterwards. Other missionaries, two or three in number, had at one time resided in Siam; but they had forsaken the place, through ill health, or discouragement, or to remove to more promising stations, and the field was now wholly unoccupied.

In the early part of his residence here, Mr Jones was called to the discipline of affliction in the loss of a child. Thus God taught his servant, that he had not found a rest on earth. Thus he admonished him to do the work of life with his might. Thus he sanctified his servant, casting loose the affections that bound him to this world, and summoning him to lay up a crown in heaven.

Baptism was administered for the first time in Siam, December 8, 1833, to three Chinese. On the Sabbath preceding, the first communion was enjoyed. Solitary and sad, Mr. Jones and his wife sat down to the sacramental supper. The noise of war was around them—the Siamese having planned an attack upon Cochin China, and the war boats were assembling from every quarter. No pompous cathedral sheltered them. No organ's tone aided their closing hymn. No throng of believers mingled in the act, with beaming eyes communicating to one another the joys they felt, or with answering tears weeping over the desolations around them. But the Lord Jesus was doubtless with them, according to his promise, and the scene was noted and registered in heaven.

In the month of May, 1834, Mr. Jones had become so far familiar with the language that he ventured to issue from the press his first tract in Siamese. For some time he had confined his attention chiefly to native books and to conversation; that he might secure a free, natural and flowing style. In this work he was pronounced by the best educated natives, remarkably successful. By the close of the year, he had completed two more tracts, besides a translation of Matthew's gospel. Thus was commenced that great work of his life, the giving of the New Testament to the Siamese in their own tongue. Slowly and painfully he labored on, till in October, 1843, the whole New Testament was rendered into the language of the country. He was peculiarly fitted for this duty by his early studies, by his skill in the original Scriptures, and by his enthusiasm in biblical exegesis. He had a passion for the work. His sound judgment set him above weak and fanciful interpretations. His perseverance urged him forward, as one who had weighed his responsibility and formed a due estimate of the enduring work he was doing for God and the people. And, had he done no other good, his translation of the New Testament would be a most honorable monument to his memory;—to the people of Siam, the noblest boon he could render them. Persons high in rank and office among the Siamese, have been known to quote portions of his translation as models of correctness and beauty.

The heart of Mr. Jones was full of an expansive benevolence. Though pressed to the earth by a sense of the burden resting upon him in Bangkok, he suggested to the Board the occupancy of other and promising fields of labor in Siam, in Assam, Laos, Thibet and Chittagong, from which the devoted Colman was removed by death in 1820, and no successor has entered into his labors. He did this, ot through willingness to divide forces already too weak; not because he thought that help could be spared from any existing station; but because, standing in the midst of the desolations, and within sight of the brightening rays of promise, he felt that the earth is given to Christ, and that the time is come for his people to go up and possess it.

In 1834 a second bereavement overtook him, in the loss of a daughter; and in March, 1838, a still greater, in the death of his wife. She was the daughter of Rev.

Henry Grew, of Hartford, Conn., a lady of agreeable appearance and pleasing address. Thus his house was rendered desolate. But though stricken with sorrow, he continued to pursue his work. Translations, conversations, and the care of the press fully occupied his time. As a good soldier of Jesus Christ, he stood at his post, though the friends dearest to his heart fell around him. The less he had, of an outward nature, to cheer and console him, the more did he seek, by a faithful performance of his duties, to please his Lord and Master. It was a few months after the death of his wife, that he made his first tour into the interior of Siam, in Feb. 1839. This was not the work best adapted to his talent and inclination. Though he could have made himself useful in it — useful as those brethren who have pursued this employment most vigorously — still his place was rather in the study. There he was qualified to shine. There he was fitted to be useful. There he wrought out, in obscurity and silence, work for immortality. Soon after his return to his labors, he found that an immediate arrangement in respect to his children was demanded, both by their welfare, and his own usefulness. He therefore left Siam for Singapore in the earliest vessel, and from Singapore revisited the United States.

Previous to his return to Siam, he was married to Miss Judith Leavitt, of Meredith Village, N. H. This connection continued about six years, a union of true affection and mutual sympathy. The health of Mrs. Jones gave way under the climate and the labors incident to her station. The best medical advisers urged her return to her native hills, as the only possible means of preserving her life. She died on her passage to this country, and her husband had the grief of committing her body to an ocean-grave, there to sleep till the sea shall give up its dead. Two children survive from the first marriage, and one from the second.

Brought thus unexpectedly again to his native country, Mr. Jones spent a few months among his friends. During this time he preached in many pulpits, he interceded for the perishing heathen with individuals, and with Christian congregations. He labored to secure one or two missionaries to return with him to the scene of his labors, to share in his toils, and to carry forward the work, when he himself should be called to leave it. He felt himself oppressed, worn down, decaying under his efforts. The spirit was willing, but the flesh was weak. Though he was ready to return to Siam, as it were to be sacrificed on the altar of God, and of zeal for his work, he lamented for the dying heathen. A good beginning had been made. Must it all, or chiefly, be lost in the event of his death? Must he go back alone and bear the report—"no man cares for your souls"? His appeal to the young men and the churches was almost without response. His patience and his faith were tried; but his love for the heathen and his zeal for his Master were unquenched. Before his return he was married to Miss Sarah Sleeper, then the accomplished preceptress of the female department of the New Hampton Institution, and she still lives to mourn his loss.

During this visit, his intercourse with his friends was peculiarly refreshing. He exhibited the blended cheerfulness and sobriety of the ripe Christian. Affable, gentle, communicative, he made himself and his master-theme,—the missionary enterprise,—every where welcome. He stood as the representative of the cause, and of the perishing heathen. His clear perceptions, his sober judgment, his sound reasoning, his irresistible conclusions, won upon every audience before whom he spoke, and every private circle with which he mingled. His extensive knowledge made him an agreeable companion. His age, experience and well-earned reputation gave weight to his words. His unaffected piety shone forth conspicuously from his walk and conversation. The chastening of affliction had given refinement to his character, depth to his feelings and fervor to his religion. His enthusiasm in his work was never greater. His desire to be useful in the cause of Christ was never more striking. Though his frame was weakened by disease, and worn by excessive toil in an enfeebling climate, his friends did not realize that the residue of his

journey would be so short. Heaven is often nearer to earth than we imagine. In his case it was very near. He returned to his post in the fall of 1847, and entered afresh upon his duties with vigor and zeal. Never was there more to encourage hope. Mr. Jones was known throughout the city of Bangkok. As a translator of government documents, he was highly esteemed at the court. The object of his residence in Siam was known to the king and his officers; but no obstacle was put in the way of his efforts. His wisdom was universally respected. The king often sent to him in emergencies to ask his opinion. The magistrates relied upon his judgment. The best educated natives, when he spoke, were heard to whisper privately, in token of their admiration,—"He is a real sage." He had completed the translation of the New Testament, and prepared many useful books; so that, with the aid of additional helpers, the prospects of the mission were never fairer. But the weary workman was soon to be dismissed. The tired soldier was about to be crowned, before the conquest was wholly achieved. The reaper was to rest on his sheaves at noon.

Tidings frequently came of the feebleness of his health, and the decay of his living energy. It began to be felt that little reliance could be placed on the continuance of his life. Though he was the main support of the mission, God could dispense with him, removing him to nobler service above. Near the close of August, 1851, he had an attack of dysentery, which greatly prostrated his powers. For several days, the members of the mission tremulously watched every symptom, anxious that it might be one which should encourage hope. But hope was kindled only to be quenched again. It brightened only to perish. On the 12th of September, all hope of his recovery was given up. For some days his mind had been wandering, partly under the influence of opiates, and partly the effect of his disease. He said to Dr. Bradley and others, "Assure my friends of my unfailing attachment to them. Tell them my hopes, though sometimes ascending, sometimes declining, are *fixed* upon Him who is from everlasting to everlasting." At another time he said to Mrs. Jones, "It will soon end with us." Three of Mrs. Jones's pupils were brought to him, to whom he said in Siamese, "You have often heard me tell you that the affairs of this world are of short duration." Being asked if he had any message to send to his little daughter, he said, "If God gives me strength to think and speak, I hope to." Two friends calling on him in the morning of September 12th, he reached out his hand, and said, "We must all go to another world." He had a very restless night, with excruciating pain. He said but little. His thoughts were perhaps misty and dull through bodily torment. Perhaps, in that sad silence, he was engaged in introspection. Perhaps the soul occasionally caught a glimpse of the brighter world, where there shall be no more pain; or was conscious that it leaned on the rod and staff of the good Shepherd. At one time he said, "Lord of mercy, be the end and portion of thy servant." Again, under great distress, he said, "My friends, is there any relief? If so, tell me how." Thus passed away the last weary night of pain. In the morning of September 13, at half past six, the suffering believer rested, and the freed spirit entered into the joy of its Lord. As the morning sun shone forth upon the world, he that had been faithful, and had labored, and had not fainted, put on the raiment of immortality, and passed within the gates of Paradise.

The same afternoon, funeral services were performed at his residence, both in English and Siamese. The attendance at the obsequies was unusually large. Many of the people came to testify their respect, and to look for the last time upon the face of the man who was universally revered. The king sent a present, as a token of his respect, wishing that it might be deposited in the coffin.

The title of Doctor in Divinity had been conferred upon him a few years before his death. With his characteristic modesty, he wrote to the Missionary Rooms—

"Omit this title in addressing me. Say nothing to recall it to mind; and it will thus least attract notice."

In the character and career of Dr. Jones, a few things are specially prominent. He had great decision and perseverance. When a right action was to be done, he did it, without regard to consequences. When a course of duty seemed of a nature pleasing to God, he pursued it through darkness and discouragement, keeping his end in view, and steadily pressing towards it through years of disheartening gloom. With him religion was not so much a feeling, as a principle; not so much an occasional impulse, as an ever acting and an equably acting force. He rejoiced in the sunshine of prosperity; but he toiled on with steady zeal under the deepest shade. Almost every letter which he wrote for several years, implored aid for his mission. It is deeply thrilling and affecting to read his unsuccessful appeals. Yet he piously yielded to the will of Providence and the decisions of his brethren, and submitted to the necessity of his condition. He had given himself to the work, and there was no going back. He felt that he was a consecrated man. He was pledged to the cause of Jesus Christ, and engaged in his work, as a man who could conceive no other. It was his life, his joy. Dr. Jones had an extraordinary tact for the attainment of languages. He learned them easily and accurately. If the members of the mission at any time desired the exact shade of meaning of a word, vernacular or foreign, he was always ready to give it. If the precise rendering of a Siamese word into English, or an English word into Siamese was required, he was never at a loss. He was much more eloquent in Siamese than in English; often, to the astonishment of his friends who had heard him preach in both. He was called upon to translate numerous public documents for the king. His service was of great importance both to the English and American ambassadors, as an interpreter between them and the king of Siam. His translations were always relied upon as immaculate, and complimented by the king, as showing more knowledge of the minute forms of the language than even educated natives ordinarily possessed.

He was known throughout Bangkok as a man of integrity. What he said, could be depended on. Hence his word was final. What he said was never to be doubted. He was also a man of great prudence. No unkind word escaped his lips. No vituperative remark was ever made by him concerning his brethren. He yielded every thing but principle for the sake of peace. But principle was not to be yielded for any consideration.

He was a peacemaker among the natives. Often they brought to him domestic and other difficulties, and he knew how to pour oil on the troubled waters. He never created trouble. He had the wisdom to soothe and mitigate it.

Though his chief place was the study, he did not shrink from contact with the living world. He stood before kings, erect in Christian dignity and self-possession. He dispensed medicine, and imparted religious teaching and advice to the poor and the ignorant. He spoke freely on divine things, to all who came within his reach, not only to the common people, but often when he was called to the palace,—entering into the closest argument concerning the truths of the gospel with the chief men of the court.

He was distinguished for Christian charity. He lived in habits of the most friendly intercourse with persons of a different religious faith from his own. His gracious spirit has shed its fragrance over the city, where it will long linger. The influence of his catholic heart will remain, a monument to his piety and love, and an example to future missionaries.

In his home in Siam he seemed to be in his proper element. A perfect impression of his character could not be obtained from his letters, or from his appearance in the United States. He must also be seen at Bangkok, in the midst of his work. Here there was a spring to his thought and manner, a cheerful manifestation of joy, a breaking forth of a heart lively and peaceful, a delight in work, and in the work

of God, though under discouragement, which presented him in an attitude unseen while he was in America.

But notwithstanding his high adaptation to his work, he has gone from among us. He rests from his labors. God had need of him in a higher sphere, and he has taken his servant to himself. The mission is bereaved of his decision of character, his sound judgment, his amiable and loving spirit, his cheerful performance of duty, his prudence, his piety. Heaven has them all. May his mantle fall upon many successors.

GENERAL VIEW OF THE MISSIONS, 1852–53.

If we had occasion, a year since, in reviewing the state of our missions, to utter the language of gratitude and hope, and to remark tokens by which Providence summoned us "to fresh and enlarged exertion," a present outlook on the fields assigned us must give a stronger impulse to these emotions. Unless we greatly mistake the signs of the times, prospects are opening before us, opportunities are offering to our zeal, enterprises are soliciting our efforts, constraining our sense of obligation and attracting our most disinterested affections, in far more than a common measure.

In BURMAH, at the beginning of last year, there were prospects not wholly clear but still highly encouraging, that the mission to Ava would meet with an unexpected tolerance from the king. Hostilities between the king and the government of British India have since temporarily arrested progress in this direction; but the quiet occupation of Rangoon and Bassein by the English forces, ha enabled our brethren to resume missionary labor at those stations, with entire freedom and with the evident favor of God. The great probability that the lower provinces of the empire, included within the limits of the ancient kingdom of Pegu, will be permanently added to the British dominions gives assurance that there will be immediate occasion to enlarge our agencies for evangelizing the races of Burmah. In view of these circumstances, a deputation has been sent by the Executive Committee to meet the whole body of Burman and Karen missionaries, with them carefully to survey the ground and consult on the best methods of effectively occupying it. For the present Messrs. Kincaid and Dawson, joined temporarily by Mr. Vinton of the Maulmain Karen Mission, occupy Rangoon; and Messrs. Abbott and Van Meter, of the Sandoway Mission, have commenced operations at Bassein. The war now in progress, while it seems likely to be overruled for the ultimate good of Burmah, has brought immediate evil on the Karen churches,— their chapels having been demolished, their members plundered and driven into battle to bear the chief brunt of the conflict. Numbers have fallen in fight, and others have suffered from the vindictive severity of their Burman rulers. But they hold fast to the faith, and look with hope for the consummation they have long devoutly wished — the subjugation of the country to a Christian government.

The missions in Tenasserim and Arracan have gone forward in their several departments as prosperously as could be hoped in the distractions of the time, and while they are so inadequately manned. The Karen Theological School at Maulmain is still without a regular instructor. In the sudden removal, by death, of Mr. Campbell, the Arracan Mission was bereaved of a brother greatly beloved and of high promise, while he had but entered on the threshold of his desired work. Mr. Stilson of the Maulmain Burman Mission, and Miss Wright of the Maulmain Karen Mission, have returned to this country with health so impaired as to make the probability of their resuming missionary labor extremely doubtful. Mrs. Bennett of the Tavoy Mission, who accompanied them, is so far invigorated by her voyage, that she hopes soon to take passage for her adopted home. Mr. Cross, of the same Mis-

sion, has been obliged by the feeble health of his wife to accompany her to this country, with which intent they embarked in July last from Maulmain for England. Mr. and Mrs. Haswell, of the Maulmain Burman Mission, have set out on their return to the field from which an afflictive providence had separated them. The rapid progress that has been made in giving to the Karens the entire Scriptures in their own language, and also in completing the Burman dictionary and a concordance to the Burman Scriptures, two important works left unfinished by Dr. Judson, deserves grateful notice. These are works not for years but for generations. Seven brethren have been appointed to reinforce the several Burman and Karen Missions, of whom three missionaries with four female assistant missionaries have departed for their respective destinations; but their spheres of labor, and many other matters involving the interests of all those missions, will be brought under review by the conference of missionaries soon to be convened at Maulmain, as the result of which important changes may be made in the details, if not in some of the general arrangements of the several missionary agencies now in operation.

Our mission in SIAM has been bereaved of its founder, and the translator of the New Testament, one who enjoyed in largest measure the confidence of his brethren at home and abroad. This visitation, at a time when they were just beginning to recover from the calamitous fire of the preceding season, severely tried the faith of the survivors. But they have had strength to go on in the use of the limited means at their disposal, in the faith that they may see of the salvation of the Lord among the Siamese. In common with those of other societies, the mission continues to enjoy the favor of the king and the respect, if not the cordial regard, of the people. The Chinese church has enjoyed a measure of spiritual blessing and increase. Among that interesting portion of the population, however, the recent legalization of the opium traffic is producing fatal effects. Mr. Chandler continues in this country completing the outfit of the printing department. He should not return alone.

In CHINA, the mission at Hongkong has enjoyed a season of uninterrupted labor, which is not fruitless. The Ningpo Mission by its reduced numbers, and its strengh still more reduced by disease, appeals strongly for reinforcement. Mr. Goddard, though in feeble health, prosecutes in conjunction with Mr. Dean the translation of the Scriptures, of which the New Testament is drawing rapidly to a conclusion, in a style which receives approbation at other missionary stations as faithful and intelligible. Mr. and Mrs. Lord continue in this country with the hope, though without any *immediate* prospect, that they may return where their presence is so much needed.

The members of the ASSAM Mission have for the most part been able to labor continuously through the year, not without severe trials, but with much also to strengthen them in their efforts. Embracing an early opportunity after the arrival of the reinforcement in 1851, measures were taken to organize the several departments more efficiently, and especially to provide for increased attention to itinerant preaching, by enlisting in the service a larger number of native brethren. Seven native assistants, four preachers and three colporteurs, were appointed, and the spirit in which they have entered upon their mission to their countrymen, is auspicious of much good. The orphan institution at Nowgong and the boarding schools at Gowahati and Sibsagor are accomplishing the end of their establishment, and have witnessed some precious displays of divine grace. To prosecute their work worthily would seem to demand, in the judgment of the mission, a still larger reinforcement and the occupation of new stations. It is matter for devout thankfulness that the limited number actually in the field have been able to gather so many sheaves.

The mission to the TELOOGOOS continues, in weakness as regards numbers, but still upheld and made strong through faith, to hold forth the word of life. With much in the state of the people to enkindle and sustain their zeal, with some fruits

that attest the divine approbation of their efforts, with the undoubted conviction that it is the Lord's work they are doing, and therefore with the highest motives to constancy in it,—it is yet no marvel if our brethren are sometimes troubled in mind at being left to engage with so scanty means in so arduous a service. Their schools and the little church, some additions to which have been reported during the year, and the increasing numbers that hear with attention the word preached, ought not to call in vain for helpers.

To the BASSAS, after four years' patient waiting, two missionary families have just been sent, accompanied by Mrs. Crocker, who gladly returns to her field of labor. We have great occasion of gratitude for the good report we have heard from time to time of the mission church, so long left with inadequate care and guidance,—testimony that it is indeed a branch deriving life and vigor from the true Vine—and for the ground we have to hope that it will shortly flourish and be yet more fruitful.

The mission in FRANCE, in both departments, has experienced much of the grace of God in calling numbers into the fellowship of the saints,— and of the wrath of man, which the wisdom of Providence suffers to be directed against it. Chapels have been closed and worship prohibited in the northern department, preachers in the Southern department have been fined and imprisoned; and in both, these demonstrations were made at the very time when the truth was winning new triumphs. A cloud still rests on the prospects of the mission. Some recent events have encouraged the hope that the ruler now dominant over France may act on a more liberal and enlightened policy. Without placing too much reliance on these indications, there is always ground — and now a special occasion — for believing prayer to Him who is able to cause the rulers of this world to fulfil His wise and merciful counsels.

The GERMAN Mission has continued to suffer from the intolerance of several governments, particularly Prussia, Hanover, Mecklenburg, Hesse and Baden. In Switzerland, too, the spirit of persecution has shown itself, and the pastor at Zurich has been banished the country. The church at Berlin has been deprived much of the time of the services of its esteemed pastor, Mr. Lehmann, in consequence of serious illness, but at last advices he was beginning to resume his charge. Measures have been taken, not without some hope of success, to obtain from the Prussian government a relaxation of the restrictions imposed upon our brethren. We are permitted gratefully to record a continuance of the spiritual blessings with which this mission has been so signally favored. The work is prospered abundantly, and against many obstacles is continually extending.

In GREECE our brethren are permitted to labor unmolested, and though with less striking encouragement than is found in other parts of the great field, yet cheered by some tokens that the word does not fall altogether upon heedless ears. The leaven of truth is working, though its activity is so nearly imperceptible. Notwithstanding an unpleasant demonstration of intolerance towards the Rev. Dr. King, missionary of the American Board, the government has not seemed disposed to push matters to extremity, and the mission are encouraged to persevere, in humble dependence on Him who is alone able to give the increase.

Among the INDIAN TRIBES, our missionaries to the Cherokees, Shawanoes, Delawares and Ottawas, have had evidence of the divine approbation in the presence of the Holy Spirit giving effect to the preaching of the gospel. The decease of two Cherokee preachers, men of great usefulness, is a present affliction which we trust will appear in due time to have been sent in mercy. Mr. Hervey Upham, after nine years' useful service in the printing department of the Cherokee Mission, has dissolved his connection with it. With many obstacles to be overcome, efforts for the evangelization of these tribes have proved the efficacy of Christianity among them, and experience should fortify our confidence in carrying forward the enterprise with undiminished energy.

HITHERTO HATH THE LORD HELPED US.

INTELLIGENCE FROM THE MISSIONS.

GERMANY.

LETTER FROM MR. ONCKEN.

The church at Berlin—Attitude of the government.

Hamburg, Sept. 22, 1852.—Your very acceptable letters have not a little encouraged me, inasmuch as the Board has given us new proofs that the German Mission continues to share in their love and liberality. May the deep interest our American brethren continue to evince in the work in which we are engaged, stimulate us to greater devotedness!

You have already been informed that the obstructions to my returning to Berlin were graciously removed by order of the King of Prussia, and that I returned to that city toward the close of July. My stay there was but brief, having to attend the annual conference of the North West Association of our churches at Halsbeck, in the Grand Duchy of Oldenburg. I preached two Sabbaths at Berlin to very numerous assemblies, and I am convinced that if the public services are well sustained we shall soon have to rejoice over many additions to the church there. I therefore sent our excellent and devoted br. Ferdinand Bues, who had just then been expelled from Zurich in Switzerland for being a Baptist, with all speed to the Prussian capital, and I hope that under his care and the divine blessing, the enfeebled church will soon revive again.

During my stay at Berlin I called on one of his majesty's ministers, a godly man, who received me with much courtesy and listened with deep interest to my statements of the persecutions to which our missionaries and colporteurs are subjected in the provinces. I would fain hope that these, with the powerful appeals from your Board and other societies, will have reached the king and that such measures will be enforced as shall lead to an entire cessation of such oppressive proceedings against a body of Christians, who in their moral and social character are behind no professing Christians in our day. From the latest information received from some of our missionaries in Prussia, it appears to me that the government must have already adopted more lenient measures towards our body. Help us still by your prayers, that the Lord may so influence the King of Prussia and his councillors that they will treat our brethren under their rule with that consideration, and give them that protection, to which they are so well entitled as peaceable subjects and as Christians.

Churches in Oldenburg—Increase of the Hamburg church.

A particular account of the associational meeting at Halsbeck, written by Miss Oncken who was with her father, is subjoined. Of the general character of the meeting and the facts it brought to view, Mr. O. observes.

My heart was elated with joy at what I heard and saw. I only wish you had been there, to witness with me what God has wrought. In the grand duchy where we were assembled we have now between three and four hundred members, and during the present year God has blessed the efforts of his servants there in an uncommon degree.

From Halsbeck I visited several other stations, preaching as I went along, till my missionary tour was cut short by severe indisposition which compelled me to return home. I am now pretty well again, but shall have to start soon for the conference of the South and Middle Association, to be held at Eimbeck, after which I have to visit East Friesland, and still later I must once more go to Berlin.

Here we continue to receive tokens of the divine favor, upwards of fifty believers having been added to us during the present year. We are now on the point of opening a day school, the first in Ger-

many, from which we expect the most happy results for our children.

Tour into Oldenburg—Northwest Association.

The following is Miss Oncken's communication above referred to.

Hamburg, Sept. 21, 1852.—It had been agreed upon at the Triennial Conference of German Baptists in Hamburg in 1851, that a similar meeting of the Northern Association should be held at Halsbeck, in Oldenburg, in July, 1852, and when the time for selecting delegates arrived, papa and Mr. Brann were chosen messengers of the Hamburg church. Several other brethren and sisters joined them and a pleasant party was thus formed. We left Hamburg July 27 and after travelling two days and two nights reached our last station, Westervelde, late in the evening of the 29th, where br. Remmers, of Jever, and other Christian friends awaited us, and their kind welcome amply compensated for the small discomforts of our journey,—travelling in this part of the country being still carried on in a very primitive mode. The following day we were to meet at the chapel at Felde, a small place consisting of only a few houses between Westervelde and Halsbeck.

The chapel at Felde.

Refreshed by sweet repose, and with hearts full of pleasant anticipations as to the good things which the Lord had in store for us, we set out early the next morning for Felde. The walk was a long one, but the chapel situated on an elevated spot is visible at a great distance, and peeping out with its bright red tiles from the green foliage seemed now to send glances of encouragement across to us. On our arrival, *we* who had never seen the chapel were agreeably surprised by its appearance. Not that it is in itself any way remarkable, but those who know its history, the circumstances under which it was erected, the difficulties with which our brethren had to contend and the triumph granted them over their enemies, regard this Bethel not as brick and mortar merely, but as a living expression of devotedness to the cause of the Redeemer, the devotedness of Christians who have counted the cost and are willing to follow their Master through evil and through good report. You may remember that three years ago br. Köbner wrote a description of this little chapel, but it is now much improved in appearance, and rare as such a building is in this part of the country the eye of many a traveller is arrested by it, who stops to inquire, "What is this building?" And when he hears, "the Baptist chapel," who knows? may not the first inquiry lead to others, of the greatest moment? The ground for the chapel was given by br. Mailau into whose garden the chapel shrubbery on one side leads, while on the other side is a large grass-plot destined to be the burial place of our brethren and their children, but as yet only two little graves may be seen there. The entire ground is surrounded by a hedge which separates it from wide cornfields, where the corn was now waving and ripe for the sickle.

Interesting meetings — Fruits of the gospel.

We were met at the gate by the assembled brethren, and after many kind words and pleasant recognitions entered the chapel, where the morning was occupied with prayer and other devotional exercises. At one o'clock all adjourned to br. Mailau's house and were most hospitably entertained by his good wife and several other sisters. When the meal was ended we sang a hymn and the brethren dispersed to meet again in the chapel at three o'clock. In the afternoon business was commenced and many questions of interest were proposed, some relating to the internal affairs of certain churches, others to the general interests of the Redeemer's kingdom; the unreserved interchange of thought and feeling which ensued brought out many new ideas which may under the divine blessing contribute to the furtherance of Christ's kingdom. On the third day of meeting the business was brought to a close, and in the afternoon the missionaries met to make arrangements for the regular supply of preaching stations, of

which there are a large number in Oldenburg, so that the labors of an additional missionary have long been very needful; but this want is now partly met by br. Deney who has been recently stationed here. The day following was the Sabbath and our parting was to be in the house of God. In the morning one of the younger missionaries preached an excellent sermon and in the afternoon papa addressed a numerous audience. The chapel was crowded and it was impossible to contemplate the mixed multitude without emotion; here were men and women, formerly only known and dreaded for their wickedness and drunkenness, now clothed and in their right mind, listening to the message of mercy, —young people, whose only delight once consisted in dancing and rioting were here sitting at the feet of Jesus and learning of him, while children, the poor children who were long neglected in soul and body, were being led to Him who suffers little children to come unto him. And not only has the gospel brought with it to these dear people the hope of a future life but it has given zest and interest to the present, and it is by following them to their homes and witnessing the triumphs of religion there, that we are taught more than ever to appreciate the temporal blessings it confers; for with it peace and comfort have entered into cottages which were once the abodes of misery and discord, but which now resound with the hymns of praise and thanksgiving. I must however not forget to mention that our meeting was not without its notabilities, for here and there in a corner we espied a grave lawyer, a physician in spectacles, several clerks; and even some young ladies who perhaps had strayed hither with the scornful question in their heart, "Can there any good thing come out of Nazareth?" or like Nicodemus with fear and trembling; but be this as it may, we trust they left not without a blessing. After the afternoon service, we assembled round the table of the Lord, and while experiencing his gracious presence we rejoiced that the lines have fallen unto us in pleasant places and that we have a goodly heritage.

Religious state of Oldenburg — Christian self-denial.

The closing service was a missionary meeting, at which interesting communications were made, especially with regard to Oldenburg, where our brethren are laboring with increasing success. Fifty years ago scarcely an orthodox clergyman was to be found in the country, and the sentiments of Dulon, which have been so widely spread, serve to establish the rank infidelity that has gradually gained ground throughout the grand duchy. Even now, though he has for political reasons been compelled to leave the country, his adherents are still numerous, their walls are ornamented with likenesses of this champion of unbelief and their tables covered with his blasphemous writings. But our brethren, notwithstanding this lamentable state of things, have much to encourage them, for those who have embraced the gospel have become very zealous supporters of the good cause, and being ardent, devoted men do much good. They have not, it is true, much of this world's goods to bestow, but they do what they can; one brother has given a bee-hive which is labelled "mission honey," and the produce of which is to be sold for the benefit of the mission; another is rearing a calf for the same purpose; a third gives one of our missionaries free board and lodging; and all prove in some way that they have a heart for the glory of Him who laid down his life a ransom for them.

At the close of the missionary meeting the shades of evening reminded us that it was time to separate and we parted with mutual regrets, but not without the delightful and cheering assurance that He who said, "I send you as sheep among the wolves," will remember his gracious promise, "Lo, I am with you alway;" and it is with this truth in their hearts that our brethren have returned to the warfare, while their last words to us and through us to all who pray, "Thy

kingdom come," are, "Pray for us that our faith fail not."

Important movements at Elberfeld and Cologne.

In the following communication Mr. Oncken describes what it may be hoped will prove to have been but the beginning of an important advance movement.

Elberfeld, Oct. 25, 1852.—I was brought here about three weeks ago in company with a Christian family from Aberdeen in Scotland, who had paid my family a visit at Hamburg. During my brief stay of two days I made the acquaintance of several Christians who had been led to see the unscriptural character of infant sprinkling, were almost convinced of believers' baptism, and on the whole had imbibed just views of the constitution of a New Testament church. I learned also that two religious leaders had already baptized upwards of 250 individuals, but, for want of knowledge, in a very irregular and unscriptural manner. I found further that the subject of baptism was agitating many minds both in the Wappershal and in the surrounding country, and that many sober minded Christians were only waiting for a regularly organized church in order to join it.

Having accompanied the friends from Scotland as far as Coblenz, I thought it my duty to return to this place, hoping and praying that the time might now have come in which it would please the Lord to form a church after the model of the first churches which were in Christ Jesus in Judea, 1800 years ago. On my return I staid two days at Cologne, where a little band of believers have seceded from the popish and protestant national churches, who assemble regularly at stated times during the week and on the Lord's day for their edification and the celebration of the Lord's Supper. The sentiments of Mr. Darby having gained access among these brethren, no regular church has been formed by them, as also no person appointed to take the oversight of them in the Lord. It is however pleasing to state, that though these brethren have shunned Scriptural order in its form, in essence a church exists and one or two brethren preach and expound the Scriptures among them. The truth of believers' baptism, in opposition to Mr. Darby's views, has also gained the ascendency, and out of about twenty-four brethren twenty have been immersed in the Rhine. With the leading brother among them I had several interviews.

Second visit to Elberfeld.

Since my return here I have been fully occupied in preaching to lesser or larger assemblies, in visiting families, distributing tracts, &c. I have had many opportunities of stating our views on every point of divine truth and on the constitution of our churches, and, blessed be God! my feeble testimony has not been in vain. I have already immersed twelve believers in the name of our triune, covenant God; eight were baptized last Lord's day evening (Oct. 24) and four others last night, and if I judge rightly others will follow during this week. Under these circumstances I shall have to remain here some time longer, as the brethren are anxious that a regularly organized church should now be formed. I have also reason to conclude that one of the leaders to whom I have alluded will yet become a valuable fellow laborer. He is very zealous, was formerly engaged first as a bible colporteur and afterwards by the Brüder Verein (Union of Brethren,) a union of Christian men simply for the purpose of spreading the gospel without furthering the views of any distinct party. He was among the baptized last Lord's day evening, and he has declared openly among his brethren that henceforward he will administer the initiating ordinance of Christ only by immersion. With a little more instruction he would make a valuable pioneer.

But now comes the great difficulty. In the event of a church being formed, who shall take the charge of it? I need not say that, speaking after the manner of men, my presence at Hamburg is if not absolutely necessary much required and

desired; nor can we spare br. Köbner. The place to be occupied here will be the most difficult in Germany. The church will at first be composed of brethren who have not only enjoyed a higher education than the members of most of our churches, but who are many of them fathers in Christ, and a young inexperienced preacher would not command that respect which is indispensable in order to secure success in his office.—Dear brethren, help us with your prayers and supplications. I fully believe our churches, the churches of the New Testament, have yet a glorious "future" in this country.

Not a few pamphlets have been called forth from the pens of some of the best evangelical men in the Lutheran and Reformed churches, opposing the truth of believers' baptism; but as all defences of infant sprinkling want a scriptural basis, they will only conduce to the furtherance of truth.

SOUTH EASTERN FRANCE.

CORRESPONDENCE FROM A PRISON.

An account was given three months since, (see Magazine, last vol., p. 399,) of the trial of a brother who had labored with much success in a new field, that resulted in a sentence of imprisonment. By the following letter which has been forwarded from Lyons, it will be seen that the word of God is not bound, but that He proves it to be quick and powerful even there.

Farewell counsels—Committal to prison—Hardships.

C—— prison, Oct. 2, 1852.—I take advantage of the present favorable occasion to advise you of my present position. On the 19th of September I presided at my last meeting at G——, where quite a goodly number were assembled. I requested the brethren and sisters to remain after the meeting, and informed them that on the following morning my imprisonment was to begin. Our newly converted brethren shed tears on learning this fact. I tried to reassure them by many words of exhortation, reminding them that they would not be alone, for God would be always near them if they continued faithful. I read to them several passages of the word of God appropriate to the circumstances, and then we bowed the knee together to invoke the power and protection of Him who directs all things. Our brother —— has the good practice of collecting the brethren and sisters at his house every evening; they read together a chapter of the Gospel and pray. I exhorted them to continue so to do, and above all things not to neglect Sabbath meetings.

After bidding them adieu I left for home. It was already night but I did not retire to rest. After taking leave of my wife and children I left for V——, two young brethren accompanying me. There I mounted the stage coach at 5 o'clock the next morning. Arrived at this place I waited on the "Procureur de la Republique" who gave me my ticket and I immediately took possession of my new abode. I had not thought of breakfasting before I entered, and was obliged to wait till 9 o'clock the next morning, when I was given a pound and a half of bread. By this time my appetite began to make itself understood. Our daily nourishment consists of the beforementioned quantity of bread distributed at 9 o'clock, and at 10 a little warm water called soup, without salt or butter. As to a bed, I had better not mention it. On entering I had provided myself with my bible and two testaments. The jailer examined me and looked at my books. I was afraid I should be deprived of them; but after examining them the jailer gave them again to me, saying that he was well acquainted with these books, being himself a Protestant. This did not hinder him from ordering me not to make proselytes, but as it is our duty to obey God rather than man I paid very little attention to his prohibition.

The bible in prison—Fruitless attempt to destroy its effects.

I am happy in my present position, for there is no lack of work before me. My two testaments run from hand to hand; the [redacted] dispute who shall

have them and I am often obliged to give up my bible also. I wish I had more of these precious volumes to distribute among souls that seem so thirsty for the word of God. The day of my entrance into prison, I saw these poor prisoners tired of themselves, disputing, fighting, blaspheming the holy name of God, enough to make one tremble; my ears were torn with it and my heart oppressed. But at present things are altered. These wretched beings assemble around me while in a low voice I read to them a chapter from the holy Word.

A woman, belonging to a society called in the Roman church "sisters of the congregation of St. Joseph," comes every morning into the prison court and makes a prayer aloud. To induce the prisoners to listen more attentively she distributes among them a few sous which serve to buy them tobacco and sometimes bread. During this service I retire upon a staircase apart, with seven or eight persons who have renounced the alms of the "sister" in order to listen to the chapter I read and the prayer which I offer in a loud voice. On the 27th of September I was accused of having made signs to some of the prisoners to follow me upon the staircase so as not to listen to the prayer of the "sister." She undoubtedly thought that by making this accusation she would have me put into a solitary cell; but she did not succeed, for all the prisoners testified that I was rejoiced when any one followed me upon the staircase, but that I never tried to constrain any. Satan always does a work which deceives him; since this accusation more than thirty have abandoned the prayer of the "sister," perceiving that she calls to her aid malice and falsehood. May the Lord pardon and enlighten her.

A contented mind—A distinguished prisoner.

I can now clearly understand that the Lord permitted me to come into prison for my good and his own glory; for here behind these bolts I can meditate upon his mercy and goodness to me in giving me the strength and resignation essential to support my present position, when formerly I was so weak and wavering. It is true my privations and sufferings are great, but the contentment that God gives me far surpasses my sufferings, so that I am always victorious over Satan my enemy.

When I entered the prison I found myself in company with the Baron de—, a member of several learned societies. The first day I durst not announce the holy word before him. In prayer the next morning I earnestly asked the Lord to give me strength to vanquish all difficulties that might hinder me from preaching the gospel. On going into the court yard I addressed the baron on the subject of the resurrection. He answered me a few words but very coldly. Nowise discouraged I several times spoke to him upon serious matters. On the 28th of September as I retired to my staircase what was my surprise to see coming with the others the baron. I did not know what chapter to choose, but opening at hazard I read Matt. xix. The baron knelt down with us, and after the prayer the venerable man (he is more than sixty-five years old,) arose and embraced me, large tears escaping from his eyes. The same day he paid seventy-five francs for a poor man, the father of five children, who was imprisoned for that sum. I afterwards spoke frequently with this gentleman, but at present he is by himself and we cannot see him, a circumstance which I regret very much. His imprisonment is to last until the close of May. There is also a Spanish officer who joyfully reads the holy gospel, often with tears.

I write you sitting on the stone floor and writing on a stone bench. Pray for me and for these dear prisoners.

Christian boldness—The bereaved flock.

Our correspondent who forwards the foregoing, says:

In the early part of October I left home to visit this brother and the young believers whose under shepherd is now in prison. After considerable difficulty I gained access to the jailer's apartment

where —— was permitted to come to meet me. His countenance was cheerful and his health good. He spent about twenty minutes in conversation, but it was under much restraint, inasmuch as the jailer seated himself about three feet from us and narrowly watched every word and act. The brother mentioned to me his encouragement in the work of evangelization among the prisoners, whereupon the jailer harshly interrupted him—

"Yes, and the prefect has learned something about your preaching in prison, and he has said that if you do not cease it he will order you to be put in a cell by yourself."

To this —— replied with a boldness which astonished me,

"You know, sir, it is written, Acts v, that we should obey God rather than men; and I cannot but preach the gospel to those around me."

"When you are out of doors," returned the jailer, in a tone which implied that he had taken no offence, "you can proselyte as much as you choose; but in prison it is not allowed."

On the following day I visited the little flock some thirty miles distant. They manifested great joy on seeing me, though they had never before seen my face. I learned that thus far they had worked worthy of their vocation and that none had apostatized, although they have been severely tempted both by the clergy and by the civil authorities. The mayor of the village who had permitted them to hold their meetings has been displaced at the instigation of the clergy, and has been replaced by a man bitterly opposed to the gospel. I met with the brethren, amounting in number to ten or twelve, in a private house occupied by one of them, and they appeared most gladly to receive the word. All the brethren and sisters of that village and of a village in the neighborhood meet together every evening for reading the Scriptures and prayer. On the Lord's day they also hold a meeting in a tenement for which out of their extreme poverty they pay fifty francs per annum. Though they are all but babes in Christ, it not being a year since the conversion of any of them, they conduct the meetings themselves. Their auditors average about thirty in number. Mockings and calumny seem to be their lot.

Meetings prohibited.—Their enemies troubled.—Converts.

I was informed that the mayor of the next village would know before retiring to rest of my having conducted the meeting the evening I was there, but I had no fear of arrest, inasmuch as I expected by sunrise the following morning to be far away from the town. These dear brethren were much in want of bibles, testaments and tracts, but I have made arrangements for their supply. They have great need of the sympathies and prayers of their brethren in more favored situations, more especially as I learn that the *procureur* has forbidden the continuance of their meetings.

I learned also during my visit that one of the bitterest witnesses against —— at his trial was a woman who since his condemnation has become a lunatic. On her return from the trial her conscience so reproached her for her false deposition that she was unable to resume her duties. She had left home and family and at the time of my visit had not been heard of for a week. Her husband, who had at the instigation of the clergy induced her to render this testimony, is so troubled by all the results of the trial that many regard him as insane. The false deposition referred to was the following: she stated that —— declared publicly that "the Romanist religion is a religion of Satan;" whereas he really said, "The Romanists *will tell you* that *the religion I announce* is a religion of Satan."

In addition to the number already baptized there are five who are received for baptism and six or seven who give evidence of a work of grace in their hearts, but with commendable prudence on the part of those already baptized, they propose deferring baptisms for some time to come.

Since my return I have received a letter from br. ——, from which I make the following extracts.

Second letter from prison—Four prisoners made "free indeed."

Oct. 19, 1852.—I am happy to be able to write you a few lines from my bleak prison where I find myself so contented, so happy that the Lord has thought me worthy to suffer for his holy name. The harvest is great but there are few laborers. Let us pray the Master to send faithful laborers to work in his harvest. Satan's work always deceives him. His workmen have tried every possible means to have me shut up alone, in order to arrest the word of the Lord in this poor *auvergne;* not knowing that here also the Lord has his elect children. They know not that the Lord Jesus came upon earth to save just such poor sinners; they are ignorant of the mercy and goodness of the Saviour. But glory, honor, and praise be given from the highest heaven to Him who so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish, but should have life everlasting!

Four poor prisoners have found grace of the Lord, and they rejoice in being able to join their voices with mine in sending up thanks to the throne of the heavenly grace; and we occupy ourselves every day and all the day in searching for instruction in the word of God. Notwithstanding the prohibition of the *Procureur de la Republique* and of the jailer to read the Scriptures or to pray, we continue to do so. I am often threatened with confinement alone in a cell, but the Lord has not yet thought me worthy to endure so much for his name's sake and has not sent me there, although I have no doubt that before the end of my term the threatening will be fulfilled. May the will of the Lord be done and not mine. I have not yet suffered unto blood. * * *

During the celebration of the mass I am shut up on my narrow staircase, with my four new brethren and five others who are inquiring. The guardian thinks he punishes us in so doing; but on the contrary it gives us pleasure to be able without interruption to raise our thoughts and souls in prayer to God,—for we know that where two or three are gathered in his name, He is there in the midst of them. These have all renounced the few sous distributed at this time to the prisoners, that would often serve them to buy a little bread, which in no wise superabounds. * * *

I write this in haste and in secret upon a step of the staircase. Our new brethren in the faith salute you, and we would once more commend ourselves to your prayers.

GREECE.

LETTER FROM MR. ARNOLD.

Climate of Athens — Religious services.

Athens, Sept. 15, 1852. — We spent the month of June at the Piræus, exchanging houses with our fellow laborers for that period. The summer has been an uncommonly warm one. About the beginning of August we found ourselves so much overcome by it that we felt it our duty to seek relief in the country if possible. But it is still more difficult here than in Corfu to find a healthful and *safe* country residence in the vicinity of the city; and the weather becoming cooler we found ourselves less in need of the change. Since the present month opened however, the heat has again returned. The thermometer seldom rises above 84°, but on the other hand, it seldom falls below 80° by day or by night. While I am writing (at 8 P. M.) it stands at 81°. But as there is a little more motion in the air than usual, this is one of our more comfortable evenings.

The regular services have been maintained through the summer. Indeed, the Sabbath service has been interrupted but once since I began it here on the first of November; and then (Feb. 22d) a very violent storm of rain at the hour of our service hindered my little congregation

from assembling. The number through the summer has been small, averaging but seven *Greeks*, but for the last few weeks it has been somewhat larger, or about ten. I have once or twice had as many as twenty hearers; but this number includes some too young to profit, and others who are not Greeks. The bible class has been continued two evenings in a week until within a few weeks past. The number of regular attendants is so small, that I thought it right to confine it to one evening in the week until the weather becomes cooler and the evenings are longer. It were certainly wrong not to desire earnestly and seek of God in earnest prayer at all times, that his word preached may be the power of God to the salvation of the hearers; but we are sometimes apt to regard it as no inconsiderable thing if a little congregation can be kep together and the service regularly maintained during the months of excessive heat, so exhausting to both body and spirit.

Personal matters.

Mr. Arnold's house was entered one night and robbed of some articles, the loss of which affected him less on account of their intrinsic value than as being mementoes of friends, and incapable of replacing. At this writing no clue had been obtained of the burglars.

Dr. Hackett [of the Newton Theological Institution,] arrived at the Piræus on the 17th of June, and left on the 28th. His visit was not only a rich personal gratification to us, but a spiritual refreshment; and left behind it a precious savor, in which our Greek brethren also participated. His earnest and impressive parting address to us all, at the communion season, and the social evening that followed it when he was ready to depart on the morrow, are embalmed in our memories. He won a place in the hearts of our Greek brethren, and *enlarged* his place in ours. May I not turn the words of Paul to another sense, and say, "The Lord reward him according to his work."

Dr. King has resumed in a quiet way, his regular Sabbath service. There is no movement towards executing the sentence of his expulsion from Greece. Mr. Marsh's visit has brought the subject again under newspaper discussion, but, as he had no formal communication with the Greek government, a variety of constructions have been given to his visit to Athens —some denying altogether that it had anything to do with the business of Dr. King.

REPORT OF O. KYNEGOS.

Mr. Arnold forwards a translation of a quarterly report by Mr. Kynegos, from which we make the following extracts.

Skepticism among the Athenians.

Only a few of the inhabitants of Athens are Athenians by birth; those few are the most ignorant and superstitious of all the inhabitants, and by consequence the only ones that remain steadfast in the doctrines and ordinances of the Eastern church. The rest of the inhabitants are from various parts of independent Greece and of the provinces yet under the Turkish yoke, and these form the noblest and best educated portion of the inhabitants. All these with the exception of a very few belonging to the Roman Catholic church, are adherents of the Eastern Church, but by no means steadfast in its doctrines and ordinances. They are Christians only in form and practise the rites of their worship only from the influence of custom, while in their inward convictions they agree with those skeptical Germans who came to Greece with King Otho. These Germans belong to various professions and are consequently brought into communication with all orders of the inhabitants, and are thus enabled to sow successfully the deadly seeds of their impiety and unbelief.

Besides this evil, there is likewise that proceeding from the teaching of the different professors in the university, which is full of the philosophical ideas of German skepticism. This evil is the greater of the two, inasmuch as by means of the students infidelity has entered into the bosom of the family; and now one sees women, who a few years ago were superstitious in the extreme, doubting the very truth of the Christian religion. Such is

at the present day the religious condition of the inhabitants of Athens, who bear the holy and sacred name of Christians, and unhappily this corrupt state of things increases so much the more, as some of the ministers of religion even, have been led astray by the soul-corrupting doctrines of this foolish German wisdom.

Examples.

Fifteen days ago I happened to meet in a reading room a priest of the better educated class. He was reading at the moment a periodical published here entitled "The Memorial." In this periodical there was an article on the religious condition of Germany in particular, and in general on the tendency to infidelity which the writer attributed to all professing the Lutheran doctrine. This article made an impression on the priest, and he was considering whether the name infidel was justly or unjustly applied to those who do not believe the Christian religion. This I learned afterwards from himself.

Whilst he was reading, I was standing by him reading "The People's Journal." After he had finished the reading of the aforesaid article he said to me, "Have you read this article?"

"Yes," I answered; "and in part I think it very just, that is, so far as regards the infidelity of the Germans."

"Is it your opinion then," said he, "that the philosophizing Germans, who do not receive spurious fables, are infidels?"

"Yes," I answered, "for as a Christian I regard every man as an infidel who does not believe in divine revelation, and the Germans say that revealed religion is a fable invented by the apostles."

"But is it right," said he, "to call any man an infidel who believes in the Almighty Lord our God? And were the Jews, so long as they remained steadfast in their religion, ever accused by the prophets of infidelity? Neither did Christ himself ever accuse them as infidels."

"No one," I answered, "who does not believe in revealed religion can truly say that he believes in the Almighty Lord, because this Almighty Lord, who is indeed the maker of all that exists, is only by revealed religion made known to men as He truly is. And it is evident that, whatever true ideas the German philosophers of the present day have concerning God, they derived these from revealed religion, which they in their folly now call a fable and a fiction. Before the time of this religion, which we have received from our merciful Redeemer, all men,—even the greatest philosophers,—had indeed fabulous and unworthy ideas in regard to the Maker of the world. How, then, can any one believe in God, without believing in the inspiration of that book, which alone teaches us truly and plainly what God is? How could you know what you now know of God, if you had not been instructed by this very book?—unless perhaps you were born a foolish philosopher from your mother's womb. And as to your second argument, that the Jews were never called infidels because they worshipped only one person of the Holy Trinity, I can only say to you what Moses, who lived so many years before the coming of Christ, said concerning him to the Jews, to whom he made known the holy name of God: 'The Lord said unto me—I will raise up unto them a Prophet from the midst of their brethren, like unto you; and I will put my words into his mouth, and he shall speak unto them all which I command him; and whosoever will not obey my words, which he shall speak in my name, I will require it of him.' (Deut. xviii. 17, 18, 19.) Now, the Prophet foretold by Moses is, as all the prophets witness, the Lord Jesus. And according to the word of God, whoever will not obey this prophet, is regarded as an enemy of God; and this is a worse name than infidel. But what said Christ to the Jews? 'Ye neither know me nor my Father. If ye had known me ye should have known my Father also.' According to this word, since the Jews did not believe in Christ, neither did they believe in God how, then, do you

say that the Jews were not accused by Christ of being infidels?"

"I understand all that you say," he answered, "but I can never believe that the Word of God became flesh in order to teach men the truth, which man can learn by the use of the powers which God has given him; or by a certain general divine inspiration, without the need that God should become incarnate and be sacrificed as a malefactor on the cross." Thus much he had said, when another neighbor of ours coming in, before whom he was afraid to expose himself in so free a manner, he became silent and soon went away.

The other day I had a conversation, in the reading room of Mr. S. Z., with a young man, who as a disciple of the monks began to defend the monastic order as necessary to the Christian religion. With him I had a long dispute in regard to various doctrines of the Eastern church, inasmuch as he began to maintain the opinion of those who affirm that the people of the east cannot worship God without *material* helps. After I had shown him by many passages of Scripture the falsity of such worship, he said to me, "You must know, Sir, that I am of the sect of the philosophers, as every rational man must be; but since the people have not yet become rational, they must remain steadfast in the religion which was taught by their fathers." Having said this he walked proudly off.

I bring forward also another example, which is still worse, because the words which I shall record were spoken by a woman, the mother of three children and without any pretensions to superior education. Ten days ago, at the house of a friend of mine, we were talking about the deceiver Christopher.* We were six in number, three men and three women. I said to them that the monk was not sincere in the object of his preaching, and this shows him to be an enemy of religion; for the true preacher of the divine word does not meddle with politics, but he ought rather to exhort people to obey the governing power, as the divine word commands. In support of this I brought forward other reasons. They assented and censured the monk very severely.

But after I had done speaking, the woman I mentioned replied: "For my part I have a great respect for Christopher because I have heard of many miracles which he has performed, and I do not hesitate to believe that he is a holy man and has a divine commission. And I disapprove the conduct of those who overthrew him in order that they might have liberty to change the laws concerning religion. For this reason and this alone the government put down Christopher. The time will come however, when he will show them that he is indeed a holy man."

She then said to me, "I beg you, sir, as one better informed than the rest of us here, to tell me what you think. Shall we have monks in Paradise, or not?" In reply I said to her: "Madam, I am not one of your saints. Ask Saint Christopher to give you whatever information you need on this subject. He, as a holy man with a divine commission, as you say, will know whether you will have monks in Paradise, provided you get there. For my part, in answer to your question, I can only tell you to take the gospel in your hands, and from that you may learn all that a reasonable person needs to know concerning Paradise."

"I have no pleasure at all," she said, in reading the gospel, for in that I read the same things forever and ever; and besides this, I cannot understand things that are contrary to the order of nature. I, sir, have for a gospel the firmament with its numerous worlds."

Then follows a rhapsody which the woman seemed to mistake for reasoning. But after having expressed faith in miracles wrought by the monk Christopher, her objections to the New Testament are hardly worth reporting.

Such are the *Christians* with whom we have our daily conversations. We

* A monk who lately raised an insurrection in one of the provinces, by giving out that the government was conspiring against the Greek religion. See Mag., last vol., p. 370.

try to bring into the way of truth those who boast of their orthodoxy, while in fact they do not believe the truth of the Christian religion.

When I left this house and returned to my own, I began to reflect on what I had heard from the mouth of this woman. What wretched impiety, said I to myself, such a woman as this will instil into her children! How can she make them fear God, if she does not give them the word of truth to read? Considering these things, I prayed to our God who will have all men to be saved, that he would send down upon this people the Spirit of truth, and bring them to the full knowledge of divine truth. The Lord grant that I may see that blessed and happy period, when the nations that are now in idolatry and impiety shall receive the word of truth, and earth become like heaven.

But in order that we may be accounted worthy to receive this blessing, we must pray without ceasing; for so shall we become holier and nearer to God. Prayer is the life of the devout Christian; and as the body, when the soul departs, dies and corrupts, so also the soul of that man who does not love prayer is dead, and wretched and corrupt. May the Lord by his grace vouchsafe to us to cherish, as long as we live, a lively love for prayer; for without this there can be nothing good or saving in us. To Him be glory, honor, and worship forever. Amen.

SANDOWAY MISSION.

JOURNAL OF MR. VAN METER.

In the following journal a full account is given of the visit of Messrs. Abbott and Van Meter to Bassein and of their temporary settlement there, briefly alluded to in our last number. They left Maulmain July 3d, reached Rangoon on the 5th, where they learned that the steamer Tenasserim was to leave on the 7th for Bassein *via* Maulmain. Having secured passage in her they made a hasty visit to the mission schools, &c., at Rangoon, and then returned to Maulmain, whence they again set out on the 10th

Bassein at first sight.

July 11, 1852. Sabbath.—Reached Diamond Island at 6 P. M. Weather very pleasant since leaving Amherst. We had a very fine run from mouth to mouth in thirty-two hours, the distance some 200 miles. Anchored at the mouth of the river,—a beautiful harbor.

12.—Anchored off Bassein at 1 P. M., distance seventy miles. The appearance of the country on either bank is very pleasant and inviting, more so than any river I have yet seen in India. Was disappointed in the appearance of Bassein, scarcely any elevation in or near the site of the town. Ruins of houses, stockades, and fortifications are visible in every direction. The town is hidden from view by a high massive brick wall, extending for nearly a mile along the river on the east side. Some houses are left on either side of this fortification, but every thing is swept clean in front of it. Upon going on shore found the place little more inviting within than without. Numbers of beautiful trees had been destroyed by the Burmese, and the English, as a prudential measure, were cutting down the remainder. Hardly a house was left standing excepting those occupied by the troops and their officers; these were principally old kyoungs. The fortification, as stated, is of massive brick work, at least in front and to a considerable distance on both sides, extended however by means of stockade work. The whole area thus enclosed is about one square mile. Before and at some distance from each of the gateways, is a mass of almost solid masonry, ten or fifteen feet in thickness. The entrances are passages of solid brick work, about ten feet wide, fifteen feet high, and thirty feet long. There are many paved brick walks in the town, and some extending a good distance outside, now much out of repair, lined on both sides with pagodas, idol temples, kyoungs, &c. A large pagoda, said to be 100 feet high, stands on an elevated platform connected with the front wall, just about facing the centre of the town. It has been recently gilded, and looks quite imposing at a distance.

Reception by the Karens—Kindness of English officers.

As soon as we had come to anchor br. Abbott sent off the few Karens

that had come with us, to learn if there were any others in or near the city. They soon came back accompanied by several whom they found residing here. The meeting was an unexpected and happy one. Shway Wing, the "young chief" of former days, is now in great favor with most of the officers, and has been appointed head-man of all the Karens and Shans in this part of the country. He has a great deal to do also in supplying provisions for the officers and men. He is the same uncompromising Christian as ever. Immediately on our arrival he sent off men in various directions to tell that the teachers had come to Bassein.

Our first object now was to find a good locality for residence. We found a good substantial kyoung, almost new, standing in a beautiful grove only a short distance from the south gate of the town. I must not forget to mention the very considerate conduct of General Godwin toward us to-day. Just before reaching this place he came and inquired very kindly about the health of Mr. Abbott, remarked the severity of his cough, inquired about our intentions, and if there was any thing he could do for us. He said further, that he would speak to the officer in command here to aid us in securing a place of residence. I should mention, also, that yesterday one of the staff officers expressed a deep interest in our work, and inquired how he could aid us, observing that he had a handsome allowance, and had no object in laying up money.

13.—Called on Major Roberts, the officer in command, and were very kindly received. He at once granted our request for the kyoung above mentioned, or any other building not yet occupied that might suit our purpose, and kindly proffered his aid in any way that it might be needed. A pious officer of the 51st European, also gave us a very warm reception, and pressed us earnestly to tell him of any way he could serve us. He took a deep interest in the Karen Christians from the first, and sent orders to Maulmain for books, some of which he had received and distributed before we came; he is expecting another box shortly. Some pious European soldiers were also much rejoiced to learn that we had come.

Buildings—Karens coming in—Ignorance and docility of the Pwos.

14.—The "Seostris" left early for Rangoon, having the general and staff on board. I spent most of the day on shore superintending the demolishing of a large good kyoung, for the sake of getting materials to finish the one of which we had taken possession. I felt almost guilty in thus destroying the property of others, but it is the order of the day, all the roof having been stripped from the one we occupy only a few days before our arrival. The Karens have begun to come in already, both preachers and people. Had a respectable congregation this evening. Br. Abbott spoke to them a short time, but with difficulty as he is suffering again with a bad throat.

15.—Still busy in bringing materials from the kyoung above mentioned. All the kyoungs here are of timber, and they are neither few nor small. There is another large one standing in the same enclosure with ours, which though quite old will answer very well for a school room, boarding house, &c., for the Karens. A large amount of timber has been put into the different stockades, and buildings of all kinds have suffered a common destruction for the sake of the common defence. Brother Abbott was not able to go on shore this evening. I had the pleasure of addressing a congregation of at least sixty, among whom were three ordained preachers, Myat Keh, Poh Kway and Shway Bo; the last is a Pwo man.

16.—People continue to come in from the villages around, one, two, and three days' distance. Many of them are Pwos, and never before saw a teacher of the religion of Christ. The Pwo assistants are but few, and live some distance above Bassein, and none of them have as yet extended their labors thus far. I have been astonished to find that almost every [illegible] has yet come in is as ignorant

of God and true religion as the most benighted tribes of Africa. When questioned as to these things their reply is, "We know nothing of God or religion but the worship of pagodas, and idols, and poongyees," and yet very few of those I have yet seen are idolaters. When asked why they, knowing that the Sgaus worshipped the true God and had a "holy book," had not worshipped the same God, they reply, "How could we without a teacher? We have *never seen* a teacher who could speak our language. But now," they say, "since the teacher has come we will *all* become Christians."

Burmese fort—Apprehension of Burmese soldiers.

I visited the "mud fort" this evening, where so many of the Burmese were killed in the late assault by the English. It must cover an area of some four or five acres, and has a large tank near the centre, intended to destroy the effect of the shells thrown from the ships! The whole was built in two months, from 1000 to 1500 men being employed on it. The front was protected by a novel kind of *chevaux de frise* made of bamboos firmly twisted and bound together at the base, but bristling with points as thickly as a porcupine's back with quills. As usual, however, the English took the liberty of selecting their own road, and all this expenditure of labor was worse than useless; the place became a snare, and the common grave of very many who aided in building it.

Addressed the people again this evening,—their numbers still increasing. It was after dark, and the Karens who came to bring me off to the steamer were more than once on the point of turning back, afraid "the foreigners would shoot them." It is very unpleasant to have to live on board ship at such a time instead of being constantly with the people. And yet, unless we could get within the stockade at night, this is much the pleasantest place for a *quiet* night's rest; there is no knowing how near a band of Burmese soldiers or robbers may be. If our house were in order, however, we would go into it at once.

17.—Brother Abbott still unable to go on shore. The Karens that brought me off to the steamer this morning talked like so many overjoyed children about their teacher. "He is a Mootee teacher,—talks Mootee language," &c. One of them wished to know if I would not go and live in their village; said they would "build me a great large house;" wanted to know when the "mamma" would come. Every one, almost, inquires about the "mamma." Shway Bo had to return to-day, as word had come that the Burmese troops were approaching his village. Those living above here are very anxious to have the steamer go up and drive away the Burmese. They are said to be 2000 strong, distant only about one day's journey. Several companies have come in to-day, one numbering fifteen persons, three of them preachers.

A great work to be done for the Pwos—Where are the laborers?

18. Sabbath.—Met for the first time in the new house. It is but partly covered. Found the covered room, which is some fifteen by thirty feet, much too small; there were about seventy crowded into it, and at least twenty in the adjoining part and around outside;—no women or young children present. Some eight or ten were preachers. Had an interesting season; spoke from the ciii Psalm. A large number of Pwos present, substantial, honest looking men. Most of them say, "True, we are not worshippers; how could we worship without a teacher?" All seem ready to enter the kingdom at once, but want a guide. Where shall the preachers come from? O that the Lord of the harvest would raise up and send forth laborers into his harvest, apparently so ready for the reaper! I am anxious to have a class of young men in training as soon as possible. Two or three assistants have come in from Arracan. They say that the people are all on the move "for the east." We tell them to wait awhile, and on no account to come yet. I begin now to feel that there is *work for me* here.

20.—Have been on shore all day and

taken meals in regular native style, without knife, fork or spoon. Mau Yeh, another of the preachers, came in to-day with a number of new Pwos. The latter were anxious to know what our religion required, and whether they must worship the priests or not. They seemed much surprised when told that "priests" were just like other men, and that none but God should be worshipped.

Life on shipboard—Karen joinery—Relief of the assistants.

For the past two weeks our situation has been peculiar. We have been living on board a war steamer with everything in readiness for action. And now we have a little more of this than ever, as this has become the "guard ship" since the departure of the Seostris. The morning, evening and 9 P. M. guns are fired—the latter thirty-two pounders—and make a disagreeable noise to one not accustomed to such sounds. Although we would not have chosen such a situation, could it have been avoided, it has not been unpleasant, as we have uniformly met with the kindest and most respectful treatment from all the officers.

23.—For two days have been wholly occupied on the house; there is a good deal yet to be done, and not a carpenter to be had. Some twenty Karens are on hand, all very willing to help in *their way*. They are useful in heavy and rough work, but for any thing else, one had almost better do it all for himself. They have already broken my circular saw, two chisels, hatchet handle, &c. Notwithstanding all this it would be very hard to do without them, especially as they work for nothing and find themselves.

Brother Abbott came on shore yesterday morning very much improved. Had worship last evening for the first time in the larger part of our building, which we have appropriated for a chapel. It is a fine room, thirty feet by fifty. The part which we shall occupy is about half the size, and was formerly used by the poongyees as a dormitory and place of deposit for idols, cases of sacred books, &c.

After the service last evening there was a meeting of native preachers. Twelve were present. The four ordained preachers, Tway Poh, Mau Yeh, Myat Keh and Poh Kway, had been appointed a committee to inquire of all the assistants as to their losses during the recent troubles and their present needs. The case of each was taken up separately, and recorded in due form. The result was that some two hundred rupees were asked for to be divided among fifteen assistants. This sum, it must be remembered, is all that they have received for almost two years, Mr. Beecher having been unable to reach the place of the last annual meeting before they had to return in consequence of the turn affairs had taken in Burmah.

School, mission house and chapel—Interesting services—Precious fruits.

Arrangements were made to-day for the school. None of the Sgaus who cannot read are to come. An exception will be made in favor of Pwos. We do not wish a great multitude here, but tell them to select from each village three or four of their most promising boys that are most anxious to learn, and send them here by the next full moon.

26.—By working hard until the last moment on Saturday, succeeded in enclosing the chapel and a tolerably comfortable room for each of us. Several of the assistants and others came last evening after worship to ask if there was more work to be done; if not, they must return to-morrow. I must now let work alone for a while, and give all the time to talking with the people, who still come in in small companies, two or three daily.

Mr. Abbott came off on Saturday, and brought all his things, his health much improved. He was able to preach on Saturday evening, and twice yesterday, and does not seem the worse for it this morning. Had a delightful Sabbath. The day was very pleasant, and this increased the cheering effect of the deeply interesting services. The congregation consisted principally of Christian Sgau Karens, who have been collecting here for

several days past. Immediately after each service I got the Pwos around me, and read and talked with them about the great and living God and the dying Saviour. Must always begin with the first elements of Christianity in talking with these people. The progress is slow at first, as many words and phrases have to be explained, and this difficulty is increased by the fact that the book dialect differs from that spoken by the people in this section of the country.

There is a great Pwo population east and north of Bassein, and there are not a few below also. On the west, or Arracan side, the Sgaus are more numerous. Upon inquiring of those who come from the east and north, their common reply is, "*Mootes t'ma lè*," which is about equivalent to saying, "none but Mootees."

29.—I have a number of interesting details which I may send at another time. Since the last date one or two companies of Pwos have come in daily. The most interesting company came in last night. They are all Christians, and came with Tha Bwa, the assistant who has been acting as a missionary the past year. Several young men have come with him, all of whom can read. He says that in that village, Kyoung Ta, there are fifty-two who are worshippers, but have not yet been baptized. One of the old men who came with him wept for joy; his heart seems too full for utterance. Here is some precious fruit. O, may it be increased a thousand fold! They have a good school in the village. The other Pwo assistants, two of them at least, are so far up that they dare not move, and are constantly subject to oppressions and exactions by the Burmese.

LETTER FROM MR. ABBOTT.

Mr. Abbott under date of July 24 gives some highly interesting views of the

State of Karen churches.

Nearly all the native preachers have been in, and given accounts of their respective churches and labors. *Five* native preachers have died this year, including Myat Kyau, *the first ordained Karen pastor*. All these with one exception died of cholera, and they were all valuable men. I have not time to give further particulars. A great many of the church members died of the same disease, but I have not been able to learn the whole number. What dreadful inroads *Death* has made among our native preachers.

More than two hundred and sixty have been baptized since the ordination meeting at Ongkyoung [January, 1851.] Last year I was absent, there was no general meeting and no full statistics were obtained. And I cannot now make out a complete report of the number received into the churches, the number of deaths and exclusions. I shall hope to be able to do it during the year.

Of their hardships during the season of hostilities, he says:

Many of them have suffered extreme oppression. Nearly all their chapels have been demolished by the Burmese, so that there are but five or six left standing in Burmah. Still, the people were wonderfully delivered from the most extreme sufferings they apprehended in case of war. Many of them were confined, to be executed as soon as the English should approach the country. But the English war steamers came up and took Bassein before the Burmans had time to execute their threats upon the Karens; and after Bassein was taken they all betook themselves to flight and the Karens escaped. They consider their deliverance a wonderful interposition of Divine Providence. There are still, however, districts overrun by bands of robbers, where the people are oppressed to the last point of endurance, — everything they possessed torn from them.

There are in Bassein some seven or eight hundred troops, consisting of European and native regiments, and a company of artillery — enough to protect the place against any Burmese force. They are not likely to be attacked, as the Burmese army assembled to protect Bassein is dispersed. Still, the English forces

will not go out into the surrounding country during the rainy season to protect the people.

RANGOON.

LETTER FROM MR. KINCAID.

Interview with the governor general.

Rangoon, Aug. 8, 1852.—In my last I mentioned that Lord Dalhousie and suite had arrived here. The day after his arrival one of his secretaries called on me and spent more than an hour, asking a great number of questions relative to the government, &c. of Burmah. On Saturday last, before he left, a line from one of his aids informed me that the governor general would see me and my associates at three o'clock. I went accordingly with Mr. Vinton and Dr. Dawson. His lordship received us in the kindest manner, and at once began conversing on Burman affairs in a manner that indicated great familiarity with the subject. He inquired about the three races, Karens, Talings and Burmans, the peculiarities of each, the number of native Christians, whether the government made no distinction between us and British subjects, whether I was acquainted with the present king, who were the leading spirits in the court of Ava, and what were the feelings of the people towards the English. He asked my opinion of the late viceroy, whether he came down with peaceful or with hostile intentions. To this last I replied, "Hostile, no doubt."

"How, then," he inquired, "do you account for the pacific tone of the king's letter to me?"

"It was to blind Commodore Lambert and give the viceroy time to prepare for resistance."

"What are your reasons for thinking the viceroy's intentions hostile?"

"He came down slowly, collecting men and money in all the towns along the river, and brought ten large boats loaded with powder. On his arrival he took no notice of Commodore Lambert. The very day that he made his public entry into the city he issued one of his most hostile orders, cutting off all intercourse between the shipping and the shore under penalty of death. When Mr. Edwards went with a message, one of the officers in the viceroy's compound drew a sword and threatened his life. When a deputation of four officers was sent, they were not allowed to enter the hall of audience and were rudely treated by the officials. The viceroy's conduct was throughout consistent with the supposition that he came with hostile intentions."

The governor general inquired about the loss of my library, observing that it was a most happy circumstance that we ourselves had not fallen into the hands of the viceroy. He spoke of our dispensary, said he had sanctioned the drawing of medicines for its use from the public stores, and added, "If you will allow me, I will give a small donation to the dispensary." About an hour after our return he sent 250 rupees. Before taking leave I said, "We feel, in common with many others, that the well-being or otherwise of unborn millions depends very much on the decision to which your lordship shall come." He replied with evident emotion, "I feel it. Those who have not the responsibility may act hastily. I have come to a decision after long and careful examination." When taking our leave he said, "We may meet again.". Never will the impressions awakened by that interview be effaced from my mind.

State o the country — Anticipations.

I have no time to speak in detail of the state of the country. In the Setang valley the king's brother-in-law has a large army and is keeping up communications with Pegu, where he has an army of 8000 men, committing the most frightful outrages on the villages east and north of Pegu, murdering the men and consigning the women to a captivity worse than death. These are troops from the upper countries, and the court

of Ava has given them unlimited permission to ravage the lower provinces. The Karens and Talings, who constitute the mass of the population below Prome are to be entirely cut off and the provinces desolated, because they are friendly to the English. This is the avowed policy of Ava. The population of Rangoon and of all the villages in the neighborhood is rapidly increasing.

I have just received an interesting letter from Mr. Marshman of Serampore, editor of the *Friend of India*. In closing he remarks, "I hope you have sent for a dozen more missionaries." I will give you part of my letter in reply.

"The principles of Christianity have taken deep root in the hearts of some 12,000, and through these a large amount of moral influence is brought to bear on some 20,000 more. Our churches are found scattered all the way from the seaboard to Prome. We have now at school in this city 250 young persons preparing to go back to their villages, some to teach school and others to labor as evangelists among their countrymen. About forty native preachers are now supported by congregations over the country. The intelligence of recent events in Burmah has aroused to new energy the friends of missions in America, and I have no doubt but we shall be well sustained by having true and faithful men sent to our aid. I hope to see churches raised up along the whole line of this river to the *Hukang* valley. Then we shall stand on the borders of western China and on the upper waters of the great Cambodia, and can reach by our books and our preaching untold millions in the centre of eastern Asia. I almost wish that I had been born thirty years later in the Christian era, so as to see Christianity pouring its light over these vast regions.

"You inquire about the eastern boundary of Burmah. It is the Salwen river, for though the court of Ava claims a large territory east of the Salwen, its power is merely nominal. The inhabitants are Shans, and are broken up into several principalities much like Germany; several pay feudal homage, but no tribute, to the king of Ava."

Baptisms—Needs of the mission—Sufferings of the people.

Last Lord's Day, for the third time during the last few weeks, we visited the baptismal waters. Our hands are full of work forced upon us by the providence of God. All are at work, men and women, from morning till night,—an incessant stream of strangers coming and going.

It is not only in Rangoon that work is "forced" upon the mission. There is a widening movement. Mr. Vinton writes, August 19:—"Some two weeks since I sent two men to Dalla to establish a school and preach. Last evening one of the men returned with a company of Karens, and says that the work of God has already begun,—that the school has been established, that a very considerable number have declared for Christ, that two more teachers and preachers are required immediately, and that many more will be required next dry season; for they have faith to believe that the whole district, where hitherto not a convert has been found, is about to embrace the gospel."

Aug. 25.—There are many subjects of great importance in reference to our work in Burmah which seem to me worthy of early consideration. One of the most important is the training up of men for the work of teaching and of preaching the gospel. In the Karen department we should have eighty or one hundred before the end of 1853. I would like, if I could, to take twenty-five or thirty well instructed young men to the neighborhood of Prome and Toung Oo, and far northward of Prome, this coming cold season, and in two or three years more twice as many north of Ava. But then, to be fitted for the work, they must be under the influence and instruction of qualified men. In most cases they will be efficient just in proportion to the efficiency of their teachers. One or two of the very best men that can be found should come out to instruct and mould this rising ministry. The importance of the subject can hardly be over-estimated.

Active preparations are going forward to place garrisons in Pegu and Prome. If this had been done two months ago it

would have saved the country from incredible suffering. Hundreds of villages have been destroyed within a few weeks by bodies of armed men professing to act under instructions from Ava. The villages are burned, the flying inhabitants plundered, and their flocks driven off. The suspense of the people as to the results of English policy is painful in the extreme. They are afraid of being left to the tender mercies of the government of Ava. At present all the desperate characters of the country are banded together for robbery and outrage. Scarcely a day or an hour passes without new intelligence of their barbarities. Large numbers of disciples between this and Prome have secreted themselves in retired places, and in fastnesses of the mountains, and, so far as we can learn, but few have fallen by the hand of violence. From the best information we can gain, Ava is filled with intrigues, tumults and bloodshed. The empire is like a ship at sea in a terrible tempest, floating without a rudder.

LETTER FROM DR. DAWSON.

Under date of August 11, Dr. Dawson describes an affecting interview with

A convert of thirty years ago.

A few days ago I was invited to visit a venerable mother in Israel, a Burmese convert named Mah Mee, who is mentioned in the memoir of the first Mrs. Judson. I cannot describe the pleasure I felt in beholding the face of that aged disciple. She is over eighty years of age. She was either the thirteenth or fourteenth convert baptized in Rangoon by Dr. Judson. Her memory is remarkably good. She spoke very feelingly of her first teacher "Mamma Judson," her kindness before the family removed to Ava, her instructions, and of the delight she enjoyed in the little meeting for prayer held very privately in a back room with three or four Burmese females. She said those were very happy days to recall; and also that the time was not far distant when she would join the mamma, the teacher and other loved friends in the bright world above. She was converted at the age of fifty, and baptized in the year (I think) 1822. The day before she was received, the now veteran pastor Ko Tha A was baptized. They have walked together, side by side as it were, as the disciples of Christ for these thirty years. I asked her if she felt any regard for the pagodas and idols around her. "No," she promptly replied, "they are stupid things, and how wicked it is to worship them!" "How do you feel towards your relations who believe in them?" "Great pity; they are blind and I pray for them." "Would you be afraid to die?" "Not in the least. I am dying daily. This poor frame is wasting away rapidly." As she was poorly, she thought her days were to be very few, and when she died, she said, she felt assured that she would go to be with Christ her Saviour. She seemed to have a firm, unwavering faith in the Redeemer. After spending a season of prayer with her and two of the native assistants, I left to procure for her some medicine and needed comforts.

MAULMAIN KAREN MISSION.

LETTER FROM REV. W. MOORE.

Karen refugees in Maulmain — Suffering on the Burman frontier.

Maulmain, Aug. 13, 1852.—In a previous letter I have mentioned the fact that a company of 300 Pwo refugees from Martaban lately made their escape to this place. We invited some of them to attend school, but none decided to come. They remained in town about a month. I visited them frequently and two native preachers went to instruct them daily most of the time. We were well received. The people talked freely on the subject of religion, but their excitement was too great to allow them to *think* seriously. Besides, they were not in a situation to give an unprejudiced hearing. In addition to the prejudices excited by petty Burman officers in whose charge they were placed, and other

counter influences, the priests made themselves active. They furnished a large kyoung in a central part of the city and urged the inhabitants to liberality, not in vain. All things necessary for their comfort and many of the luxuries of life were furnished in abundance. A few days before they left for the jungle one of the head men gave me a particular account of the liberality of priests and people to them, and said that must be a good religion that would lead to such bounty to the destitute, to so large a company for so long a time. He thought that a system which provided so well for the body would also do well by the soul.

Two smaller companies afterward succeeded in reaching Maulmain. They had wandered among the mountains, destitute of food and shelter, until they were exhausted. They presented a most piteous spectacle, filthy, emaciated and sorrow stricken. When they reached a safe retreat, the excitement that had kept them up being removed, they sunk down in helpless weakness. They stated that two other companies had attempted to escape, but were overtaken and forced back into the interior. Yesterday I saw a company of Karens from Dong Yan, some of whom four days ago returned from an excursion on the Burman side. They report that all the inhabitants within two or three days' journey of the Salwen are driven back. No paddy is cultivated, property is all destroyed and the country laid waste. With the exception of an occasional attempt by banditti to cross the river, all is quiet in the jungles on this side.

The villagers who were burned out on the frontier are living in booths and cultivating rice to some extent. But up to within a few weeks they have lived on the lookout, taking turns as sentinels. Chetthingsville has suffered more severely than any other place. A few weeks since the pastor wrote that many had no rice nor any means of purchasing. A subscription of sixty-three rupees was raised on Newton compound and sent up, but it never reached them. We hear that on his way home the bearer was robbed. How they are getting along we have not since learned.

Our schools are all making good progress.

AMERICAN BAPTIST MISSIONARY UNION.

STATE OF THE FUNDS.

In preceding pages the reader has been invited to survey the fields Divine Providence has opened before the friends of missions connected with our churches. They are fields where the word sown in weakness has been raised in power. The scope of effort is manifestly widening. In different degrees of emphasis, but with perfect distinctness of utterance, the voice from these missions bids us *onward*. There is no resting point in this enterprise. Success is but a more imperative appeal for fresh exertion.

This was recognized at the annual meeting of the Union, and found expression in the resolve to enlarge somewhat the basis of expenditure for the current year. The sum fixed upon as the least that could be reasonably appropriated, it will be remembered, was $135,000, and the developments of the year have so amply confirmed the justice of this estimate, as to compel the Executive Committee to go to the extreme limit of the discretion allowed by the action of the Board. This action, so far as we have the means of learning the sentiments of the churches, has met with general approval. The necessity was apparent, the duty plain. And what was then so plain has appeared with increasing distinctness in every successive month.

We are happy to observe, in various quarters, evidence that our brethren are not disposed to treat these views as barren abstractions. On the contrary there has been a practical movement towards ensuring that the missions shall *have* what they so clearly *need*. The account of receipts in the present number shows that the treasury is in a somewhat more promising state than at the same time last year, and we are encouraged by such indications that the standard set up does not exceed the liberality, as it surely does not the ability, of the churches.

At this point, however, a caution is needed with reference to the time and the degree of exertion which should be put forth on behalf

of the missions. Three quarters of the financial year have about elapsed and we shrink — all ought to shrink — from the hazard of leaving the greater part of the year's donations to the last days and hours of the year. This has been so often remarked that it need not be dwelt upon. It is enough to remind our readers of it, and of the weighty reasons that should urge *early remittances*. But a more serious mistake is in danger of being made. For several successive years there have been doubt, apprehension, anxiety, with reference to the supply of the treasury, — but the month of March has brought everything up at last; and we are fearful lest some may gain the impression that the anxiety was undue, that the streams of liberality are not only abundant but periodical and punctual, and that no call is made for special exertion. No error could be greater. It had very nearly marred the prosperity of the last year; as it was, a balance on the wrong side — small but undesirable — was reported by the Treasurer. We deprecate the indulgence of any false security in this matter. What is needed can be had if all who are interested will put forth adequate and timely effort,— and not otherwise.

While therefore we observe with gratitude the degree in which the churches respond to the necessities of the missions, it is yet appropriate to the present season to solicit earnest attention to the work that remains to be done, and to invite a prompt and strenuous effort for its accomplishment. There is no occasion to multiply motives and incentives. *The work* makes its own appeal. The mission churches and their laborers speak more loudly than we can. The cry of the heathen needs no interpreter. The COMMISSION is not obscure. The voice of Providence was never more distinctly uttered. We pray all whose hearts respond to these voices to consider well at this time the measure of their ability and of their duty, and so to act.

DEPARTURE OF MISSIONARIES.

Rev. Messrs. JOHN S. GOODMAN, of Lockland, O., and HENRY B. SHERMER, of Philadelphia, Pa., their wives and Mrs. M. B. CROCKER, of the Bassa Mission, sailed from Norfolk, Va., on the 27th of November last, in the barque Linda Stewart, Captain Stemmer, for Monrovia. The services of designation were attended on the evening of the 23d in the meeting-house of the Tenth Baptist church, Philadelphia. The instructions of the Executive Committee were read by the Home Secretary, the prayer of designation was offered by the Rev. J. H. Kennard, the Rev. J. L. Burrows addressed the missionaries giving them the right hand of fellowship, and the Rev. William Shadrach addressed the congregation. Other brethren present took part in the customary devotional exercises, and the two designated brethren each made some appropriate remarks.

Several other missionaries for Africa went out in the same vessel, which had excellent accommodations, and all things betokened a comfortable voyage.

DONATIONS.

RECEIVED IN NOVEMBER, 1852.

Maine.

Augusta, 1st ch. 22; Franklin, Mrs. Olive Clark 1; Paris, ch. 17; Wiscasset, John Sylvester 25; Baring, ch. 7;	72.00	
Washington Co. Asso., E. D. Green tr., Contribution 10.67; Benjamin, De Wolf, N. B. 4;	14.67	
Hancock Asso., D. Morgan, jr. tr.: Brooklin, ch and soc. 6.35; S. Sch. and Young People's Bible Classes 15 90; Waltham, Male and Female Miss. Soc. 2; Juv. Miss. Soc. 3; Tilden, Male and Female Miss. Soc. 4; Juv. Miss. soc. 8; Franklin, Mrs. E. Scammons 50 c.; Surry, ch. 2; North Penobscot, ch. 1.85; Sullivan, ch 4.62; Hancock, ch. 1.50; Sedgwick, Fem. Miss. Soc. 19.50; mon con. 2 75; North Sedgwick, ch. 6.31, Coll. at Asso. 26.11; to cons. Mrs. Maria S. D. Gower L. M.,	104.39	
Lincoln Asso., Asa Perkins tr.: Thomaston, 1st ch. 8; 2d ch. 20; South Thomaston, ch. 10: Hope, ch. 1; M. Safford 1; S. Safford 1; P. Safford 1; St. George, 2d ch. 6 44; Friendship, ch. 8.30; Coll. at Asso. 11.92;	67.66	
		258.72

New Hampshire.

Portsmouth, Middle St. ch. 60; Fem. Miss. Soc 20; Wilton, a friend to missions 2;		82.00

Vermont.

Thetford, Silas Follet 11; Grafton, ch. mon. con. 6; a friend of missions 30.16;		47.16

Massachusetts.

Boston, Timothy Gilbert, for sup. of Mrs. Dauble of Assam Miss., 250; E. D. Everett 5; Union ch. mon. con. 39.79; Young Ladies' Miss. Soc. 42.18; S. Sch. 18.03; to cons. Enoch W. Perkins L. M.; Charles St. ch. mon. con. 18.15; Sharon, Fem. Burman Miss. Soc., Mrs. D. Hitchcock, tr., 9.50; Charlestown, 1st ch., for Assam Orph. Sch., 25; Jamaica Plain, ch., to cons Elisha James and John Weld L. M, 200; South Milford, G. N. Townsend 5; Chelmsford, 1st ch. mon. con. 19.57; Fem. Karen Soc., M. H. Dudley tr., 21.50; Marshfield, North ch. 7; Southbridge, Central ch., Henry Fiske tr, 100; S. Sch., to educate a Chinese youth under direction of Mr. Dean 22; Lynn, Jonathan		

Bacheller 200; Newton Upper Falls, Miss Eliza Jameson 15; Haverhill, 1st ch., mon. con., 100; 1097.72
Sturbridge Asso., Edw. Phillips tr., 30.57
Old Colony Asso., John Brooks tr., (of which 50c. were for Ind. Miss.,) 100.62
Barnstable Asso., Geo. Lovell tr.: Hyannis, ch., Fem. Miss Soc. 38.01
Franklin Asso., J. B. Bardwell tr.: Shelburne Falls, Harris Wight, 10.00
Pawtucket, 1st ch., to cons. Rev. Thomas Driver L. M., 100; West Townsend, Silas Bruce 5; Marblehead, ch. 25.28; Worcester, Pleasant St. ch. 37; New Bedford, 1st ch. 50.51; Miss Eliza Covell 10; per Rev. E. Savage, agt., 227.79 — 1,504.71

Rhode Island.

Woonsocket, ch., 60.00
Central Falls, ch., per Rev. E. Savage, agt., 14.50 — 74.50

Connecticut.

Suffield, Young Ladies of Ct. Literary Institution, per Eliz. A. Smith, Sec. to sup. Lavinia M. Parker in Maulmain Normal School, 10.00
New Haven Asso.: Chester, ch. 10.33; Meriden, ch., Miss Hart's S. Sch. class, 77c.; Branford, ch. 1.37; per Rev. E. Savage, agt., 12.47
Fairfield Asso.: Stamford, ch. 10; White Hills, ch. 10.54; Coll. at Asso., 6.39; Gold Ring 37 cts.; per Rev. E. S., agt., 27.30 — 49.77

New York.

Utica, Mr. and Mrs. Harlow Hawley, to sup. Harlow Hawley in Assam Orph. Sch., 25; Chateaugay, ch., G. W. Devoll tr., 4; Crown Point, ch. 20; Riverhead, J. A. Overton 2; Lorraine, P. Persons 3; Caroline, N. Rounsvelt 5; 59.00
Monroe Asso., Wm. N. Sage tr.: Rochester, 1st ch., to cons. J. A. Tallmage L. M., 108.83; Geo. Douglass 10; 2d ch. 18.80; S. Sch. Juv. Soc., to sup. Miss Marian Walker in Mrs. Brown's Sch., Assam, 12; Mrs. Goodnow 2; A. G. Smith, to cons. Mrs. A. G. Smith L. M., 100; Fem. German Miss. Soc 2; Parma, 1st ch. 23 75; 2d ch. 8 50; Perrinton, ch. 14.13; Rush, ch. 13.50; Master Joslin Van Allstine 25 cts.; Sarah Hovey 25 cts.; Webster, ch. 71.33; S. Schs., for Mr. Haswell's Sch., Burmah, 10 86; Urban Shepard 2; Pittsford, ch. 5; Michael Parks 10; Mendon, ch. 5; Sweden and Bergen, ch. 13; Honeoye Creek, ch. 2; Brockport, ch. 22; Chili, ch. 12.25; West Henrietta, ch. 40.12; Greece, ch. 16.39; Penfield, ch., to cons. Harvey Fuller L. M., 100; Ogden, ch 43.01, Wheatland, ch. 56; to cons. Rev. John R. Nisbet, Rev. Daniel Whitaker, Rev. Sylvanus Taft and Mrs. Henry B. Shermer L. M., per Rev. S. M. Osgood, agt., 723.47
Steuben Asso., Geo. W. Wheeler tr.: Meads Creek, ch 17.54; Campbell and Bath, ch. 19.66; Oak Hill, ch. 10.50; Urbana, ch. 30.58; Wayne, ch 14.67; Fem. Mite Soc. 21 76; Tyrone and Jersey, ch. 12.20; Warsaw, ch. 18 56; Jersey, ch. 4.85; Milo, 1st ch. 17; 2d ch. 31; Dundee, ch. 7.50; Fem. Mite Soc. 9.50; Tyrone, ch. 33 87; Howard, ch. 2: Barrington, ch 45; S. Sch. 5; Bath Village, ch. 10.75; to cons. Rev. Andrew Wilkins, Rev. John Halsted and Thomas Corbitt L. M., per Rev. S. M. Osgood, agt., 314.44
Yates Asso., Geo. W. Shannon, tr.: Penn Yan, ch. 51.75; Prattsburg, 2d ch., E. Simons 50 c; Prattsburg Village, ch. 31.75; Towlesville, ch. 5; Italy, 1st ch. 11.62; Pultney, 2d ch. 1; to cons. Daniel Hedges L. M., per Rev. S. M. O., Agent, 101.62
Buffalo Asso., D. W. Williams, tr.: Buffalo, Niagara square ch. 27.09; Strykersville, ch. 12.22; Hamburg, ch. 15; Aurora, ch. 6; Amherst, ch., a friend 50 c.; Boston, ch. 2.50; Eden, ch. 9; Springville, ch. 21 79; Sardinia, ch., Female Benev. Soc. 6; Wales, ch. 1.25; to cons. Rev. Clark Carr, L. M., per Rev. S. M. O., Agent, 101.35
Canisteo River Asso., per Rev. S. M. O., Agent, 4.25
Dutchess Asso., I. K. Mead, tr., per Rev. O. Dodge, Agent, 77.61
Saratoga Asso.: Saratoga Springs, ch. 12.92; Wilton, ch. 6.50; Broadalbin, ch. 15; Providence, ch. 2.87; per Rev. O. D., Agent, 37.29
Essex and Champlain Asso.: Ellenburg, ch. 4.60; Mooers, ch. 1 18; Adams Centre, ch. 5.75; per Rev. O. D., Agent, 11.53
Worcester Asso.: Maryland, ch. 14.27; Daniel Gott 1; Henry Gott 1; per Rev. O. D., Agent, 16.27
Franklin Asso.: Franklin, ch. 6.75; W. Meredith, 28.49; North Stilson, ch., in part, 57; Bennetsville, ch. 7.85: Masonville, ch. 8.50; Unadilla, ch. 9.02; S. Page 2; Gilbertsville, ch. 8.25; Sandhill, ch. 1.08; Otego, ch. 5.25; Oneonta, ch. 25.08; Milford, 1st ch. 13.37; 2d ch. 6.69; per Rev. O. D., Agent, 179.33 — 1,626.16

New Jersey.

Alloway's town, ch. 15.00
State Convention, P. P. Runyon, tr.: Bordentown, ch., mon. con., 25.34; subscriptions 36.53; S. White, to cons. Mrs. Mary White, L. M., 100; per Rev. J. F. Wilcox, Agent, 161.87
Burlington, ch. 56.38; mon. con. 24.22; Self-Denying Soc., Miss M. Simonson, tr., 35; S. Sch., for Indian Miss, 19.61; S. Sch., Inf. Department 9.25; T. Rogers and family, for Arracan Miss., 12; Rev. J. F. Wilcox 30; Trenton and Lamberton, ch. 28.63; mon. con. 40; S. Sch. 17.62; Trenton, Trinity ch. 3; Bedminster, ch 3 15; Holmdel, ch. 25; Pittsgrove, ch. 19.06; Sandy Ridge, ch. 15; Haddonfield, ch. 10; Hightstown, ch. 33; Hamilton square, ch 12.82; Perth Amboy, ch. 3.25; Woodston, ch. 10; Cedarville, ch. 10.75; Columbus, ch. 12; Freehold, ch. 25; George's Road, ch 3; Lambertville, ch. 30.48; Middletown, ch. 49 50; Millville, ch. 8.05; Moorestown, ch. 23 84; Mount Bethel, ch. 9.75; Upper Freehold, ch. 45.62; Mt. Holly, a friend, 1; per Rev. J. F. W., Agent, 625.98 — 802 85

Pennsylvania.

Northumberland Asso., J. Moore, sen., tr.: Hughesville, ch. 2.87; White Deer, ch. 12.35; Milton, ch. 8.75; Coll. at Asso. 5.53; per Rev. J. F. Wilcox, Agent, 29.50
Philadelphia, Ladies of Spruce St. ch., to sup Sarah E Kempton in Assam Orph. Sch., 25; A few ladies, to sup. George Kempton in Assam Orph. Sch., 25; Lower Dublin, Geo. Sneider, 50; Bristol, ch. 6.83; Reading, ch. 10; S. Sch. 7; Newtown,

ch., Fem. For. Miss. Soc. 7; Marcus Hook, ch. 15; per Rev. J. F. W., Agent, 96.33
Shirleysburg, ch., M. L. Harrison, tr., 15.00 — 140.83

Maryland.

Baltimore, Rev. W. Burlingame, per Rev. J. F. Wilcox, Agent, 5.00

Ohio.

Cesar's Creek Asso., Annual collection, per Rev. J. Stevens, Agent, 28.00
Columbus Asso, J. Eaton, tr., 37.22; Berlin, ch. 50 c.; Columbus, J. Sawyer 1; per Rev. J. S., Agent, 38.72
Geauga Asso.: Auburn, Mrs. Dunlap, per Rev. J. S., Agent, 1.00
Grand River Asso.: Kingsville, ch. 3.51; S. Sch. 2.35; per Rev. J. S., Agent, 5.86
Lorain Asso.: Henrietta, ch. 3.40; Birmingham, ch. 10; Amherst, Mrs. Axtell, 25 c.; per Rev. J. S., Agent, 13.65
Huron Asso.: Auburn, ch. 8; Bellevue, ch. 4.23; Plymouth, ch. 1; per Rev. J. S., Agent, 13.2
Mad River Asso., ann. coll. 29.45; Beaver, ch. 15.50; Quincy, ch. 75 c.; per Rev. J. S., Agent, 45.70
Meigs Creek Asso., ann. coll. 17.83; Goodhope, ch. 2.40; Mrs. R. Smith, 4; McConnellsville, ch. 26.70; Newport, ch. 14.90; Adams, ch. 8; S. Sch. 86 c.; Little Muskingum, ch. 14.50; per Rev. J. S., Agent, 89.19
Miami Asso., Cheviot, ch. 15.27; S. Sch. 3.41; Dayton, 1st ch. 47 57; S. Sch. 6.43; Wayne St. ch. 2; per Rev. J. S., Agent, 74.68
Mt. Vernon Asso., 37.63; Union, ch. 1.50; Mt. Vernon, ch. 2.18; Radnor, ch., Ammi P. Johnson, "at the request of his wife deceased to cons. himself L. M.", 100; per Rev. J. S., Agent, 141.31
Mohecan Asso., per Rev. J. S., Agent, 48.00
Ohio Asso.: Storms Creek, ch. 3.73; Hale's Creek, ch. 5.25; Symmes Creek, ch. 1.05; Saladay, ch. 1.75; Union, ch. 2; Beulah, ch. 7.15; per Rev. J. S., Agent, 25.93
Portage Asso., Hiram and Troy, ch. 75 c.; Streetsboro', ch. 4.50; S. Sch. 3 40; Fem. Benev. Soc. 6.50; Garrettsville, ch. 18; S. Sch. 75 c.; per Rev. J. S., Agent, 33.90
Rocky River Asso.: Cleveland, 1st ch. 56 57; Erie St. ch. 31.23; per Rev. J. S., Agent, 87.80
Salem Asso., Olive Cummins, for sup. of Rev. J. G. Oncken, 5; Pomroy, B. F. Dike 1; Troy, J. F. Tipton 50 c.; Coolville, J. Dets 50 c.; per Rev. J. S., Agent, 7.00
Scioto Asso., Licking, ch., per Rev. J. S., Agent, 3.50
Seneca Asso., annual collection, per Rev. J. S., Agent, 8.00
Strait Creek Asso.: Hillsboro', ch., per Rev. J, S., Agent, 8.00
Wooster Asso., Wooster, ch. 11; S. Sch. 7; ann. coll. 11.77; per Rev. J S., Agent, 29.77
Ohio Foreign Miss. Soc. 25.88, (less amt. paid for printing minutes, 16); per Rev. J. S., Agent 9.88
Marietta, ch. 43.97; S. Sch. 8.53; Norwalk, ch. 23.73; S. Sch., for Assam Orph. Sch., 2.97; Zanesville, 1st ch., Juv. Miss. Soc., towards sup. of two children and one native assistant in Siam, under care of Rev. Wm. Ashmore, 30; 109.20 — 822.82

Indiana.

Lafayette, ch. 90; S. Sch., to sup. child in Assam Orph. Sch., 10; to cons. Allen Loyd L. M., per Rev. J. Stevens, Agent, 100.00

Gen'l Asso., less exp. of printing Minutes, per Rev. J. S., Agent, 7.75
White Water Valley Asso., per Rev. J. S., Agent, 19.19
Aurora, ch., per Rev. J. S., Agent, 5.00
Pipe Creek, ch. 1.50; J. Sands 25 c.; Mrs. Perrine 50 c.; Mary and Helen Perrine 95 c.; per Rev. J. S., Agent, 3.20
Indianapolis, ch. 25.61; S. Sch., to sup. Judson B. Osgood in Assam Orph. Sch., 65.20; per Rev. J. S., Agent, 90.81
Attica, ch. 3.50; Washington, Rev. H. Robb, 50 c.; Alto, ch. 4.30; Byron, Rev. J. M. Whitehead 5; Lawrenceburg, ch. 12; per Rev. J. S., Agent, 25.30
Tippecanoe Asso., 23.45; Rossville, ch. 8.44; Pittsburg, ch. 1.23; Delphi, ch. 16.55; per Rev. J. S., Agent; to cons. Rev. Stiney Dyer and Rev. Daniel Stogsdill L. M., 49.67 — 300.92

Illinois.

Peoria, ch. 50; Farm Ridge, Rev. E. N. Jencks, to cons. himself L. M., 100; 150.00
Gen. Asso., W. W. Watson, tr., to cons. B. B. Carpenter and James Lemon L. M., 200.00
Salem Asso., Benj. Coghill, tr., 13.00 — 363.00

Michigan.

Albion, S. Sch. Miss. Soc., to sup. a child at Gowahati, under direction of Mr. Ward, 5.00
Ray and Almont, coll. by Rev. J. S. Goodman for African Mission, per Rev. J. Stevens, Agent, 14.66 — 19.66

Iowa.

Mt. Pleasant, ch. 4.85; Rock Spring, ch. 3.70; Farmington, ch. 2.60; 11.15

$6,108.75

Legacies.

Boston, Mass., Abigail Ripley, per Asa Wilbur, Executor, 1500.00
New York City, Eliza Skaats, per Garrat N. Bleecker, Executor, 1000.00 — 2500.00

$8,608.75

Total from April 1st, to Nov. 30, $36,477.01.

DONATIONS IN CLOTHING AND GOODS.

Weston, Vt., Ladies of the ch. one box clothing for Rev. N. Brown, $13.50
Charlestown, Mass., Judson Miss. Soc., one box clothing for Rev. A. Bingham, 23.00
Chelmsford, Mass., Central ch. Ladies' Sew. Soc., one box clothing for Bassa Mission, 52.13
Providence, R. I., Joseph Robinson, one box sundries for Rev. Charles Hibbard.
Hartford, Ct., Friends, one box wheat, flour, &c., for Rev. S. M. Whiting. 6.60
New York, Ladies of Oliver St. ch., one box clothing, etc. for Rev. E. Kincaid, 45 26
New York Mills, Ladies' Sewing Soc. clothing for Rev. M. Bronson, 31.00
Philadelphia, Pa., David Jayne, M.D., two boxes medicines for Rev. C. Bennett, 135.50
Do., David Jayne, M. D., medicines for African Mission, 128.00
Detroit, Mich., Ladies' Sew Soc., one box clothing, etc. for Rev. N. Brown, 83.41
From unknown friends, one box cheese and crockers for Rev. S. M. Whiting.

THE

MISSIONARY MAGAZINE.

VOL. XXXIV. FEBRUARY, 1853. No. 2.

AMERICAN BAPTIST MISSIONARY UNION.

NINGPO.

LETTER FROM DR. MACGOWAN.

Journey to Shanghai through the interior.

Ningpo, July 10, 1852.—I am happy to state that her residence of several months at Shanghai has been favorable to the health of my dear wife, whose absence from home, notwithstanding her feeble health, was severely felt, and proved a detriment to me in my work. Deprived of the blessings of a home, of the counsel and sympathy of his partner, the foreign missionary is poorly fitted to encounter his daily toils and trials. It was with no small joy, therefore, that on the evening of the 20th of April last, I started to bring my little family from Shanghai.

A desire to see more of China, and to improve my acquaintance with her people, induced me to travel through the interior in the costume of a native, having for companions Messrs. Giang and Tsah, some notice of whom should precede this brief narrative of my journey. They are Roman Catholics, the former employed as a catechist at Chusan, and the latter as the personal teacher of the Bishop of Chihkiang at Ningpo.

Trouble among the Romanists.

Allusion has been made in previous letters to the tactics employed by Rome in proselyting in this part of China, to the violence and fraud resorted to in various ways, particularly in seizing pagan temples at Chusan and converting them into mass-houses.* These proceedings might have gone on without interruption, until the whole of that fine island would have come under the dominion of the man of sin, but for one overt act. The people had endured many outrages without resistance, and began to think they had no other resource than to join the rising sect in a mass, when, on witnessing the desecration of the tomb of a Budhist priest in one of the temples of which they had been dispossessed, their anger was kindled and they became furious, driving every "Christian" from the island and plundering or destroying their property. The scattered members of the unlucky flock

* See Magazine, last vol., p. 366.

found their way to Ningpo and applied to their bishop for redress and compensation, alleging that they had done nothing which he had not authorized them to do. But they found that his power over the authorities had vanished; they knew too well the state of public opinion to lend his lordship any further assistance. Meanwhile the exiles were suffering from want. The literary members of the sect at Ningpo, four in number, drew up a remonstrance addressed to the bishop, upbraiding him for general misconduct and for setting an example of violence to the converts, quoting from their classics (they were not sufficiently conversant with the Scriptures to quote them,) some forcible expressions reflecting in an appropriate manner on their spiritual head. For this offence they were instantly deprived of employment and suspended from the privileges of the church, as was also the Chusan catechist for approving of their insolence. Excommunication was threatened, which threw them into perfect terror. In this emergency Giang, the catechist, whilst deliberating with his confréres, started up and said, "I'll be off to Dr. Macgowan and ask his advice;" an announcement which horrified them, as I afterwards learned, more than if he had proposed to return to pagan idolatry, for they had been taught that we were more to be avoided than the heathen. Giang could not be diverted from his purpose, but going to the East Gate chapel took his seat near the door. Finding that no retributive visitation followed, he ventured the next day further in, until he became so bold as to make the acquaintance of one of the assistants, by whom he was introduced to me. I was at the time without a personal teacher, and though the catechist's literary attainments were of a low order, I engaged him for a few weeks in that capacity, in hope of being able to do him and his brethren good. After reading the New Testament with him for several days, I had the pleasure of seeing him bring three of the discarded literati to converse with me; the fourth had gone to his native province. With these and other disaffected Romanists I held a daily service. Indeed, for several weeks, the time occupied in imparting scriptural instruction to them left but little leisure for other engagements. Another of the literary men soon left for a distant city. The remaining two proposed accompanying me to Shanghai,— one of them, the bishop's teacher, merely to see the place, and the other, a Mr. Seu belonging to that city, to seek employment. Seu is an interesting character in himself, and being a descendant of the celebrated Paul Seu, of Romish history, a Christian statesman of the Ming dynasty, possesses much influence. The afternoon that he was to embark with me, the bishop heard of his design, and sent such importunate missives and such condescending offers as to induce him to remain behind, or rather to take another route to Shanghai, and to counteract the impressions we were likely to make in that city. Thus my companions were the Chusan catechist, Giang, and the bishop's teacher Tsah, a Ningpo man.

The "blue-eyed foreigner" discovered—Course changed.

We embarked by night, and had not gone far up the Ningpo river before we were brought to by a furious gale. The matting which covered our boat, affording a tolerable protection from the torrent of rain, required to be brought down lest, it being caught by the wind, the boat should be capsized. In rearranging their mats the boatmen had occasion to enter our quarters with a light, and to my chagrin they got a glimpse of my quilt, the only foreign article of comfort I had ventured to indulge in. Having made this discovery they insisted upon further examination, and were not long in tracing the ownership to a blue-eyed foreigner. The promise of double pay soon placed us on the best possible terms with our boatmen, and when the weather improved we proceeded on our journey, reaching in the course of the following night the city of Yu Yau, the

extreme limit of travel in that direction in foreign costume.

Our course thence was by canal to the shores of Hangchau Bay at the mouth of the Tsientang, which we reached at noon of the 22d. From the canal head to the shore is a land journey of three miles, and as the heat was oppressive I was obliged to call a sedan. Unfortunately Mr. Giang brought me a very showy one, which has been employed by all the foreigners who have crossed the bay at this place, this being a point which travellers pass in making the lawful overland trip. Without getting a glimpse at me, half the people we met called cut, "Red haired traveller! Red-haired traveller!" (or foreigner), which sound followed me to the place of embarkation and then to the junk in which I was to cross the bay. This junk had on board ninety-eight huge buffaloes ranged head to head on deck. As there was no hold or cabin, the best unoccupied place on deck was engaged for me. Finding that we were known there, and knowing that detection would soon follow our arrival on the opposite coast, we changed our course and took passage in another junk just sailing for Chapoo. We had proceeded down the bay not more than three miles when the tide fell so as to leave us high and dry in the mud. Presently the men from the buffalo junk came running over the ground we had been sailing over, quite out of sight of the shore, to inform our junkmen whom they had for a passenger. We made the best of it as before, by friendly familiarity with the company and conversation on religious topics, which could not be pursued freely except in the character of a foreign missionary. Early on the following afternoon we reached Chapoo, and after making presents to the sailors quitted them, excellent friends.

Chapoo—Kiahing—The garden of China.

Chapoo is so often passed by Romish missionaries in foreign costume, that the inhabitants can generally recognize one at a glance; and hence we had not gone through many streets before the old cry greeted me. We loitered about until night, and then took a new start for the interior in a charcoal boat, the conductors of which were informed of our character. We sailed that night by canal as far as the city of Pingwú. Our little boat was topheavy with baskets of charcoal piled high up. On the top of these my companions and the boatmen slept, and a berth was made for me about half way up by removing some of the baskets. On the evening of the 24th, to my great joy, we struck the grand canal at the large city of Kiahing, where we were relieved of the charcoal.

The country between Chapoo and Kiahing is considered the garden of China. In point of fertility there are few places on the globe which excel it. It is here the mulberry is cultivated with the greatest success, and it is consequently a region of silk. I could see nothing from the boat but the mulberry trees which lined the sides of the canal, and endless fields of pulse. The villages for the most part are situated at a distance, on small branches of the canal. There is so little in Kiahing different from other Chinese cities frequently described, that it may be passed without further notice.

Suchau, the paradise of Chinamen—Its luxury and vice.

Saturday the 25th was spent, from 4 A. M. till sunset, navigating the grand canal, when we reached the paradise of Chinamen, the celebrated city of Suchau. "Above," say they, "is heaven, and below are Hangchau and Suchau;" and as I have visited them both they regard me as an accomplished traveller. It was near bed-time when we came to at the "Bridge of Ten Thousand Years." We repaired to a tea-shop, but found ourselves too late to be regaled there. Next we turned into a wine, or rather whiskey shop, to sit and make some observations, but saw nothing of interest. As we had engaged the boat for the whole journey inland and back to Shanghai, it proved the best lodging place we could get.

My first day at Suchau, the metropo-

lis of the pagan world, was a Sabbath, which I endeavored to improve in the boat with my companions and the boatmen. Two days only could be spared for an exploration of the city and suburbs, and the care necessary to be observed in order to avoid detection prevented me from gathering the information I most desired. The time, however, was well employed in sight-seeing, but the limits of a letter preclude the admission of my notes. The people of Hangchau are wholly given to idolatry and to literature; the inhabitants of Suchau are equally distinguished for their devotion to manufactures and to the pursuit of pleasure. That part of the grand canal which laves the western walls of the city presents one of the gayest scenes in the world, being constantly thronged with boats of the most elegant description, carved and gilded, gaudily ornamented, and fitted up in the best style of Chinese art for pleasure parties. Without roads, or vehicles of any description except sedans, and having a country intersected in every direction by smooth canals, the citizens are remarkably fond of aquatic excursions. The "flower boats," as they are called, are in constant requisition for parties of pleasure, but particularly for purposes of low dissipation. Here vice does not conceal itself, an evidence of its general prevalence and of a corrupt state of society beyond what is common to other Chinese cities. Nothing could exceed the elegance of female dress, whether among respectable people or otherwise. Silks of gorgeous hues and satins elaborately embroidered were worn by all. Music, too, such as it was, was laid under contribution by these parties, who seemed to be revelling without interruption, night and day.

Its proximity to Shanghai suggests the hope that this modern Corinth will soon be purified by the gospel of Christ. A dozen missionaries speaking the dialect of that city, can be spared from Shanghai whenever the way is open for them. It is already occupied by the Romanists, but the facilities they possess in having native converts, as in many other parts of the interior,— the descendants of those who embraced Christianity when it was freely tolerated,— enable them to pursue their vocation without hindrance. There are many Protestant missionaries in the maritime cities, who would gladly take up their abode in the interior if a foothold could be secured. Until the country is thoroughly opened to evangelical effort, the gospel must be preached at places of the least promise, and as in these places it is proclaimed not without effect, a rapid progress may be anticipated for it when the barriers shall have been removed.

Tawaii, the Great Lake — Unpleasant adventure.

Two days were spent in an excursion to Tawaii, or the Great Lake, a fine sheet of water to the west of Suchau, containing several islands of singular beauty. At the close of a day of unusual fatigue, feeling exhausted by hunger, I came to a stall in one of the island villages where a man was frying pancakes made of pea flour. He found me a remarkably good customer, but as I was standing by his furnace enjoying my meal, I overheard a dialogue on the opposite side of the street — it was not two yards wide — which suddenly prevented further deglutition.

"Look," said a busybody, not of my own sex, to some gossiping companions at her side, "that fellow's hair is brownish."

"No, it is not," said the best-looking woman of the party.

"Yes, but it *is*," said the vixen; "see where the tail is fastened to his head!"

Under her directions they did see, and uttered a variety of exclamations which I was in too great a hurry to understand. I went up the street as fast as I could without running, but the news went faster. Happily the town was on the flank of a lofty hill, which, after making an abrupt turn I ascended before any crowd could follow. It turned out to be the same village in which a missionary from Shanghai had been discovered and stoned. A great part of the inhabitants are engaged in occupations which often lead them to

Shanghai, and hence they are familiar with the foreign countenance. I loitered about the hill until the moon rose, and making a circuitous journey returned to the boat by a different road. By this means I avoided the crowd of the main village, but could not escape the observation of the inhabitants of a smaller one, who were also on the lookout for the stranger. They made after me with a shout, but having a good start I reached the landing before they did, without descending to the undignified pace of a run. There was no time however to pick up my huge spectacles which fell from their perch by the way. Messrs. Giang and Tsah soon came up by another road, and we directed the boatmen to put off to a pier at another part of the island, to get rid of the importunities of the people, every moment increasing in noisy mirth and in demands to see me. We had engaged at Suchau a lake boat; our men consequently did not know they carried a contraband passenger and were surprised at the agitation on the shore. We had scarcely reached our new berth before multitudes poured out from various villages to get a peep at the stranger, for the rumor assumed all sorts of shapes as it extended. It was here our boatman discovered, as he afterwards told us, that he had the Roman Catholic bishop on board! Knowing that he would (of course) be handsomely rewarded, he determined to cross to another island, although it was contrary to custom to sail by night. He brought us back to Suchau the next day, and as soon as we had given the expected reward we thought it time to turn our faces towards Shanghai, which we did after sending catechist Giang to make some purchases for us,—from which errand he returned fuddled.

Religious eating houses.

We were two days on our journey to Shanghai, and so arranged the different stages as to reach some large village or city at meal time, in which, as at Suchau, I always sought the best eating houses and tea shops for entertainment. Eating establishments are often kept by Mohammedans, who being precluded the use of pork, the main article of Chinese food after rice, have to set their wits to work to get up other dishes in greater variety, and hence their refectories are always the best, and some degrees less filthy than those belonging to professors of the established faith. At one of these places over the door of which was written, "Religious Eating House," I took it into my head to try mine host touching the unclean animal. The first thing we asked for was stewed pigs' feet.

"What! what!" says he, "do you not know that this is a religious place?"

"Let us have some ham, then."

"I tell you, we eschew all that sort of stuff;" and as he said that he eyed us very closely. Taking down the bill of fare which hung against the wall, I thought to try some of the choice bits of Chinese cookery, and selected "ducks' tongues;" but these, our host stated, must be ordered in advance. Next my eye fell upon "shrimps' brains," which unfortunately were not in season. By this time the Mohammedan began to think he had strange customers. We ordered some boiled fowl, and having made a hurried meal hastened away.

Shanghai.

Chinese at Shanghai can form a tolerably correct idea of the manners and customs of the outside barbarians. The merchant princes of England and America have called into existence a city of palaces, embellished with gardens and provided with luxuries and comforts of which the natives never dreamed. The most conspicuous objects discernible as you approach the city from a distance are the spires of temples to the living God, the loftiest being that of the Chinese Baptist church, and the next in height that of the English Episcopal church. The latter was erected, and a chaplain is supported, at the joint expense of the British government and the foreign community. Half a mile above the foreign city lies Shanghai, its low houses concealed by a forest of junks' masts, but far less imposing than the forty sail of square rigged vessels anchored off

the foreign town. Its commerce is increasing with extreme rapidity, equalling if not already exceeding that of Canton. From this point steamers will cross the Pacific to San Francisco, and to Japan, but two days' distant.

Missions at Shanghai.

There are above twenty male missionaries and several unmarried ladies laboring at Shanghai, in connection with Baptist, Sabbatarian, Independent, Presbyterian and Episcopalian churches. Being a great commercial mart, it is necessarily an unfavorable place for missionary effort, and unhappily the greater part of them are in or near the foreign town, and their influence over the timid, suspicious natives is greatly lessened thereby. Those only who reside among them can win their confidence, and show wherein Christianity differs from the hateful commerce of Christian lands, so called. Romish missionaries keep at a distance from foreigners engaged in secular pursuits, and are consequently regarded with more favor by both classes. As opportunities present, it is to be hoped that the large villages and cities within a day's sail of Shanghai will be occupied by our brethren there, who will take up their abode among the people. I would not have a missionary conform his mode of living to that of the natives. On the contrary I think sound policy requires that his home should as much as possible resemble the one he has quitted, and be furnished with every comfort which can in any way counteract the depressing influences that are inseparable from such an exile; nor should he, on the other hand, be so mixed up with his countrymen as to lead the natives to suppose that their objects are in anywise similar. Aware of this, many brethren at Shanghai are endeavoring to procure sites for building in the city or in the suburbs furthest removed from foreign commerce; but situations otherwise suitable can be procured with great difficulty, owing to the open and secret opposition of people and rulers. Medical missionary operations at Shanghai, appear to be very useful in counteracting pagan prejudices against Christianity and in commending the gospel. The Southern Baptist Mission has been strengthened lately by the arrival of Dr. Burton from Tennessee, who immediately opened a dispensary in the church. The American Episcopal Mission, by devoting much money and labor to education, appears to have been most successful thus far. Without an educational establishment no mission in China can be considered very efficient in laying broad evangelical foundations. —I cannot take my leave of Shanghai without expressing the obligations I am under to missionary brethren of every name, for their kindness to my family while residing among them.

The Loochoo Mission—Japan.

Returning to Ningpo we had as fellow passengers the bishop of Victoria, Rev. Dr. Smith, and the Rev. Mr. Hudson from whom we parted at Chapoo. In crossing the bay his lordship read to us the manuscript of a small but very interesting volume on our neighbors the Loochooans, which will soon be put to press in London. It will be perused with pleasure by the friends of missions. Missionary records exhibit few instances of more apostolic devotion than that of my daring Hungarian friend, Dr. Bettelheim, and his heroic English wife. They have withstood for many years the fire of an opposition and persecution that proved too hard for two Jesuit missionaries residing on the island. On the departure of these men, who were not wanting in patience or courage, the authorities felt encouraged to hope that an increase of annoyance would finally induce the Protestant family to quit, and accordingly exerted all their ingenuity to that end,— all without avail. Now that our countrymen are, as it is thought, on the eve of opening Japan, we may look forward to the time when Dr. Bettelheim's labors shall have a wider and freer sphere of action.

A small majority of the missionaries in China consider it right for those who are so inclined to explore this country, *mal-*

gré Chinese law and foreign treaties which have been adopted in violation of natural rights. God, who gave this earth to the children of men, abundantly supplied it with water courses, and on these highways and byways it was designed that man should go to and fro without molestation. All prohibitions of man to the contrary are to be observed only so far as may be convenient or expedient. And as regards Japan, it is neither convenient nor expedient, now that Americans are so likely to be led to her shores, that she should be suffered to continue her exclusive policy.

Excitement among the literati — Supposed benefits of a steeple.

On my return to Ningpo I found the city in considerable excitement on account of a battle fought between some villagers and the militia, of which you have doubtless heard. When this had subsided we had a novel literary excitement. At the recent examination of literary graduates, held at Pekin as a special favor on account of the accession of the new emperor, three persons from this city were so fortunate as to attain the eminent distinction of doctor of laws: two of them were brothers. At a subsequent examination of those who had attained that degree the three ablest were selected, and finally, after a scrutiny by the emperor himself, one of these three happy men was selected as worthy of the highest honor, that of *Shang yuen*. The successful aspirant to the highest literary distinction in the empire proved to be a neighbor of mine, about thirty-seven years of age, the son of a sort of fortune-teller. As is usual on such occasions, a special messenger started off post haste with the intelligence. On his arrival he demanded $3000 for his fee, but was satisfied with $500, which the father found no difficulty in raising when his new position as the parent of such a character was ascertained. The highest officials have been in procession to his humble dwelling to present their respects and congratulations. Honors have been conferred on them in consequence of the city over which they rule having sent forth a Shang yuen; a house is to be erected for the family at the expense of the emperor;—in fine, the honors that have suddenly fallen upon all connected with the candidate are too numerous to mention. For two weeks the house, and rooms adjacent hired for the purpose, were crowded day and night by people of every class to congratulate, or to be spectators of the drinking and feasting constantly going on.

I always make a point of joining every Chinese party I know, always finding a welcome; and being an acquaintance of the family, of course I too tendered my congratulations to the father.

"It is all owing to your religion," says he; "it is wholly owing to Christianity that we have this good luck."

"How do you make that out?" I inquired.

"O, it is all because you erected a spire on the church near the prefect's; that is what brought the luck!"

The Chinese fully believe that their pagodas or towers concentrate and bring down the blessing of heaven diffused in space, just as lightning rods conduct the electric fluid to the earth, but they have always manifested an antipathy to spires of any kind on Christian temples. My friend had reference to the belfry on the Presbyterian church, which at the time of its erection was looked upon with such disfavor as to cause, if I remember rightly, the degradation of the prefect for allowing such an edifice to be erected. Steeples are now likely to become popular. It is two hundred years since a citizen of Ningpo attained the rank of Shang yuen, and it is an event in which the city rejoices. It has acted as a marvellous stimulus on all scholars, from those of ten to those of sixty years; all are applying themselves with renewed diligence to their dry books. Mr. Chang, the successful candidate, is retained about the emperor's person for several weeks yet, that his fitness for high office may be ascertained, after which he comes to Ningpo to worship the manes of his ancestors.

Mrs. M. has had a special invitation to visit his wife and mother. Every three years the same distinction is conferred on some one of the many thousand aspirants for fame and office.

The Chusan Romanists — Wants of Ningpo.

The question of the Chusan Roman Catholics has been, or is pretty certain to be, settled at the cannon's mouth. A French frigate and steamer appeared in the harbor and demanded redress for the chastisement which the indignant people had justly inflicted on the neophytes. The *people* could not be moved, and a month has been allowed in which to come to a decision. It is probable that men of property on the island, from fear of a bombardment, will raise the sum demanded, which is only $1200. French arms are found everywhere, protecting or extending popery. Such a people are fit only for spiritual and civil despotism. The steamer landed eleven "sisters of charity" at Ningpo, whose labors amongst the female portion of the population are likely to be attended with great success. Even at this end of the earth we feel the effects of the Romanizing tendencies in the Anglican church. The Superior of these ladies was of the church of England. I would call your attention to the fact that Roman Catholics and Protestants are making this city a chief seat of missionary operations for China, and beg that you would fix four as the lowest number of families requisite for the healthful existence of this mission. We shall then be the smallest band stationed here.

Hopeful converts.

It is with devout gratitude to God that I am able to communicate the prospect of an advance in the work of the several Protestant missions in the city. We shall probably admit to the privileges of the Christian church ere long a soldier named Tung, named on a former occasion in connection with the bible class. (See Mag., vol. xxx, p. 318.) He proposed to give up his place in the army, although it would be sacrificing much of his income. But at our suggestion he remains, petitioning for release from duty on the Sabbath except when in actual service, and disclaiming all connection with the idolatrous rites carried on with a portion of his deducted pay. In fine it seems best that he should be expelled if necessary, rather than to resign. It is particularly desirable in China that men should abide in their calling, when called of God, unless it is clearly opposed to an enlightened conscience. He is exhorted to show that the gospel makes men better Chinamen, braver and more trusty soldiers than others.

Another who affords us much hope is a young man, the son of our assistant, Mr. Chiu. A third is a physician, evidently a sincere and earnest inquirer after the truth. There are several others under instruction, on whose hearts we trust some impressions have been made which will not prove evanescent. Every day shows with what facility a sect might be built up here, if regard were had merely to the externals of religion. Hence the papists will doubtless outnumber us many fold. Mr. Giang I found a suspicious character and parted with him without regret, but of Tsah, after having closely observed him, I have a favorable opinion. The efforts made by the bishop to bring him back to popery show that he is regarded as a valuable man.

LETTERS FROM MR. GODDARD.

Cases of conversion and inquiry — Budhistic metaphysics.

Ningpo, July 3, 1852.—Our new chapel is nearly completed. There are a few encouraging cases of hopeful conversion and inquiry among the people. I think one person will be baptized soon, and three or four others give much encouragement. I am not sure whether I have mentioned that our son has cherished a hope of pardon for some months past.

Since my last we have made a trip, chiefly for health, to Pootoo, a small island outside of Chusan, inhabited almost exclusively by Budhist priests. We were absent ten days. That island is consid-

ered very sacred, and many come from distant regions to worship. There are some sixty temples on the island, and images are also set in various caves and carved in the huge rocks on the sides of the hills. Some of the temples are very large establishments, having an immense number of buildings and halls rising one above another on the hill side. Many of the priests are given to opium smoking. The place is most salubrious and beautiful, but *wholly* given to idolatry. The few besides priests who live there are chiefly employed in their service or in building and repairing temples. I distributed a large number of the Gospel of Matthew and some other tracts, conversed at length with many of the priests, and on the Sabbath, in connection with the Rev. Mr. Quarterman of the Presbyterian Mission, held services in one of the rooms of the temple we occupied. Not a very large number were disposed to come in, but some listened with considerable attention. Many were disposed to maintain that Jesus was an incarnation of Budha, and that the God we preached was the same that they worshipped, only we have a more full and plain revelation from him. Many of the priests said they do not consider the images as gods, or even that any divinity inhabits them; but that they simply honor them as images of the god and regard them as useful in fixing their minds and attention on the invisible Deity in heaven. Some said there is but one God, but he has a thousand changes and ten thousand transformations; so that they regard all their idols, with their different names and offices but as different manifestations of one God. In these respects they are decidedly in advance of many of the people.

Traffic in idols—Romish missions—Public quiet—Health.

I asked them to give me a small idol which was standing with an offering before it, which had evidently stood where it was for a long time and was beginning to decay. They said I might take it if I would treat it respectfully, but if I dishonored it it would be a very great sin. I told them it was only gilded wood, and that I did not think any treatment of such a thing could be called sin. They replied that, though only gilded wood, the image of God was there, and therefore disrespect would be sin. I told them that I had left my home and friends and come a long way to teach them about the true God, and would like the image to send back to my friends. They said that was not bad and I might take it, but I must give them a dollar. I offered them 200 cash (about fourteen cents,) which they agreed to take, after having sent to inquire of the head priest, but were very anxious I should carry it away in a respectful manner, holding it higher than my head. At another temple, where there were a large number of small idols, I made a similar request and they seemed quite glad to have us take some, but were not willing to let them go for less than half a dollar apiece. They were willing we should select from the whole lot, new or old. They sold quite a large one, nearly new, for a dollar. It certainly could not be made for that price. These images are for the most part presented to the temples as offerings, either by the person who makes them or by some one who gets them made, to obtain merit. Hence in temples much visited the number is often large, and whatever the priests get for them they think is clear gain.

I referred in my last to some insurrections here; at present all is quiet and I hope will continue so. We have had a visit from two French vessels of war, one a steamer. They brought a number of the "Sisters of Charity," to join the Romanist missionaries here, and also compelled the people of Chusan to make indemnification for the losses the Romanist disciples had suffered. (See preceding letter.)

Dr. Macgowan is now absent on a short trip to Chusan and Pootoo, and will probably soon remove his family to one of those places to pass the hot season. The heat has been greater for some time

past than is usual at this season of the year. As a family we are enjoying our usual health. I am entirely at a loss to form any expectations of my own. My cough is very troublesome.

Baptism of two converts — Inquirers.

Two of the persons described by Dr. Macgowan as promising inquirers were baptized in July. The hope expressed by Mr. Goddard, below, of seeing missionaries designated for Ningpo, is disappointed. His letter discloses urgent need.

Aug. 30.— The mail just in brought the June Macedonian with the account of your annual meetings. We are rejoiced to see so goodly a number of names of persons under appointment, and can but hope we shall have a share.

Since my last we have held on to our work, though at a somewhat languid rate during the hot season, which now seems about past. On the 18th of July we had the privilege of receiving to the church by baptism two hopeful converts,— one a young man about twenty years of age, of very steady habits and tolerable education, the son of our first assistant, Chiu. There is reason to hope he may become useful. The other, a tailor and soldier nearly forty years of age, of steady habits and not much education but with an active mind, has long attended our services and gradually attained a good knowledge of Christianity. He was formerly a very devoted Budhist, fasting, or rather abstaining from meat, in order to attain "merit." He has been considerably active in the service of Christ for some time, conversing with his friends and neighbors and bringing them to converse with us. He is now rendering himself very useful on the Sabbath by assisting in keeping order and seating the people who come in. I think he will make a good deacon. Two others give encouraging evidence of conversion who we hope may soon join our number, and there are a few other hopeful inquirers. Congregations on the Sabbath are large and improving in order.

Daily service — Translation — New chapel — Health.

I have not been able to attend at the chapel much on week days during the hot weather, as whenever I went, after laboring during the day in translating, I was almost sure to return home sick. I could not bear the additional fatigue; besides, the air is much hotter and more insalubrious within the city than just outsides, by the river, where our house is situated. The daily services have however been regularly attended by the assistants.

I sent by previous opportunities copies of Matthew and Mark, and hoped now to send Luke, but fear the printing will not be finished in season. John is also in the printer's hands.

The new church edifice is now about completed. It would have been finished some time ago but for the cracking of a large stone which spanned the pillars. We greatly need br. Lord to take charge of the services in it.

My health and that of my family have been mercifully preserved thus far. I am feeble,— perhaps more so than at any previous time since coming to China, and my cough is more troublesome and my ability to speak less. But still I am enabled to go on, and I trust the returning cold weather will greatly help me. Dr. Macgowan and family were well when we last heard from them. They have been spending the hot season at Pootoo, a small island inhabited by Budhist priests just outside Chusan. They expect to return early in September.

The Presbyterian mission church has also received an additional member, and the English Church mission four, I believe, within two or three months. I am just going with my family to spend a week at Chinhai by the sea side for change of air.

ASSAM MISSION.

JOURNAL OF MR. BRONSON.

Excursion in the villages—Bondage of the people.

Kullung River, June 26, 1852.—I left home five days ago on an excursion through several of the villages lying between Nowgong and the upper mouth of the Kullung. I found every where many willing listeners, and those, who from

having frequently heard regarding the Christian religion, were prepared to inquire further or to oppose. I feel that the work is interesting, deeply so, because it takes hold upon the eternal interests of these perishing multitudes. My humble work,—as I pass quietly along from place to place in my little boat, converse now with a quiet listener, now with an opposer and now with one who approves—is little esteemed by many, but as it accords with God's method of evangelizing the world I rejoice in it. I sometimes meet with indications that are cheering even to *sense*, but for the most part it is necessary to keep up my courage by looking through the glass of *faith*. O, there is such a wide-spread delusion around me! It has grown with the growth of the people and strengthened with their strength; it is now defended by every priest and guarded by the strong bond of caste, so that upon the more bigoted it seems scarcely possible to make an impression; while the more humble and candid inquirer after truth dares not stand up before his priest like an independent, thinking man, dares not cease to give him homage and support, dares not speak out his own views of truth. Were he to do it, his spiritual guide would at once denounce him, he would not be allowed to enter his neighbors' dwellings, they would not give him fire or water, they would not dare to eat with him. It is a fiery trial to pass, and many an earnest inquirer has said to me in view of it, "*Moi ki kórim?*" What can I do?

I can scarcely enter a village where there are not one or two places of worship, and in connection with them some faithful sentinels to watch over the interests of the priests. The children grow up familiar with these things and soon come to feel that all else is wrong. I often am in doubt whether to preach Christ only and let their errors alone, whether to touch their errors so lightly as not to offend them, or whether boldly and fully to expose their whole scheme and the selfish and abominable character of the priests, and call upon the people to abandon the whole as they would escape eternal perdition. I am getting more and more inclined to the latter course, although it calls forth more direct opposition. But we must expect this, and fight on till the people learn that truth is more powerful than error. Our brethren in Christian lands have no idea of the strength of heathenism in this country. It is like an impregnable fortress walled up to heaven. But, thanks to God, the weapons of our warfare are mighty *through God* (may we never forget it—*through* GOD,) to the pulling down of strong holds. Pray for us, that we run not in vain nor spend our strength for nought.

Power of the priests—Tokens of its decline.

June 28.—Visited three *hotros* (heathen places of worship,) and had discussions and preaching all day. At one of these establishments we found a new and beautiful temple, to which are attached a considerable number of monks, who are pledged to celibacy, and *bhokots* or disciples, who marry and engage in secular affairs. These subsist on the offerings of the people and the yearly payments of their disciples. They tax every man to the value of fifty cents a year and manage to get much more out of them. Collectors go annually, to distant villages often, where disciples live, and if any one refuses to pay he is at once denounced and made to suffer as an outcast. Several said to me a year or two since, "It is robbery and oppression, but what relief have we?" You will see, therefore, why it is that I feel rejoiced to find that full two thirds of the priesthood are in trouble. They were formerly upheld and honored by the Assamese kings, but now they are placed on a footing with other subjects. Their incomes and their influence are decreasing, their places of worship tumbling down, their slaves all liberated, dissensions are springing up among them. If they oppress, they are liable to be brought up and punished in the magistrate's court, and they know not what to do. I verily believe that

God will ere long remove this great impediment to the spread of the gospel out of the way, and therefore do I rejoice. May God help us to do something to hasten their downfall! Last night I could not sleep, as I lay thinking of the miserable condition of the Assamese. Nothing but the mighty power of God can sunder the chains in which they are bound. It is a severe trial to be cast off by all one's relatives and countrymen, to wander like the Jewish leper outside the city, crying, "Unclean, unclean!" All our inquirers feel it. I fear that some who maintain a profession in Christian lands would draw back if put to such a test.

Talk with brahmins.

29.— Visited Deori village, where I found one of Máhá Deu's shrines, with old images and a number of attendants. They allowed us to go in and see the images. One was rudely carved out of coarse stone, had been broken into several pieces and was tied together with strings. All looked like decay. They said that one of the Assamese Kings founded the *than* and made gifts to support it, but now it was going down. I asked whether the god could eat the offerings brought. "No," said a good fat brahmin present, "I and my fellows eat them." All joined in a hearty laugh, until at last my frank informant put on an air of the greatest solemnity, and said that the god had power to wring the necks of those who displeased him, to make people sick and also to heal them. Sat down and conversed with these people a couple of hours, distributed books and returned to my boat.

30.— Spent the day at another *hotro* which I formerly visited. A good number of people were present. Found them guarded against all we said, though exceedingly attentive and respectful. They refused to receive books, and poured out a torrent of abuse upon Linus and the old inquirer, which made it needful for me to expose them, and then to pour oil upon the troubled waters.

Schools — Nowgong church— Monthly concert.

July 2.— Reached home, 2 o'clock at night. Found that Mr. and Mrs. Däuble were ill and had been so for some days. My own family was also suffering. The weather is now very oppressive and the rains are heavy, which causes a sickly time. I feel grateful that my own health has been so good as to allow me to endure considerable exposure to the sun and rain. Morning and evening I have found the people accessible, and I have never enjoyed my work more than during this rainy season. I hope the Committee will be able to give me the means to do more for the children of these villages. I have only one village school in operation, but if I had the means, as I am passing about, preaching to the people, I could superintend twenty more such schools just as well; and thus, reckoning fifty children in each school, 1000 youth would be treasuring up truths that would prepare the way for their receiving the gospel. I beg of you by all that is dear in the missionary cause, give me the means of connecting preaching and teaching as I go from place to place. I speak after some experience and consideration. It crushes my spirits to feel that I am not doing what I ought for the rising generation. How many would willingly give thirty dollars a year to support one of these schools if the object were only placed before them? On whom rests our hope, but on the young?

Every tour I make shows me the value of diffusing a correct science among the people, in order to show them the falsehood of their sacred books. Science, with them, is as much a matter of divine revelation as religion, and both stand or fall together. I wish I could introduce the friends and supporters of missions into the midst of the work we are endeavoring to carry forward, and they would then see, as they cannot now, the great importance of seizing upon the youth and preparing them to be the chief instruments for the future spread of the gospel in this country.

5. Yesterday was the communion season with this church and was a day of interest and some solemnity. There has been a state of coldness manifest in the church

for some weeks past, and we found it good to renew our covenant obligations with God and each other. We hold our covenant meeting the Saturday evening previous, and generally celebrate the Lord's supper Sabbath evening. This day, being the first Monday in the month, we met in the morning for prayer for the conversion of the world, and in the evening James read a report on the progress of the gospel in the Sandwich Islands, which was very interesting. We close our monthly concerts by taking up a contribution for the Union.

MERGUI.

JOURNAL OF MR. BENJAMIN.

First visit to the Salongs.

The following journal, as will be seen by its dates, describes a visit to the Salong islands made in the autumn of 1851, but only very recently received. It will be read with interest as giving an account of Mr. Benjamin's efforts to carry the gospel to a degraded and almost inaccessible people.

Sept. 24, 1851.—Left Mergui for a short visit to the Salongs. My crew consists of nine of br. Brayton's scholars who have been dismissed for a few days' vacation, and a Malay helmsman who is acquainted with the Salong haunts in Mergui province.

In the evening waited for the tide at a pleasant village composed chiefly of Burmese fishermen. There are two small zayats adjoining each other, one of which contained a shrine and several idols; the other was empty and we took up our quarters in it for the time being. It being the Burman worship-day, a small company of worshippers gathered round the idols, lighted a number of lamps and wax candles, and uttered prayers and responses for some time. As the murmurs of the idolatrous worship became fainter, the Karens sung a hymn and then engaged in prayer. This attracted curious though respectful attention. As I returned to the boat I observed one of the Karens preaching with much warmth to a small audience of interested listeners.

During the night passed on with the falling tide, and anchored at a small island of the group lying southwest of King's Island, among which the Dong tribe of Salongs have their range.

25.—A beautiful day amid lovely scenery. Yesterday we had mud flats, and low, muddy, mangrove shores washed by dingy water. To-day we sail in clear water, with numerous bold green islets near at hand, and several large mountainous islands looming grandly in the distance. And the corals! Such a submarine garden of stone-wrought shrubs and flowers I never saw before. We have left behind us all permanent abodes of men, the rovers among these islands being as unsettled as sea-fowl;—discovered none of them to-day.

26.—Rowed most of the day from one sand beach to another in search of Salongs, but without success. They are probably all off at the distant seaward islands, to improve the spring tides in searching for sea-slugs and shell-fish. Came upon a party of Chinese and Malays, waiting at a small island, with a store of opium and arrack, and a few poor articles of clothing, for the Salongs to return with their booty.

27.—Breakfasted at a beautiful waterfall, having a perpendicular descent of fifty or more feet into the sea. A second fall of equal or greater height occurs in the same stream a few rods above. These islands seem to be pretty well supplied with springs and rills of water, especially the larger ones. Still searched in vain for Salongs.

28.—Spent the Sabbath on a long sandy beach much resorted to by the Salongs. Had worship with my Karen crew.

Unexpected meeting—Theism of the Salongs.

30.—After fruitless efforts to find any of the Salongs, turned our course homeward. About nine or ten o'clock at night, as we neared a small island, there was a sudden uproar of barking dogs and shrill human voices on the shore. We had come upon a party of Salongs and thrown them into great confusion and alarm. Women slung their infants upon their backs and gathered their

older children around them, ready for flight. My Malay helmsman, however, soon dispelled their fears by informing them who we were. They saw us yesterday, and taking us for Malays rowed rapidly away before we got sight of them. As we drew near shore a young man waded out to us with a torch in his hand, and soon after a shrivelled old woman with matted grey hair, dressed only with a scanty strip of cloth wound round the middle, followed him. She came to beg for betel. As she came alongside, one of the Karens, an assistant of Dr. Brayton who once labored for some months among the Salongs, spoke with her. I saw her point upward and heard her pronounce the word "Poola" (God). Here was expressed in my hearing for the first time the traditional belief of the people in the existence of God. Their ideas on the subject are doubtless gross and crude, but they mean by "Poola" the great and best of beings, who created all things in heaven and on earth. Such a [illegible] in the midst of Buddhistic atheism is [illegible], and like the similar [illegible] among the Karens, we may hope, [illegible] upon the cross of Christ, [illegible] the presence of a living [illegible] soul.

[illegible]

[illegible]

[illegible]

kerchiefs, waistcloths, &c. Made preparations for another journey to the islands.

24.— Left home in the evening and passed on to the Burman village of Pai Gyiwoon,—referred to under date of 24th ult.

25.— Endeavored to reach a little village on King's Island, inhabited by two Karen and three Salong families, where I wished to spend the Sabbath, but rain and head winds prevented. This is the only village where Karens and Salongs live near each other.

26. Sabbath. — Breakfasted at the mouth of the river, but was so tormented by the innumerable swarms of gnats that I allowed the poor coolies, whose sufferings were more intolerable from their scanty clothing, to hoist sail and seek a more quiet resting place. My Burman teacher wondered what so many gnats lived upon when there were no men about. We put into a rocky, badly sheltered cove, where we lay tossing about till near midnight, when we passed on to another cove with a good sand beach and three fine rills of fresh water, a place to which the Salongs often resort.

27.— A boat carrying a pretty large family of Salongs, a Chinaman and the usual quota of scarecrow dogs, put into the cove for breakfast. Passed on when the tide served, stopping at the beautiful waterfall heretofore mentioned, and took a douche bath that might have satisfied the most exacting hydropathist.

An unwelcome visitor — Shyness of the people.

Stopped towards evening at one of the Salong haunts, when the falling tide left us stranded. Late at night the coolies set up a tremendous shouting, and the cook called out, "A tiger! a tiger! a very large tiger is close by the boat!" I confess to considerable uneasiness as I felt round for my hatchet, but the shouting frightened away our fierce enemy, before I got a sight of him. It was a mercy that he did not carry off one of the men. Passed on before morning to another beach, where we had learned that a number of Salong families were congregated.

28.— Found ourselves in the midst of a busy encampment, on a beach of fine white sand shaded by the projecting branches of noble trees, but flanked by a long reef of ragged rocks. There were about fifty Salongs, young and old, in the company, a large proportion of them being as usual children. Made some efforts to talk with the people and pick up more of their language. In the afternoon bathed at a pretty little cascade, the white line of which, winding down the mountain side, was visible from our encampment, probably two miles distant. In returning visited a cataract, the finest miniature Niagara I have ever seen.

29.— Continued my efforts to acquire the language; tried in vain to get a teacher. The people are shy and unwilling to go with me to the city. In the evening some Burman arrack and opium peddlers came up in a small boat, and began to sound a pipe not unlike a clarinet to attract customers. They did not succeed, probably because my presence imposed a degree of restraint on the people.

Brief duration of life among the Salongs — Progress in the language.

30.— Left this company and endeavored to reach a larger one, which we had been told was occupying an island further to the southwest, but a rough sea compelled us to take shelter under the lee of one of the islands in our course.

31.— The weather still rough, but we reached the island we started for. Here the Salongs, to the number of perhaps two hundred, were occupying a short gravelly beach, shut in by rocks at the base of a thickly wooded mountain. Some of the families merely spread out their boat decks upon some poles, forming a platform not more than six feet by four, on which a whole family would gather at night, the thick branches of projecting trees serving them for shelter. Others made the usual shed of their palm leaf *kajangs*. The large proportion of children in this company was very remarkable, and testified to the comparatively brief duration of life among the Salongs.

Their filthiness, and their extremely intemperate and improvident habits, could hardly lead to any other result.

Nov. 1.— The people are so shy and disinclined to sit and talk with me, even though I offer to pay them for it, that I cannot do much directly in acquiring the language. Nevertheless I am becoming familiar with the sounds, which is a point of considerable importance gained, and every now and then something is occurring, such as the capture of a fish or turtle, the arrival of a boat, the sending of a message, which gives me the meaning of a word.

3.— Two sisters, both of adult age, quarrelled and fought with clubs and stones. It excited so little attention as to indicate that such things are not unusual.

Drunkenness— Canine discipline.

4.— The Burman peddlers noticed a few days before came up, and I was sorry though not surprised, to see their boat soon filled with Salongs, whose noisy gabble proclaimed their relationship to the drunkards of Christian lands. Toward evening circumnavigated one of the mountainous islets in the neighborhood. These islets, I noticed, are very precipitous on their west and southwest fronts, where, with the ever restless sea they present combinations of grandeur not often to be met with

5.— The drinking goes on, and men and women every now and then reel by under the influence of arrack. Took a row round the island, performing the distance in about three hours. A sharp promontory juts out to the westward, the base of which is penetrated by numerous caverns. Into these the sea continually pours a heavy swell which roars through the dark vaults, uttering music befitting the scene, as we gazed up the dizzy steep from which seabirds, perched midway, looked down unconcerned upon us. Beyond this promontory and facing the southwest is a beautiful beach of white sand several miles in length. On this, at a subsequent visit, I found several fragments of some large vessel that had been wrecked in the vicinity.

I still work along in my studies, generally taking a Salong with me in my little voyages so as not to lose time, and often going around among the little platforms crowded with women. children and dogs, to glean a word here and there. My approach is generally a signal to beat the dogs. Every dog that growls, and nearly every one does growl, gets a heavy blow with a stone or the back of a cleaver, and sometimes the whole family show their zeal for my safety by joining to pelt the poor brutes. The dogs are very cross, and being so many of them crowded together are constantly snarling and fighting, and every now and then one is beaten for some impropriety, such as sticking his nose into the rice pot, biting a puppy, or snarling at some more favored cur than himself.

Fishing —Resources of the Salongs.

7.— The whole encampment moved over to the little islet that shields the cove. It is now near the time of the highest spring tides, when the water at its height entirely covers the beach we left.

8.— A number of boats left on the falling tide to gather turbos, a species of large spiral shell fish with a thick heavy operculum. Wishing to see how the shells are obtained, I prevailed on one of the men to give me a passage in his boat. Besides the owner there were on board five girls from ten to eighteen years of age, who plied the oars with admirable skill, and had a merry race with two or three of the other boats. Our course lay around the larger island. Having reached a point along the high cliffs facing the sea, where there were a number of sunken rocks, the tops of some of which were for a moment exposed to view on the retreat of the larger waves, the boat was anchored at a convenient distance from the shore. The girls plunged into the water and swam, laughing and shouting, for the rocks, splashing and diving through the heavy swells that rolled in, like a shoal of swarthy mermaids. When they had arrived at the rocks they would dive as the swell retreated, bring up the shells and swim

with them to the boat, much of the way under water, merely raising their heads now and then to take a sniff of air. Shells were taken in this way at several different points, but the sea was so rough that comparatively few were obtained. The turbo is divested of its shell, the harder parts are boiled and thoroughly smoked, and it is then ready for the Chinese market. This, with the repulsive looking sea slug prepared in a similar manner, is a main dependence of the Salongs for barter. They also procure Sapan wood, beeswax and honey, turtle shells and pearls, and the women weave a valuable mat of palm leaves. With these resources the Salongs might be a comparatively wealthy people, were it not for the baneful influence of arrack and opium, and perhaps it should be added, their hereditary dread of the Malays.

10.— The Salongs broke up their encampment and scattered off to different islands, and as it would have been vain to attempt to keep them company, I turned my course homeward, where we arrived on the night of the 11th, after an absence of eighteen days.

LETTER FROM MR. BENJAMIN.

Repeated visits to the Salongs — Encouragement—Burmese of Mergui.

In the letter accompanying the foregoing transcript of his Journal, dated Aug. 18, 1852, Mr. Benjamin intimates a measure of encouragement in respect to his work.

On three subsequent occasions I went to a group of islands some sixty or seventy miles south of Mergui, where the Jaeet tribe of Salongs have their range. Sickness prevented a fourth visit which I had planned before the commencement of the wet monsoon. About a month ago Mrs. B. and myself took another voyage to the Jaeet Salongs, were absent two weeks and brought home with us a teacher who staid with us eleven days. This makes in all about two months in which we have had the privilege of studying the language in town, besides what we have gained in our visits to the islands. Our last visit was more encouraging than either of the others. During the rainy season the people are to be found in larger companies, and they remain longer in one spot than in the dry season, and as they are prevented by the weather from gathering their most valuable products, they are unable to procure the means of intoxication, at least to any considerable extent. Yet even now, when they come to town, they most generally in some way find means to get drunk.

I should have mentioned that in the dry season quite a number of the people promised to come into town to attend school during the rains, and I accordingly had a cheap dormitory erected. But not one of them came, nor could we during our late visit by any means prevail on them to come. I am convinced that it is in preaching to the Salongs, as we can find them assembled among their own islands, that we can lay out our strength to the greatest advantage. The people seem inclined to listen attentively to what we have to communicate, and as we are beginning to be able to use the language, the enterprise ought not to be abandoned until that from you the word of the Lord has sounded out through all the islands.

My health is a little better than when I last wrote. I found the journey to the islands no disadvantage, but the reverse.

Yesterday a couple of intelligent looking Burmese young men came in for books and expressed an opinion that the religion of Jesus must be true; and one of them, who has for some months shown himself eager to get hold of tracts, seemed desirous to place himself under regular instruction on the subject. Don't forget Mergui.

MAULMAIN BURMAN MISSION.

LETTER FROM MR. STEVENS.

The Burmese dictionary—Dr. Judson's manuscripts.

Sept. 21, 1852.—I am happy to inform you that the dictionary is completed and entirely off my hands. After the body of the work was printed, I found I

had the means of preparing a list of words which could not have been well prepared before, as all the materials did not come into my possession until after the printing of the work had commenced. I have accordingly added them in an appendix. The whole makes a quarto volume of 371 pages, besides the grammar which precedes it, of thirty-six pages. The dictionary without the grammar has also been put up in a larger edition, octavo, which is a more convenient form. The quarto edition was designed to correspond with the English and Burmese part, and an equal number printed, so as to allow of the two being bound together in one volume.

Besides the dictionary manuscripts there was another containing corrigenda for the Burman Bible, which, to make sure of their preservation, we may have printed on a separate sheet, to be added to the list of corrigenda now printed with the quarto edition of the bible and bound up with future copies. If this be done, the mission will then be in possession, in a permanent form, of all the most valuable literary labors of Dr. Judson in the Burmese language. There are still in my hands a vocabulary of Scripture names, with a list of the words *transferred* in the translation of the bible, a corrected translation of the Athanasian creed, (the translation by a Roman Catholic priest, the corrections by Dr. Judson,) and two small manuscripts by a native which Dr. Judson seemed to have set a special value upon. The first work would find a suitable place either at the end of the Burmese Bible, or in the concordance whenever it may be printed, and the others perhaps it may be best to deposit in the mission library.

I am happy to be able to add, we are all in the enjoyment of usual health, and much encouraged by the prospect of a speedy opening in Burmah for an extension of our labor, and by the timely and strong reinforcement which we are expecting so soon to join us. We earnestly pray and hope that wisdom may be given to us and all concerned, to make the best disposition of our labors.

SANDOWAY MISSION.

LETTER FROM MR. VAN METER.

A people prepared for the gospel.

Bassein, Aug. 26, 1852.— I write again thus soon, because I know how deep an interest you must feel in all that pertains to a new and important field like this. I will not give you the mere copy of the journal of each day's events and labors, as the same scenes are repeated with but little variation day after day. Suffice it to say that hardly a day has passed in which there have not been some new comers, to see the teacher and to inquire particularly as to what our books teach and how we worship. At times *several* companies have come on the same day, beginning early in the morning as soon as we were up, and continuing in some cases until late in the evening. The avowed object of most of these visitors has been to get information as to the true God and the mode of his worship. They have been mostly men of advanced years, "elders," as they are called by the Karens, and all came from a distance, no Karens residing in the city of Bassein.

And now as to the manner in which the word has been received,— I can only say there has not been the least opposition. To the most that has been told them they would assent at once, even when it bore most hardly on themselves, as in showing how irrational and absurd are all idolatrous practices, into which not a few of them have been drawn, as they quite reluctantly admit. At the same time they excuse themselves by saying, "What could we do? we had no teacher, no books,— and so we did as we saw others do. And as all worshipped the priests, the pagodas and the idols, why, we did it *a little* also." Many of them listen with unfeigned astonishment as they hear for the first time the truths of revealed religion, they seeming, as it were, to suggest something once known but long since irrecoverably lost. They seem to be a people prepared to receive the gospel. Their first inquiry, almost, is for Pwo books, and they will sit with evident delight for a long time listening to the

reading of a book in *their own* language. The "White book" has indeed come, but alas! it is a sealed book to them, for they cannot read. This difficulty however is obviated on the part of a number who understand the Burmese. To such books are given in that language, and they carry them away to their respective villages, promising to read the same to all who wish to hear.

Persecutions by the Burmese.

We have heard nothing yet from the two principal Pwo churches which are some distance above Bassein. They have been unable to communicate with us, as the old (Burman) governor of Bassein, with some soldiers, is still occupying that part of the country. We hope to hear from them very soon now, as the steamer which has been lying here as a guard ship moved up very unexpectedly five days ago, and no doubt has made thorough work of it this time; she went up on the same errand once before.

The Christians in those parts have been in much danger of persecution from the Burmese, merely because they were Christians. For, as you probably are aware, all the blame of this war is laid on the Karen disciples. As a consequence their preachers have been taxed very heavily, some having to pay upwards of two hundred rupees, which of course had to be collected from among their people. But there were strong fears that it would come to be worse. Already the Burmans had forbidden them to worship, commanded them to destroy their chapels, to drink arrack and do such things as would destroy their Christian character. None had yet yielded to any but the first of these arbitrary requisitions, but it was feared they would thus be compelled, unless deliverance soon came from some quarter.

Schools — Karen liberality — New fields and laborers.

Our school began, according to appointment, at the "death of the moon" some two weeks since. We had some difficulty in getting a place for cooking and eating, as it is almost impossible to procure building materials here at this time. This was remedied by taking possession of a *third* kyoung, a short distance from here. Abundance of rice, with a few other articles, has been furnished by the Karens; what had to be bought was bought by the assistants, in adjoining villages where purchases could be made to the best advantage. The people in this region seem to be coming to recognize more and more the justice of the principle, that *Karens are to help Karens*, while the churches at home take care of the "teachers."

There are upwards of eighty students here at the present time, most of them young men. A number of the younger preachers are here also. Many of these young men have been studying for two, three, or more years, and are therefore in a good measure prepared to appreciate the daily lectures of br. Abbott on the Scriptures. Other classes are conducted by some of the more advanced students under br. Abbott's supervision. We have not yet heard how soon br. Beecher will be able to join us; are expecting a mail daily from Rangoon.

I have a little nucleus of six, all of whom have learned to read within the year. They are a selection from a school started during the present rains, and are some of the first fruits of the missionary labors among the Pwos mentioned in the report of my last jungle tour. (See Mag., last vol., p. 327.) I am expecting others as soon as the country becomes quiet. The recent move of the steamer up the river, I suppose, will open the way for some to come down who durst not come before.

I feel almost unwilling to detain any of those few who have been with us for the past two or three years at Sandoway, or any of the Pwo assistants, as the present time seems so favorable for direct labor among the Pwos. There are large districts in the adjoining country occupied almost exclusively by Pwos, containing from 300 to 1000 houses each, many of which no Pwo preacher has ever visited. It is only a few days since, that our prin-

cipal Pwo assistant, Shway Bo, accompanied by one of our former scholars, started for Shway Laung, one of the largest Pwo districts containing 1000 houses. He is a competent man, and we hope to find in a short time a large and flourishing church springing up there as the fruit of his labors. They have taken a small supply of books, and will commence a school at once if scholars can be had.

The other assistants are at present engaged in their respective fields, but are intending to go out into new fields as soon as arrangements can be made for supplying their places. Even since our arrival here, I have learned of two or three young men coming forward as assistants, of whom I had not heard before. And thus we hope the Lord of the harvest will furnish laborers for this great Pwo field as he has for the work among the Sgaus.

Violence in the country — The Burman headman and the "young chief."

The whole country around — that is, on every side excepting the west — has been overrun for some weeks past by bands of robbers, men who but lately were in the Burman army, but are now scattered in large companies of two or three hundred each. Constant reports of their depredations were reaching us, but it was not until quite lately that they commenced burning and sacking villages. The Burman head man over Bassein is devoid of principle, like all his kin, and is strongly suspected by most of the officers of playing a double game. Some of them are watching him very closely. "Only give us some proof," they say, "so that we can get hold of him, and we will soon bring him to account." He sent out his men, but could do nothing, and the robbers were only getting the more confident and coming nearer and nearer to Bassein. The same man made a great ado when told that Shway Wing should have exclusive control of the Karens in Bassein. Indeed, Captain I. (a great friend of the Karens,) tells me he made such an uproar that the Major had to put him down very summarily. At first he would not hear to it at all. "How could he govern the country, and have a Karen govern at the same time over the same country!" After leaving the presence of the officers, they say, he was so enraged that he struck Shway Wing a severe blow as they were going along together. But he will not attempt that again very soon, for, as Capt. I. says, if they did not lay down the law to him, and the consequences he would meet if he ever dared to repeat the act, it was because the interpreter was afraid to tell him what they said. They even threatened him with with the bastinado if he ever interfered with Shway Wing, who, they told him, was entirely and every way independent of him.

Shway Wing as captain — His popularity.

Shway Wing is now absent, — has actually gone to fight the Burmese. He left here last Saturday; — offered to go of his own accord, took some fifty men, two or three old muskets, and a few *das* (large knives)! He went with the sanction of the officer in command, who, however, could not furnish him with arms. Br. Abbott tried to dissuade him from going unless arms and ammunition were furnished him, and says he would not be surprised if he was killed, for he is no coward. He is but too daring, and would be by no means sparing of himself, especially in such a cause as this. Still, as br. Abbott said at the time, "He knows what he is about. He has not been the son of a chief all his life without getting some ideas of chieftainship." He thought his intention probably was to "set thief to catch thief." This he can do, by collecting some three or four hundred *Pwo robbers*, and they are not scarce in these regions. These men, inspired with the idea of fighting against the *Burmese*, with the sanction of the English, and fighting, too, for their own country, would be a most formidable enemy for any equal number of Burmese that could be found.

Shway Wing is a noble specimen of the Karen, a very amiable man, and

much esteemed by all who know him. He looks very young, but is not far from fifty. He often speaks of the time when he alone, of all the Karens in this region of country, worshipped the true God. I forgot to mention that he is head man over the Talings also, and how they like his rule may be inferred from an incident that occurred here some two weeks since. A report somehow got about that some interested parties were presenting their claims for this office, in opposition to Shway Wing, and that they were likely to succeed. In truth, they were not listened to for a moment. But through fear of a change a large company of Talings came to us, urging us to write for them to the Major, to tell him that they wanted Shway Wing and no one else for their head man. Even Burmese have complained loudly that they could not have the same privilege.

30.—Since the above date we have received intelligence of Shway Wing. He had succeeded in raising some 400 men, and 150 muskets. Those who had not firearms were armed with spears and swords, which had just been drawn from their hiding places. He did not intend to move, however, till he had increased his force to 700 or 800 men. We have recently heard that armed boats and a considerable native force were sent from Rangoon to Pantanau and were in pursuit of the Burmese.

Roman Catholic visitors—Illness of Mr. Abbott.

Shortly after our arrival here, a company of Pwos came who said that they were Christians, and were very glad to see a teacher; they had given up all hope of seeing a teacher since theirs had been dragged away up to Ava. I soon found out that they were Roman Catholics. One of them was very communicative, repeated a portion of their creed and sung a hymn in very good style, the subject of which was praise to the great Creator. All the sentiments were quite evangelical, until near the close, when Mary came in for a full share of divine honors. This man seemed a little suspicious of us, however, and very soon inquired if we were the same as their teacher. He said they had no Bible, but had other books. Just before leaving he made some inquiry about the other teacher, the Sgau teacher. Br. Abbott was near by. He then *ventured* to inquire more explicitly,—wanted to know where "*that teacher Abbott*" was. He seemed to be taken all aback when br. Abbott told him *he* was the man. He hardly knew what to do or say, and looked as though he could not credit his own senses. He has not been here since. A few boys have been in two or three times since. They said that their parents were disciples, but did not worship now that their teacher was gone; that they could read, but were unable to tell what books had been given them; they could not read our books. We wished them to bring in one, but they said they were all lost now.

Br. Abbott has been very poorly since our arrival, says he knows he is growing weaker and weaker every day, and "was never so weak before." He has little appetite; has lost flesh very fast of late, his cough distresses him constantly; and with frequent derangement of his bowels and other complaints, it must be literally true, as he himself says, that he hardly knows a moment of freedom from pain.

GERMANY.

Mr. Oncken has forwarded translations of the journals of several brethren engaged in different parts of Germany during the past year, from which extracts are given illustrative as well of the character of their work as of the spirit with which it is prosecuted, and the obstacles and encouragements they meet.

JOURNAL OF REV. A. F. REMMERS.

Mr. Remmers is stationed at Jever in the Grand Duchy of Oldenburg, a field the cheering character of which was noticed in our last number.

Sabbath School festival.

Jan. 1, 1852.—We closed the old year and commenced the new one by prayer; for this purpose the members of the church assembled and the Lord was with us.

My wife and I were engaged during the forenoon in preparing a little feast for our Sabbath scholars. They assembled with their teachers in the afternoon; about fifty children and many of the parents were present, and were highly delighted. The examination passed off very well, the questions were well answered and each child received a small gift. They then took their seats around two large tables and refreshments were handed to them, and after singing a hymn and prayer they returned home full of joy.

Our dear brethren and sisters who have taught in the school have faithfully performed their task, and the great God has blessed their testimony to the conversion of one dear child who is now a member of the church. In other instances children have related at home what they had heard at school and have thus been the means of arresting the attention of their parents. A little girl eleven years of age was pitied by one of her friends, a clergyman's daughter who is allowed to go to balls, &c. "How sorry I am for you!" she said; "you have nothing." "We have," replied the little girl. "O, you should go with me to our Sabbath school. There we have great pleasure, and never get tired of it as you seem to do. For there we learn to [illegible]

[illegible]

[illegible]

[illegible]

stations. Twenty-nine persons have been baptized, fifty children have been taught at the Sabbath school, 220 bibles, 500 testaments and 11,000 tracts have been distributed.

9.—Visited the owner of a neighboring estate with br. Hinrichs. We were well received and conversed long with our host, who takes much interest in the spread of the gospel. Conducted a meeting at br. J———'s house. Several scoffers were present, but they remained pretty quiet.

26.—Received a visit from a Lutheran believer who has often kindly entertained us and for whom I felt constrained in like manner to open my house and heart. He loves the Saviour, and our conversation was of him who gave himself a ransom for our sins

28.—Conversed in br. Hinrichs' garden with a citizen of our town, who begged me to do all in my power to convert his wild son. When I had explained to him that conversion is the work of God and not of man, he replied, "True, true, but I entreat of you, pray for him, speak to him, do what you can.—a father's blessing will follow you." We thus see that even unbelievers are aware that there lies in the influence of the gospel a power greater than in mere education or any thing else to resist and overcome sin.

31. Conversed with a young man who is in a hopeful state of mind and will soon, I trust, be added to our church.

[illegible]

Feb. 4. Meeting of the female missionary society composed of sisters who have followed the example of their [illegible] and have united for the [illegible] and the institution of [illegible]. They [illegible] every [illegible] concerning the gospel [illegible] which he may be done with [illegible]. They [illegible] have hitherto [illegible] [illegible] a Scripture and [illegible]

[illegible]

9.—Went into the country and at the request of a farmer visited his daughter who was ill. She was much emaciated and very weak, but full of a joyful hope of life beyond the grave. Visited other persons in the neighborhood.

15.—Conducted a meeting at Schaeze. Many unconverted persons were present who behaved very well during the service, but at the close one man rose and in a loud voice invited the others to come to his house in the afternoon and drink brandy; it being the custom for the farmers here to meet at each other's houses alternately every Sunday afternoon to drink and smoke. This invitation was the signal for an uproar. They all began to sing noisy songs, every now and then breaking out in the words, "We will never become Quakers!" (so they call us.) My voice was drowned in the tumult, which lasted until these people had left the house and the street, when silence was once more restored. Preached in the afternoon at Varel.

16.—Travelled to Seestede, but the roads were so muddy as to be almost impassable Arrived however at the house of our friends in safety and spent some pleasant hours here.

18.—Br. G—— accompanied me from Seefeld to Buschare. We often sunk several feet in the mud, but nevertheless reached the place in season to conduct a meeting which was well attended. I was altogether much rejoiced to find that many here are concerned for the salvation of their souls. At length the Lord has made a path in this benighted country and caused the light of his holy word to illumine the thick darkness.

19.—Commenced my journey homewards and on my way called at the house of a merchant who also keeps an inn. Conversed with him and his wife, and to my delight found her and her mother to be truly pious people. Tears of joy and gratitude were in their eyes while we spoke of the Saviour, and to me it was a wonder to find two believers in this moral desert. Preached in the evening at Seefeld.

Enlargement—Inquirers—Christian union.

29.—Arrived in Jever on the 21st. At our church meeting to-day we conferred on the expediency of enlarging our meeting room. Reports were also read of the income and expenditure of the church, Sunday school, mission, &c. Preached in the evening at Rahrdam, whither persons from six to eight miles distant came to attend the meeting.

March 1.—Conversed with inquirers and received visits from brethren. One person applied for baptism and I believe he is converted.

4.—Preached at Schoödt; about 200 persons assembled.

5.—Accompanied by a Christian friend I visited a Reformed clergyman who lives in the vicinity of J——. My friend was a Lutheran, but notwithstanding we all held different views on some subjects, on one all important—faith in Christ as the Redeemer of the world, we were united and could heartily rejoice together in the good which has become our portion.

6.—Circulated bibles and tracts in the country round Jever.

8.—Was visited by a sailor in a very hopeful state of mind. He appeared to have felt the power of the gospel in his soul and now longs to make his salvation sure.

9.—Commenced a missionary tour with br. Haese and distributed tracts on the way. Some refused them with a contemptuous laugh, others willingly took and at once began reading them. Visited a widow whose two sons with herself have set their faces Zionward. They have little intercourse with other Christians and were therefore much delighted to see us.

10.—Visited other friends in towns and villages through which our road led us. Replied to a letter from a Lutheran clergyman requesting a supply of tracts.

12.—A pious captain called on me. He had formerly some office in the Lutheran church, but found it incompatible with his sense of right to retain it. This took place some time ago, before he

became acquainted with us. He now wishes to be baptized and added to the church.

A baptism—Painful discipline.

14.—A candidate for baptism was examined before the church, and the evidence being satisfactory he was unanimously received. The account of his conversion was highly interesting and profitable to us all. In the evening many of the members and other spectators assembled at the side of the water to witness the administration of the ordinance. I gave a short address; we then sung a hymn while I descended with our brother into the water. The scene appeared to make a deep impression on many. May it be blessed to them to the salvation of their souls!

15.—Conversed with three brethren from Essens concerning a disagreement that has broken out in the church there. With prayer to the Lord for wisdom I endeavored to point out to them their responsibility both towards the church and the world, for that the latter has its eyes on us and Satan triumphs when discord is found among the children of God. The brethren seemed to feel that they had acted wrongly, and having confessed this to me and promising to do the same to the church at Essens, they returned home.

On the 19th Mr. Remmers started upon a missionary tour to East Friestland, and on the 20th reached Weener, where he was pained to find a state of things in the church requiring the exercise of discipline.

21. Lord's day.—Preached here three times, every meeting being well attended.

22.—Visited brethren living round Weener, and conducted a church meeting at which several members were excluded for pernicious error with regard to the Sabbath. It was a painful but nevertheless a necessary duty.

23.—Went to Bunson where I visited a widow who has for several years been convinced of the duty of baptism but had not courage to act up to her convictions. I however considered her pious, until I now found that she has very much persecuted her daughter who was baptized lately. Visited Mr. L——, whose house is at all times open to us. Conducted a meeting here, at which rich and poor, small and great assembled, and the Lord gave me with confidence and joy to speak of his name.

26.—Visited Lutheran believers in Weener. They were much concerned on account of the recent painful events in our church, and I could feel that their regrets were sincere.

27.—Preached at Ihren. The meeting was well attended and our hearts were warmed in communion with one another and with our Lord. Returned to Weener, where a church meeting was held and again several members excluded. May the Lord have mercy on his people for his name's sake! Proceeded to Leer, where I preached, and then went by steamboat to Emden, where we have three Baptist brethren. There are however several persons who regularly attend our services and are anxiously inquiring for truth. I believe the Lord has a large people in this place.

JOURNAL OF REV. F. WIEHLER.

Persecution—Preaching in a court of justice.

In contrast with the freedom of worship and the Christian harmony between believers of different communions, that appear in the preceding journal, we are now introduced to scenes of oppression, enacted in the enlightened kingdom of Prussia. The Prussian monarch has interposed for the suffering Protestants of Tuscany, while his government is permitted to persecute Protestants at home,—an inconsistency which is one of the fruits of church and state connection. Mr. Wiehler is stationed at Reetz, near Stettin.

Feb. 22, 1852. Lord's day.—Conducted a meeting at Schroonebeck, and administered the Lord's Supper.

23–27.—Engaged in visiting members of the church and inquirers.

28.—Went to Stargard to ask advice of a Christian friend, a lawyer, concerning a complaint made against me for having held a meeting at Friedrichsfelde. Distributed tracts on the way.

29. Lord's day.—Conducted our usual services at Reetz; the evening meeting was particularly well attended.

March 4.—Went to Stargard to appear before the court of justice in obedience to a summons.

5.—At 8 o'clock this morning I was introduced with seven others into the presence of the judge. I was first called upon to relate my conversion to the Baptist faith, the manner in which I had become connected with this sect, and who had empowered me to preach. At the request of several gentlemen I was also urged to state on what points we differ from the Lutheran church, and in conclusion I was asked the manner in which the meeting in question was conducted. Very gladly I stated my text, Acts vii. 16—25, &c., &c., and the Lord made good to me his promise, Matt. x. 19, 20. The court listened attentively while I endeavored briefly to improve also *this* opportunity of speaking for the Lord.

When the seven friends had also been examined, sentence was pronounced to the following effect: "You are sentenced to pay a fine of five dollars, or to imprisonment eight days." A woman who had been forbidden by the lord of the manor to permit meetings in her dwelling, and who had answered, "Am I not mistress in my own house?" was fined twenty dollars, or in default of payment sentenced to four weeks' imprisonment!

6.—Travelled to Stettin, where br. Gulzau kindly welcomed me. Conducted service here on the following day.

8.—Visited members of the Stettin church, and in the evening attended the Young Men's Association.

9.—Returned to Reetz, taking every opportunity to make known the way of salvation both verbally and by tracts.

11.—Went to Arnswalde to fetch a passport from the police, but notwithstanding that I was provided with the best testimonials from the magistrate of Reetz, my request was not granted. No cause was assigned for this refusal, but the actual reason is none other than enmity to Jesus Christ and his blessed gospel, which I am known to preach. Preached in the evening at Reetz.

Labors by the way—Inquirers—Providential deviation.

16.—Having procured a passport from the burgomaster of Reetz, who is not opposed to our sentiments, I left for Meesow and reached the town of Mellen sufficiently early to hold a meeting there. The attendance was very good.

17.—Proceeded to Nörenberg, where I visited Christian friends and had also an opportunity of telling sinners to flee from the wrath to come.

19.—Reached Teschendorf, where several persons who knew me to be a missionary came to ask for tracts; with these I conversed and then proceeded to Meesow, where I arrived late.

20.—Visited members of the church here and conversed with a young girl who wished to be received into fellowship with us. I was however under the necessity of urging her to wait, and in the mean while to pray for a clearer view of the way of salvation. I announced my intention to preach both at Schwenin and at Meesow, and obtained the necessary certificate of permission.

21. Lord's day.—Conducted the two meetings referred to, and was much encouraged by the large number of hearers and by the attention and decorum which prevailed.

22.—Started for Freienwalde; went unwittingly far out of my way, and was happy at length to find shelter in the village of Daler. Here I found in many a great desire to become acquainted with the way of life. My long walk seemed not in vain when I saw the group of eager listeners around me, many of whose hearts the Lord has, as I trust, opened to receive the word. At this place I also distributed many tracts and received invitations to return soon.

Changes for the better—Dying consolations—The living warned.

23.—Went with br. B—— to Z——, from whence br. Zitzke and I were some time ago expelled by gensd'armes. Conducted a meeting here by permission of the same authorities who had so recently threatened to imprison me.

24.—Went to Friedrichsfelde, where I had purposed to hold a meeting, but the president of police would not grant a permission and threatened to arrest me as soon as I should make my appearance. In order to facilitate his plan, I waited upon him immediately on my arrival, with the request for permission to preach. Behold, the lion had become a lamb. It is true, the good man at first persisted in his refusal, but in a manner that led me to hope that this did not proceed from personal opposition to us. I therefore persisted also in my petition, and he at length yielded and wrote out the necessary certificate. He then became very friendly and we had a long conversation on the truths of the gospel. His lady who was present seemed much interested. They invited me to take coffee with them, and the afternoon passed most agreeably, and I trust profitably. They accepted the tracts I offered.

25.—Our meeting was not as large as I expected. Many persons, fearing that they would incur prosecution by attending, stayed away. When I was last here, and the meeting was dissolved by the gensd'armes, 200 persons were present.

26.—Visited Christian friends in the villages through which my way led me. At Glambeck conducted a well attended meeting, and reached Reetz late in the evening.

28.—Preached twice to my immediate charge here and broke bread with them. We enjoyed the presence of the Lord.

29.—At the request of br. Lobinski I visited his brother-in-law who is ill. On entering the sick room I saw anxiety and fear depicted on the countenance of the poor man. During our conversation I found that he felt the need of a Saviour, but had no clear view of the way of salvation. It was my endeavor to make this as plain as possible to him, and I left the dying man not without hope that our interview would be blessed to him.

April 1.—The funeral of this man took place, and I had an opportunity of speaking on the shortness of time to a large number of persons who had assembled at his grave. The Lord also laid a blessing on our service, for several of those who had been at the churchyard called upon me the same evening, to make further inquiries concerning the way of salvation.

Political scruples—Baptisms—Exclusions—Inquirers.

6.—Applied to the police at Glambeck for permission to hold a meeting there on the 19th inst. The president however seemed to think our meetings to be of a political nature, and that on this account, as he had heard, neither women nor children were admitted. I of course speedily undeceived him, and he at length granted the desired certificate.

9.—Conducted a morning meeting at Reetz and then walked to Glambeck, where at the house of a friend a large number of persons were assembled to hear the word of God proclaimed. The Lord gave me joyfully to testify of his name. On my way home an opportunity offered of speaking seriously to some persons who had been merry-making and were now singing foolish songs. I told them such songs are not sung in heaven, &c., and having supplied them with tracts left them.

11. Lord's day.—Rose at break of day, as a baptism was to take place early this morning. A large number of spectators had assembled at the water-side. All were very attentive while I gave a short address previous to the immersion of our sister. After the morning service it was my painful duty to inform the church that three of our members at Stettin had been excluded for applying to a sorceress or fortune-teller for information about a calf that had been stolen. Thus the joy which we felt in receiving one believer into our fellowship, was damped by the loss of three brethren. Broke bread with our aged br. Breetz who is ill. Conducted the evening service, and later a singing meeting. In order to listen to the singing many persons assembled in the hall of the house. We gave them all tracts and invited them to attend our services.

13.—Went with br. Weid to Mellen, where amidst a good number of hearers I was permitted to preach Christ crucified. Our friend D——, who holds an office under government, and who has often been warned against permitting our meetings to be held at his house, nevertheless continues to receive us very kindly.

14.—Visited Christian friends in the surrounding country. At the house of one of these I met persons who had attended a few of our meetings and are now anxiously inquiring the way of life. With these I had a long and interesting conversation, and they seemed very thankful to have an opportunity of opening their minds to me.

16.—Went to Weitonhagen, where I called upon Mr. V. D——, who appears to be a pious man, but holds peculiar views with regard to the Sabbath and the ordinances. On my way hither I distributed many tracts and twice received money for them.

17.—Visited Christian friends and in the evening held a meeting on Mr. ——'s estate. After our service I baptized a sister from Friedrichsfelde.

18. Lord's day.—After the morning service I for the first time commenced a Sabbath school here, and trust that the Lord will give zeal and perseverance to those who take part in this labor of love. Preached at Reetz in the afternoon, and in the evening at Meesow. At the latter place a spirit of inquiry has been awakened; many are seeking the Lord, and we shall I trust soon see a little band of believers there.

Preaching prohibited—More fruits of the gospel.

23.—Went to Friedrichsfelde where I proposed to hold a meeting in the evening, but could only obtain permission to have it in the day time. Our service was very well attended.

25. Lord's day.—Applied for permission to preach; was told in reply that the members of the church might meet for mutual edification, but that if strangers were admitted the meeting would be forthwith broken up. I well knew resistance in this matter would be useless and therefore went to the next place, Friedrichstadt, where a few persons assembled and I addressed a few words to them.

May 2.—Held two meetings at Reetz, and examined a person who had applied for membership.

Visited several farmers around Meesow; some of them have attended our services, but it is generally speaking too much for their interest to remain in the Lutheran church to permit them to venture far in search of truth. They are very hospitable and kindly received and entertained me.

9.—We assembled early this morning on the banks of the river, where I baptized a girl fourteen years of age who had previously, by relating her experience and by her blameless walk, given evidence of her faith in Christ. Conducted service at Siligsdorf, addressed the children of the Sabbath school, and in the evening broke bread with the brethren.

10.—Visited our friends at S., and called on an officer who is much opposed to us, and has frequently threatened to beat the first Baptist that should enter his house. My visit however took him so much by surprise that he gave me his hand in a very friendly manner. I conversed with him, and he offered no opposition.

11.—Before quitting M. this morning I was permitted to see another fruit of the gospel. A girl who had been deeply affected at our last meeting called upon me, and with many tears confessed her sinfulness and her desire for pardon and peace. I pointed her to the Scriptures as the only source of light and wisdom, and then prayed with her for the enlightening influences of the Holy Spirit upon her heart. I felt greatly encouraged to continue to preach the gospel and with more faithfulness and devotedness than hitherto.

MISCELLANY.

MADAGASCAR.

We took occasion a year since,* in connection with a notice of the death of the late Rev. J. J. Freeman, to review the history of the mission in Madagascar, the violent persecutions by which the progress of the truth was sought to be arrested, the victory of faith over all these adversities, and the continued increase of the church thus watered by the blood of martyrs; — the whole exhibiting a remarkable reflex of the sufferings and triumphs of the Christian church in its first ages. Since then, rumors have reached us from time to time of changes on the island, favorable or unfavorable, but through the cloud that rests down upon the scene it is not easy to discern clearly the actual position of things. A report that the persecuting Queen had died, an event which, if authentic, promised a cessation of public hostility to Christianity, is contradicted. It is supposed to have originated in the fact of the death of her prime minister, who is succeeded by his son, reputed to be a Christian. Communications with the suffering flock are made with extreme difficulty. One of the refugees was lately sent over from Mauritius to visit them, with a supply of Bibles and tracts, but was not suffered to land. Some stir has been noticed on the island, indicating a new movement, — new flags were preparing, — but what it all means cannot be conjectured. Things could hardly be worse than they have been; it is allowed us to hope that a change for the better impended. We are happy to be assured that the church has enjoyed at least a temporary season of rest.

A letter from three Christians in the interior of Madagascar, transmitted with great secrecy to Mauritius, has been received in London, and is published in the *Evangelical Christendom*. It contains a brief but affecting recital of the events of several years, and testifies to the strength of faith that is able to endure such fiery trails. It is dated, "Antananarivo, 17th Asombala (March), 1852.

"We come to tell you what we do here for the word of God. We were persecuted on the 10th of Malahamady, 1846. Nine had to take the Tangena, of whom one died; two others escaped by flight; and ten had their hands tied behind their backs. The Word of God multiplies more and more every day, and the number of Christians is constantly increasing. Three years were they thus tied, when they, their wives, their children, and all they possessed, were sold. They themselves were condemned to perpetual slavery. The wives and children of those who had escaped were also sold. Six months after this, (1849 or 1850,) there arose another great persecution, — the Christians then numbered about three thousand. Fourteen were thrown over the precipice, and four were burnt alive; two escaped, eight were thrust into prison, one-half of them had their families sold and their property also; the majority of them were fined a dollar each, and the officers were reduced to the rank of common soldiers. Among the officers thus reduced was Prince Ramangamannana, 11th honor. However great the persecution, the Word of God still increased, by the power of Jesus Christ our Lord.

"From that time persecution has ceased until now. What grieves us most is, that we have not a sufficient number of Bibles, spelling books and tracts. The Prince, since 1845, when he was converted by the Word of God, has spent all his private property in relieving the wants of the Christians and poor generally, without exception. As soon as his mother heard that he was a believer in the Word of God, she refused to give him any more money for his own use or pleasure. If you could send him some money, Rakotondradama would feel much obliged, and would employ the same in secret for benevolent purposes; for you English are our fathers and mothers, to teach us what is good for soul and body in spiritual and temporal things. The Prince has given us his private marks (crosses) to take with us to Tamatave, and by which you may know that we are empowered to receive your answer to this letter. The Prince is very much at-

* Vol. xxxii, p. 21.

tached to the truth, but keeps the contents of this letter secret for us three alone, who have received the crosses or marks of trust, who know what is in it and have power to act in this affair. For you yourselves know why we act thus secretly; it is on account of the darkness that reigns around us here.

"In fine, we salute the whole church of Christ, and ask of you all to pray for us, and that God would please to enlighten our country, read 2 Thess. iii. 1, 2; 1 Thess. (?) xv. 30, 31; Col. iv. 3."

BIBLE DISTRIBUTION IN INDIA.

We find in the London *Missionary Herald*, some statements and incidents connected with the distribution of the Scriptures in India, illustrative of the life-giving power of the word of God, and adapted to strengthen the hands of those who are laboring for its diffusion. One or two of these were cited in our last volume (p. 439). It appears from the report that the distributions for five years ending with 1851 amounted to 222,769; which, added to those previously put in circulation, make a total of 609,906 copies of the word of God or portions of it issued from the Baptist Mission press up to the present year.

The plan on which the Scriptures are distributed is not uniform, but depends on the discretion of individual missionaries and is doubtless varied to suit particular circumstances. A missionary in Patna, being familiarly known to many of the people, states that he commonly gives small portions at first, and on receiving evidence that their contents are known gives larger books. It has sometimes happened that the same book goes from hand to hand and is thus studied by several persons. To prevent the solicitations of those who procured books merely to destroy them, he set a small price on them. Very few would *purchase* the privilege of showing their malice, and to those who were able to give a good account of books formerly received, others were given gratuitously.

Among the examples of beneficial and saving results effected by this species of agency, a brahmin is mentioned, who called some years ago and solicited a copy of the bible. It subsequently appeared that he renounced his idols, read the Scriptures habitually, and made them and the God they reveal his constant theme. A more remarkable instance is that of a goldsmith, who was conversed with by a native preacher on the concerns of his soul and received a copy of one of the gospels. He read it to his relatives, and as the result, himself, his mother and four brothers are members of a Christian church. A Brahmin of Purneah some years ago obtained a gospel which he read diligently. His family were displeased. He then deposited it with a neighbor and read it with him. He was convinced of the truth and desired to become a disciple of Christ. After a long time he found the missionaries at a festival and immediately said: "I have found the people in quest of whom I came to the *mela*. Now I am ready to follow any advice you may give me. I am prepared to become the Lord's disciple. As it is written that people were baptized in Jordan, so do to me. There is plenty of water in the Ganges, do not delay." Desirous of further conference with him before complying with his request, they detained him two days; on the third he left them for a short time, promising to return immediately. "He went, but we saw no more of him, from which we fear that his relatives took him away home by force. He was a very meek and quiet person. May the Lord have mercy on him and support him!"

It is undoubtedly true that in distributing books to the extent it is practised in India, much seed is sown by the wayside and snatched away by fowls of the air, much is wasted upon rocky places and much more choked by the thorns whose growth thickly covers the soil. But some falls, here and there, upon good ground and bears fruit unto eternal life.

AMERICAN BAPTIST MISSIONARY UNION.

THE DEPUTATION.

The deputation to Asiatic missions, at our latest intelligence, Dec. 3d, were at Alexandria, on their way to Madras. They met in London and travelled by different routes across the Continent, — Mr. Granger through France, visiting Dr. Devan at Lyons, and Dr. Peck through Germany, direct to Trieste, and thence to Athens, visiting the Greek Mission, — and once more came together on board the Alexandria steamer at Corfu, Nov. 29th. We hope to present at some length, in our next number, the Foreign Secretary's account of the Greek mission, as he observed it, of which he speaks in the language of strong and grateful interest. "My visit here," he says in a brief note from the Piræus, "has been, personally, all and *more* than I anticipated; and *officially*, has confirmed my most favorable conceptions and lightened my misgivings, — I would say, rather, has *removed these*. I shall now be able to say that which I *know*, and testify that which I have *seen*."

RECENT INTELLIGENCE.

Germany.

The work at Elberfeld, of which some account appeared in the last number, has gone forward with a power unlooked for by the most sanguine. Mr. Oncken being obliged to return to Hamburg early in November, after baptizing twelve persons, the nucleus of what it is hoped may become a strong church, sent Mr. Köbner to Elberfeld, and in about two weeks received from him a letter in which he says: "Never could I have believed, unless witnessed with my own eyes, that the Lord had himself prepared so many minds for a secession from the national church, and for baptism." Mr. Oncken writes, Dec. 9: "From two letters received from him [Mr. Köbner,] it appears that thus far everything has gone well, and that the Lord has fulfilled our most sanguine expectations. Twelve other believers have been immersed by br. Köbner, the meetings for preaching are well attended, and the prospects most encouraging. But as br. Köbner is not a native of Prussia, and as the police is once more invested with sovereign power, he may be sent out of the Prussian territories without a moment's warning. We hope and pray the Lord will not permit this, but we must be prepared for all casualties."

The hostility of several German governments to the Baptist churches has broken out with new energy. "I regret to say," Mr. Oncken writes, Nov. 17, "that the persecutions in Prussia are far from being restrained. Every branch of our missionary efforts is called to the test. Two of our harmless and useful Sunday schools have been recently closed, at Breslau and at Memel. Br. Straube, [of Breslau,] has twice appealed to the authorities in this matter, but in vain. In Breslau, I fear it is the spirit of popery which has led to such an unjust measure, and at Memel, that of the Protestant clergy of the national church. The spirit of the priesthood in the so-called 'church' is the same, in all ages and in all communions enlisted under the governments of this world." He sends a translation of a letter from Mr. Bolzmann, dated Hanover, Nov. 1, 1852, communicating some details of persecution in Bückeburg, Hesse and Westphalia. A number of brethren and sisters, for declaring that they could not conscientiously abstain from "united devotional services," have been condemned to imprisonment for four weeks, and one sister was sentenced for six weeks, because she refused to disclose *where* they had last celebrated the Lord's Supper. They were allowed fourteen days in which to enter an appeal to the government, or to the clemency of the sovereign. (In which of the three sovereignties named, these events took place, does not appear.) In his letter of Dec. 9, Mr. Oncken remarks: "Persecution is increasing on every hand, but we are not dismayed, for in the midst of it all we see God's work prospering. I shall as early as possible give you a detailed account of some of the severe measures again inflicted on some of our brethren. . . . The hostility of the clergy against us has no bounds, but I am certain the day is not far distant when their anti-christian power, borrowed from the secular power, will be destroyed, root and branch, forever."

DONATIONS.

RECEIVED IN DECEMBER, 1852.

Maine.

Waldo Asso., Daniel Merrill tr., 4.25; Knox, ch. 2.75; Eliza Cushman 50 cts.; Sarah Foster 50 cts.; Abner Bumps 1; 9.00
Kennebec Asso.: West Sidney, ch.,

Rev. A. W. Cummings & wife 4; Julia F. Chapman ("aged 6 years") 06 cts.; —— Ward 1 25; per Rev. H. C. Estes, agt., 5.81
Cumberland Asso.: Auburn, John Briggs, per Rev. H. C. E., agent, 2.00
Bowdoinham Asso.: Greene, ch., per Rev. H. C. E., agent, 6.81
Hancock Asso.: Hancock, 1st ch., "F. W. Baptists & Friends" 6; 2d ch. 2.55; 'Franklin ch., D Springer 1; Bluehill, 1st ch. 34; Sullivan, ch., Rev. R. Y. Watson 2; Trenton, 1st ch. 23.76; Miss. Sew. Circle 7; East Trenton, ch. 8.67; with other dona.'s to cons. Luther G. Philbrook L. M., per Rev. H. C. E. agent, 84.98
Washington Asso.: Cherryfield, ch., per Rev. H. C. E. agent, 11.71
York Asso.: Acton, a friend, per Rev. H. C. E. agent, 1.00
Bethel, ch. 10; Buckfield, ch. 50 cts.; Harrison, ch. 11.50; Canton Sew. Circle 1.37; Sumner, ch. 10.02; Livermore, 1st ch. 9.25; A. Chandler 1; Mrs. Parsons 50 cts.; Rockland, 1st ch. 25; per Rev. N. Butler agent, 69.14
Cherryfield, Mrs. J. Johnson 2; Mrs. R. C. Campbell 50 cts.; Mrs. J. Thompson 50 cts.; Mrs. A. Lawrence 50 c.; Mrs. Brown 50 cts.; Mrs. Wm. Small 50 cts.; Mrs. D. Small 25 cts.; Mrs. J. Small 25 cts.; Mrs. E. Leighton 25 cts.; Mrs. I. Willey 25 cts.; Mrs. O. Willey 25 cts.; Mrs. S. Colson 25 cts.; Mrs. Wm. Todd 1.30; Mrs. A. M. Colson 20 cts.; Mrs. Johnson's Bible Class 50 cts.; North Livermore, Samuel M. Robinson 1; Brooklin Fem. Miss. Soc., Sarah York tr., 21; Nobleboro', 1st ch. 10.39; Belfast, Mrs. S. M. Carleton 5; Portland, a friend 3; Wiscasset, John Sylvester 15; Patten, ch., Jacob Sanders clerk, 18; Warren, ch. 33; mon. con. 35; per D. McCallum tr. 149.39 —— 339.34

New Hampshire.

Bradford, Benj. Smith 180; Keene, ch. 16.50; per Rev. E. A. Cummings agent, 196.50
North Londonderry, Rev. S. S. Leighton, for Burman Mission, per Rev. E. Savage agent, 2.00
Dublin, a young lady (deceased,) per Mandoro M. Shattuck 10.00 —— 208.50

Vermont.

State Convention, per Rev. E. A. Cummings agent, 36.00
Thetford, Silas Follet 100; Burlington, ch. 8; Waterbury, ch. 7; Huntington, John Work 1; Mrs. E. B. Work 80 cts.; Mrs. Mary Firman 20 cts.; Whiting, ch. 6; 123.00 —— 159.00

Massachusetts.

Worcester Asso., H. Ayres tr., 97.59
Wachuset Asso. 100.91; New Bedford, 2d ch. 1.41; Rev. J. Girdwood 5; Cash 5; per Rev. E. A. Savage agent, 112.32
Conway, ch. 5 39; Westfield, ch. 3; Holyoke, ch. 8; Chicopee, Central ch. 26.88; per Rev. E. A. Cummings agent, 43.27
Salem, "A friend to Missions" 100; Plymouth, Ladies' Miss. Soc. 34; Chelsea, ch., S Bryant tr., to cons. Enoch H. Wakefield L. M., 100; East Bridgewater, a friend of Missions 1; Chicopee, Mary E. Durfee, for Karen Mission, 2; Florida, avails of needle work by the late Mrs. Freelove Drury 3.32; South Reading, ch. 50; Southwick, Rev. Alfred Gates 5; West Dedham, ch., Otis B. Whiting tr., 75 cts.; Sudbury, Levi Goodnough 10; Westboro', Mrs. L. M. P. Cushing, for sup. of Joseph W. Parker in Karen Normal Sch. 5; South Braintree, S. S. 6; Heath, Mrs. Maxwell 1; Miss Mary M. 50 cts.; Mr. Chapin 1; Rev. Jas. Clark 50 cts.; West Wrentham, S. Sch. 3 50; per Geo. B. Peck, tr. of Providence Bap. Asso., 1223.57 —— 1476.75

Rhode Island.

State Convention, V. J. Bates, tr.: Providence, 1st ch., mon. con. 100; Fourth ch., Geo. B. Peck, tr., to cons. Mrs. Martha G. Smith L. M., 100; 200.00
Pawtucket, M. W. S. 40 —— 200.40

Connecticut.

East Lyme, Calvin S. Manwaring, to educate a child of his name in Assam Orph. Sch., 25; Waterford, 1st ch. 1; Groton Bank, ch. 9.64; New London, Huntington St. ch. 60.43; T. Potter, for Salong Miss., 20; to cons. Thomas Potter L. M. New London, 1st ch. 60; 2d ch. 14; Jason Beckwith 5; Isaac Fearing 1; Gurdon Bishop 1; Jonathan Smith 2; Samuel P. Smith 2; Ezra Beckwith 5; Norwich, 1st ch. 11.45; per Rev. E. Savage, agent, 217 52
Norwich, Central ch., Mrs. Parkhurst's S. S. class, for sup. of Fidelia F. Parkhurst in Mrs. Vinton's Sch., 12; Lebanon Springs, "a few Misses" 60 cts.; 12.60 —— 230.12

New York.

Brooklyn, Central ch., to cons. John R. Stelle L. M., 100; Armstrong Juv. Miss. Soc., for Mrs. Jewett's Sch. Nellore, per Miss. M. J. Smith tr., 20; Buffalo, Niagara Square ch., Mrs. Hannah Love 5; Rochester, German ch. 6; New Lisbon, ch. 31.34; Killawog, Cyrus Salisbury 1; St. Lawrence Miss. Conv., M. G. Peck tr., 20; Ripley, ch. 8; Rev. J. C. Stoddard and family 10; Braman's Corner, Miss C. Quick 50 cts.; Bergen, E. F. Hubbard 1; 202.84
Pike, Rev. C. M. Fuller, per Rev. J. F. Wilcox, agent, 5.00
Lake George Asso., Caleb Smith, tr.: Ticonderoga, ch. 5; Schroon ch. 5; 10.00
Saratoga Asso.: Clifton Park, ch., per Rev. O. Dodge, agent, 50.00
Hudson River North Asso.: F. C. Dedrick 2; C. Green 1; Rondout, ch. 19; Rosendale, ch. 15.81; Saugerties, ch. 7; Kingston, ch. 44; D. L. Wells 5; with other dona.'s to cons. Andrew Near L. M. Hudson, ch. 34 06; Athens, ch. 22.35; A. Van Deboe 10; Russell Forsyth 10; T. M. Burt, to cons. hims. L. M. 100; Cohoes, ch. 16 33; Catskill, ch., to cons. Philip Barnum L. M. 100; per Rev. O. D. agent, 386.55
Franklin Asso.: Oneonta, ch. 5;

West Meredith, James H. Graham, to cons. himself L. M. 100; per Rev. O. D. agent, 105.00

St. Lawrence Asso.: East Hillsdale, ch. 19.42; J. W. Lewis 1; Armilla Lewis 1; per Rev. O. D. agent, 21.42

Dutchess Asso.: North East, ch. 21; Martin E. Winchell 20: Asa Thompson 4; Geo. Beckwith 3; J. J. Wright 3; Benj. Palmer 5; Sarah H. Caufield 20; John Humphreys 3; Susan Lewis 1; P. K. Sackett 3; with other dona's to cons. Martin E. Winchell L. M. America, ch. 26.75; Dover Plains, ch. 51.25; Pine Plains, ch. 7.50; Lydia L. Winchell 75: Cornelius Husted, to cons. himself L. M., 100; Red Hook, ch. 11; per Rev. O. D., agent, 355.50 — 1133.31

New Jersey.

Middletown, ch., to cons. Mrs. Jane Stout L. M., 100; Freehold, ch. 10.68; Burlington, Mrs. J. M. Tage 1.25; per Rev. J. F. Wilcox, agent, 111.93

Pennsylvania.

Philadelphia, Fourth ch., C. A. Wilson tr. (25 of which is Mrs. J. Taylor's "4th instalment for sup. of Alexander Taylor in Mr. Bronson's sch. Assam") 150; Smithfield, ch. 33.44; S. Sch., for Mr. Knapp's Sch., Akyab, 9; Wellsboro', ch., mon. con. 12; Braintree, Mrs. Huldah Gregory 4; Pittsburgh, Miss Anna L. Vernon 3; Eaton, Thomas Mitchell 1; 215.44

Reading ch. mon. con 10; S. Sch. 10; per Rev. J. F. Wilcox, ag't, 20.00 — 235.44

Delaware.

Wilmington, 2d ch., to cons. William B. Sharp L. M., 100.00

Ohio.

Cincinnati, William D. Emerson 3; Greentown. ch. 5; Mt. Vernon, Rev. J. B. Sackett 1.60; Antrim, ch. 8; Salem, ch. 3.25; S. A. Owen 1.50; Benj. Wharton 4; Zanesville, Market St. ch., John Greaves tr., mon. con. 30; Fowler's Mills, Miss Miller 20c.; Cherry Valley; Miss. Jeanette West 3, 54.55

Grand River Asso., E. W. Hickok, tr., 40.50 — 95.05

Indiana.

Terre Haute, ch. 2.50

Illinois.

Woodburn, ch. 10.10; Brookfield, Horatio Benton 2; Steuben, ch. 5; 17.10

Springfield Asso.: Decatur, ch., per Rev. J. D. Cole, agent, 10.00

Rock River Asso.: Rockford, ch., a few members 12.90; Belvidere, ch., to cons. Rev. Charles H. Roe L. M., 102.25; per Rev. J. D. C. agent, 115.15

Fox River Asso.: Plainfield, ch. 2.50; Sew. Soc. 5.25; Bristol, ch., James McClellan, to cons. himself L. M., 100; Kaneville, ch. 6; Chicago 1st ch. 90.71; S. Sch. 107.87; Inf. class 22.44; to cons. Jesse B. Thomas L. M., per Rev. J. D. C. agent, 334.77

Chicago Asso.: St. Charles, ch., mon. con., per Rev. J. D. C. agent, 7.50

M'Lean Asso: Versailles, ch. 3; Clinton, ch. 5; per Rev. J. D. C. agent, 8.00 — 492.52

Michigan.

Stony Run, Rev. Thomas Lowden 1; Mrs. Lowden 1; Pipestone, Wm. Boughton 2; 4.00

Michigan General Convention, Rev. E. H. Hamlin tr. pro tem., for circulation of the Bible in Burmah, per Rev. J. D. Cole, agent, 30.10

Michigan Asso.: Detroit, 1st ch. S. Sch., for sup. of Rollin K. Smith in Assam Orph. Sch., 25; Pontiac, ch., Rev. A. Handy 4.66; Macomb, ch. 4.89; Troy, ch. 10; St. Clair, ch. 2; with other dona's to cons. Rev. Alfred Handy L. M., per Rev. J. D. C. agent, 46.55

Wayne Asso.: Northville ch., per Rev. J. D. C. agent, 1.75

Washtenaw Asso.: Dexter ch., per Rev. J. D. C. agent, 1.48

Kalamazoo Asso.: Kalamazoo, ch. 1.58; Keneegeeshqua (Indian Sister) 50c.; per Rev. J. D. C. agent, 2.08

Jackson Asso.: Rev. M. Edwards 2; Albion, ch. mon. con. 6.54; South Jackson, ch., Rev. D. Peck 5; per Rev. J. D. C. agent, 13.54

St. Joseph River Asso.: Coldwater, ch., mon. con., per Rev. J. D. C. agent, 6.50 — 106.00

Wisconsin.

Racine Asso.: Raymond ch., per Rev. J. D. Cole, agent, 2.30

Walworth Asso.: Beloit, Mrs. Davis, per Rev. J. D. C., agent, 75

Lafayette Asso.: Lancaster, ch. 5; mon. con. 5; per Rev. J. D. C. agent, 10.00

Wisconsin Convention, Ann. Coll., per Rev. J. D. C. agent, 7.56

Waukesha, ch. 17.95 — 38.56

Indian Territory.

Ottawa, ch., John T. Jones. 10.00

In Foreign Countries.

Greek Mission ch., Eight mon. con. 33.58

German Mission. The Prussian churches. 101.00 — 134.58

$5.077.00

Legacy.

Sedgwick, Me., Estate of Richard Allen, per Rev. H. C. Estes, agent, 85.00

$5,162.00

Total from April 1st to Dec. 31, $41,639.01.

Donations in Clothing and Goods.

Boston, Ms., South Bap. Sewing Circle, 1 box clothing for Mrs. N. Brown, $67.00

Philadelphia, Pa. a Friend, 1 box dried fruit for Rev. J. Dawson,

Do. do., David Jayne, M. D., 4 boxes medicines for Maulmain Karen Mission, 358.50

THE

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AMERICAN BAPTIST MISSIONARY UNION.

GREECE.

LETTERS FROM THE FOREIGN SECRETARY.

A cordial welcome—Public religious services.

Athens, Nov. 22, 1852. — Leaving London Thursday the 4th inst., and passing through Cologne, Dresden and Vienna, the most expeditious route, I arrived at Trieste the Wednesday following. Another week brought me to Piræus, by way of Corfu, a little more than five weeks from Boston, including ten days' detention in London. Letters from Boston are sometimes received in twenty-two days. Greatly to my regret it was found expedient that this visit should be made by one, only of the deputation. The journey would be unavoidably a hurried one and the visit itself all too brief, in consequence of the steamboat arrangements on the Mediterranean, and the necessity of returning from Greece to Corfu to take passage in the Alexandria steamer.

The welcome which greeted me at the Piræus and in this city was most warm hearted, not the less that my coming had been wholly unanticipated; and the few days I have since spent in the homes of our missionaries have been days of the richest religious and social intercourse. Yesterday (Sabbath) I had repeated opportunities of uniting in their public religious worship. Mr. Buel in the morning preached at Piræus from 2 Thess. ii. 12, "Who believed not the truth." It was the complement of a discourse begun the Sabbath previous, and was delivered in the presence of more than twenty of the resident Greeks. In the afternoon Mr. Arnold in this city discoursed from the words, "Whatsoever a man soweth, that shall he also reap," &c. Gal. vi. 7, 8. About the same number of men were present, but fewer females. Both discourses were delivered with manifest freedom and an earnest fidelity, and both were listened to throughout with fixed attention. Among the hearers were men and women of the higher as well as humbler classes, and from different and distant provinces.* The devo-

* Among the attendants (Greeks) at the service in Athens were two of the native citizens, one from Rhodes, three from Zante, one from Cephalonia, one from Patras, one from Constantinople, two from Cæsarea, one from Sparta and one from Thessaly.

tional services were also conducted not only with fluency but with equal simplicity and fervor, contrasting strikingly with the services of the national ritual, and at Piræus were interspersed with spiritual songs. Both places of worship, (rooms set apart for the purpose,) were to us as the house of God. What more was needed that the word of God might be glorified, save the power of the Holy Ghost sent down from heaven? Arrangements had been contemplated for an evening discourse, the beginning of a series of expository lectures; but for the present occasion the commemoration of the Lord's Supper was substituted. Nor can I remember when the Master of the feast was more evidently present "in the breaking of bread," or his love more abundantly poured forth.

Inquiry and observation—Twenty years' progress in Greece.

I have not time to give even a summary of the conversations had with these our beloved missionaries, the few swiftly passing days we have been together. Every moment that could be redeemed from necessary rest and refreshment, has been devoted to inquiry and observation. Many unexpected facilities have also been furnished in the kind attentions of Rev. Mr. and Mrs. Hill, of the Protestant Episcopal Mission, and of Dr. King, of the American Board; and scarcely less from intelligent Greeks both at Athens and Syra, with several of whom I had the pleasure of repeated personal interviews. Indeed, the very aspect of Free Greece, especially of Athens, Piræus and Syra, contrasted with what it was twenty years ago, gives information alike authentic and inspiriting.

A little more than twenty years ago the present kingdom of Greece was a desolation.* Not a dwelling was standing in Athens or Piræus. Ancient and modern structures alike were one promiscuous ruin. Athens is now a well built city, with numerous lofty and spacious edifices, public and private, and a population of 25,000. It has, beside its regal palace, a parliament-house and its halls of justice, a magnificent university, and a still more magnificent edifice for a female seminary; the latter the fruit of private but princely munificence, involving an expenditure of more than $50,000. Piræus, the port of Athens, has an additional population of from four to five thousand, *all Greeks*. The principal town of Syra, Hermoupolis, numbers 18,000. And every where are marks of industry, intelligence and thrift; every where are unmistakable signs of native energy, stimulated by conscious personal and national freedom, unaided though it is, or rather burdened, by corrupt and imbecile misrule.

The educational movement among the Greeks during these twenty years is still more noteworthy. One of the earliest schools, and for a time the solitary school at Syra, was established by the Rev. Mr. Hildner, of the English Church Missionary Society. Next followed at Athens the school establishment founded by the Rev. Mr. and Mrs. Hill, numbering at one period more than a thousand pupils. Both these schools have exerted a powerful and salutary influence, and under the same indefatigable superintendents, are still large and flourishing. But they have lost in some measure their undesired *singularity*. In Greece at the present hour, there are more than 300 schools with 30,000 pupils, the population of all Greece rising to about 1,000,000. In Athens one person in every five is engaged in study. Five hundred students are in the university. One in every five or six at Syra are also pupils. The number of schools in Hermoupolis is twenty-two, and of pupils 3,500. The impulse is beginning to be felt in the remotest valleys of Greece, and the coming generation, so far at least as regards elementary teaching,—I speak of the masses — will be an educated people. This movement in behalf of general education *honors* the national character, but its first quickening and direction, as intimated above, are eminently attribut-

* The battle of Navarino, which made Greece free, was fought in 1827.

able to philanthropists from abroad. The general education of the people, though not indispensable to the success of the gospel, provides the fittest soil. Errors are undermined, superstitions weakened, bigotry and intolerance meliorated. *Young* Greece enlightened, will not abide unmeaning ceremonies. It is the time to sow the seed. One of the fairest-minded Greeks whom I have seen, well cognizant of the character and tendencies of the Greek youth in the more educated districts, insisted in reiterated terms on the present demand for preachers. He was from Macedonia. "It is a cry from Macedonia," said he; "I am a man of Macedonia; *send us preachers*, SEND US PREACHERS."

Views of the missionaries on the work before them.

On more than one occasion I availed myself of a favorable opportunity to sound the sentiments of the *missionaries* on the work before them; not for my personal satisfaction, but that I might the more effectually allay any lingering solicitudes of others, with respect to their own appreciation of the hopefulness of their undertaking. *All is right here.* Probed to the inmost, there is, plainly, with the missionaries no misgiving. They love their work. They believe it is a work approved of God; and if sustained by the *prayers*, with the offerings, of the churches, that God will prosper it. *Therefore they build.* "Your missionaries in Greece are hopeful," said they; "why should they not be? What right or reason have they to be discouraged?" They spoke of the great commission. "The gospel *must* be preached to *all* nations. Greece falls within the requisition. Your missionaries came to Greece for no other purpose than to fulfil the Commission; we *stay* in Greece for no other; we are *prosecuting* no other. We are laboring, therefore, in a line *with* the Commission, and why should we *not* be hopeful? Greece falls within the *promise* too; we have read the decree from Zion. Greece belongs to its King. There is no disputed boundary question here. What right or reason *can* we have not to be hopeful?"

The missionaries have been in Greece long enough to appreciate the Greek character. They know its lights and its shadows. They understand well the value of the gift of "discerning of spirits," how much must be accomplished in moulding that character into truthfulness, simplicity and godly sincerity. "Greeks, in common with other nations, are sinners. But are they sinners above *all* the Europeans? If they are, then for *this* reason they have the first claim to missionary effort. But the vices of the Greeks have been engendered, at least fostered, by long servitude. Knowledge and freedom will help subdue them. The gospel *has* subdued them, in other times on the same fields among their ancestors. We are confidently persuaded that the same gospel, the word of truth, accompanied by the spirit of truth, can achieve the same triumph anew." But there are lights also.

Their grounds of encouragement.

Say the missionaries, "We are in the midst of a young, enterprising, energetic and growing people. We are in the midst of a *reading* people, an *inquiring* people, and if not yet an educated, yet a rapidly *learning* people. 'The schoolmaster is abroad' in this land. Schools are every where" (I quote their words;) "and they are filled with intelligent pupils, thirsting for knowledge and endowed with more than ordinary powers for acquiring it." They speak of munificent private endowments for educational purposes, which have poured into Greece from Greeks abroad. The one already alluded to (the seminary for female education) is but a specimen of many similar noble deeds. "It is a privilege," such was the language they held, "to witness the progress of such a people, and especially to be permitted to sow among them the seed of evangelical truth in this their national spring time. We are *sure* that gross superstitions cannot long retain such a people in bondage. They *will* emancipate themselves from

this yoke, to exchange it for the easy yoke of Christ's disciples, or else to run riot in the lawlessness of infidelity."

The missionaries were reminded of the discouragements growing out of the national religion, and the restrictions imposed upon religious liberty, by common public sentiment if not by statute. "True, the Greek's *religion* stands in *patriotism;* its essence, with him, is the *national* spirit. The Greek church is the bond of union to the widely divergent branches of the Greek race. Dissent is disastrous to national prosperity; dissent threatens national existence. And hence religion—the Greek religion—and love of country are held synonymous. To depart from the national faith is almost as if one were to commit treason — in popular estimation. Still, there are no *insuperable* hindrances. We are subject to no such prejudice as to prevent us from associating with the people. Nor are our public services ever interrupted for want of hearers. Those who come; are few in number, but they come without urgent solicitation, and if they do not 'remain to pray,' yet on the other hand we have no reason to believe that they 'come to scoff.' God has given us already a little band of brethren in whom we have confidence—'our joy and crown,' we trust, 'in the day of the Lord Jesus.'" With regard to religious liberty, they added, "No restrictive laws fetter us. A foundation for such laws may have been laid," (in the article of the Greek constitution which forbids proselytism,) "but no superstructure of *law*, with penalty affixed, has been erected upon it. This was virtually admitted in the late action entered against Dr. King. The charge of *proselytism* was omitted. And the effort to banish that Christian teacher, made by a small party, and unsupported by the sympathy of the Greek people, has proved to the present hour abortive."

The missionaries appealed with lively sympathies to the missionary labors among the Armenians and Nestorians, as an additional ground of encouragement. The Greek church might present perhaps some features more corrupt and forbidding, but as there so here, there were the *elements* of a like revival of a pure faith.

I have extended these representations much beyond my original intention, but they indicate, beyond misconception, the spirit and bearing of our missionary brethren. They closed by saying, not in anger and not in the way of *intended* rebuke, with reference to the *season* to reap the expected harvest, "Some may be ready to say, 'The *due season* was long ago.' It is indeed many years since the Greek Mission was first established; or rather, since it was first *undertaken;*—for *established* it could not be said to be, while the question of its continuance or abandonment was every two or three years under discussion. But it is *less than nine* years since *we* gained a foothold in Greece. Our predecessors were much hindered by failure of health and by removals. Our own labors have been interrupted not a little by the uncertainty of our position. More than once we have been called to turn aside from our work, to answer the inquiry, did we prefer to live or die, as a mission. And this *uncertainty* has been one of our chief discouragements and difficulties. *That*, we hope, is now passed. And *therefore* we hope to labor for nine years to come; and to labor, if God spares our lives so long, with stronger hearts and freer spirits, and with the advantages in possession already gained. With these encouragements we *are* hopeful; with these encouragements we are *more* than willing to go on. *Pray* for us, therefore, that the word of the Lord may have free course and be glorified; not in some stinted measure, but *even as it is with you.*" Why should it not be thus glorified? The Lord hasten it in his time.

Sentiments of Greek brethren.

I have already mentioned our native brethren at Athens—Ulysses Kynegos and John Thanopulo. Having an opportunity, at the close of our yesterday's communion, to give a brief exposition of what interested them on that occasion,

they each adverted, among other things, to the subject of the above communications, speaking nearly as follows. (I give but an extract.)

"Say to our brethren in America, that we have heard that they have in time past entertained the idea of recalling their missionaries, and abandoning their work in Greece. We hope they will give no place to such a thought in future. We are few, it is true; but we are more than any other body of Protestants in Greece, and we hope, through God's blessing, to have our numbers increased. We are the only ones who have attracted persecution; and we regard this as a testimony in our favor." These were the words of John. Kynegos said, "I wish to express through our brother my gratitude to the brethren in America, for their labors and sacrifices to promote the knowledge of gospel truth in this country. I join in the hope which br. John has expressed, that they will continue to use all possible means for the establishment and enlargement of a pure Christian church in Greece. As to ourselves, we hope through God's grace, not only, as our brother has said, to remain steadfast in the truth, but also to glorify God by doing good to others. We desire to be remembered always in the prayers of our brethren in America, as they are in ours."

Schools in Syra.

Corfu, Nov. 29.—Tuesday evening I parted with our friends at Piræus, leaving them in cheerful hope to resume their labors, Mrs. Buel not fully restored to her wonted strength, but convalescing. At Syra, the point of intersection for several lines of steamers, between Marseilles, Trieste, Smyrna, Constantinople, Alexandria, &c., I again called on the American consul, Mr. Evangelides, in whom on my previous visit I had most unexpectedly recognized an early youthful acquaintance. Mr. Evangelides has in charge one of the numerous schools of the island, embracing a department of about thirty-five boarders and a still larger number of day pupils. The school was established in 1839, and has already graduated more than three hundred pupils. Bible instruction is constantly given, Mr. E. using the *original* Greek Testament, which, he informs me, is as readily understood by those who learn to *read*, as the Scriptures in modern Greek. The girls' school taught by Mr. Hildner, in the same neighborhood, numbers 300 members. At Zante only a few minutes' conversation could be had with the convert Canalis, on Friday, and early the next day we again cast anchor before Corfu. Steam navigation is not remarkably swift in these waters, but none the less safe. If a storm rises, we seek shelter behind some headland or in a quiet haven; and as the storm rises suddenly, so it quickly subsides.

Corfu—A narrative of Christian experience.

I am compelled to abridge as far as I may the notes of my stay in Corfu. Mrs. Dickson is diligently engaged in her day school, assisted by several teachers, the expense being partly defrayed by a small payment assessed for their services. Connected with this is a Sabbath school. The attendance has been reduced by the prevalence of small pox the past season, which since the opening of the year has swept away more than 3,500 of the population. The epidemic is now greatly abated. On the Sabbath, besides attending the services of the British chaplain in the citadel, the Rev. Mr. Charteris, to whose kind hospitalities I am under peculiar obligations, our little *branch church*, just large enough to plead the Saviour's promise, met for religious worship at noon. Sakellarius made one of our little company; and at his special solicitation we united in the communion of the Lord's Supper. At a previous interview I had requested him to give me a brief narrative of the way in which he had been led to a knowledge of the truth. I give you the substance of its closing part, retaining as nearly as possible his own language, conveyed through an interpreter.

"I read Pilgrim's Progress. I was a month in reading it through. I felt the

burden on my back, and as I read the more I was burdened. And I prayed the more earnestly. I prayed to Jesus Christ, that he would deliver me from my sins and give me true faith, the faith that he gave to Christian. Before I had finished the book I was relieved of the burden, I knew not how, and again I read the book through, more interested than before, praying also that God would give me strength to overcome sin and temptation and persecution, as Christian had fought and overcome. For many months afterwards I was very happy in reading the Scriptures and prayer. But I had perplexity. I thought that I had not been baptized and that a Christian ought to be. I told my perplexity to Paionides, who advised me to follow my conscience. I told Mr. Buel. He inquired why I wished to be baptized, and why I had thought of that subject. Mr. B. reminded me of the persecutions—the reproach and injury—which being baptized would bring upon me. I thought still that Christians ought to do the commands of Christ, and not be careful for the doings of man. Mr. B. consented to baptize me. All that week I was full of joy, and on Saturday we went to Piræus. The next morning early, as the sun was rising over the hills, we went down to the bay of Phalerum. Mr. Buel baptized me. Paionides and Kynegos were also present. Since that time my mind has been filled with peace; and with great joy, that God had counted me worthy that He should bestow on me this grace."

Religious freedom in Greece.

Alexandria, Dec. 3.—I take the earliest opportunity to complete my notes of the Greek Mission. The Executive Committee will expect me to state in conclusion, though briefly, my own convictions, and the grounds of them.

In the first place, then, although it seems to me very much like a truism to assert it, Greece is open for evangelization. It is open in *law*. Nothing forbids the preacher to go where he will, declaring the gospel of God. The Greek priest may preach the gospel, the foreign teacher may also preach it. There is nothing, civil or ecclesiastical, that forbids even the Greek church to rebuild on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. There is nothing in *public sentiment* that precludes, at fitting times and in right ways, the *preaching of the gospel*. The truth may be preached, truth that makes wise to salvation, without having recourse to railing or controversy. Let the light shine, darkness will flee before it. The preaching of the gospel has sometimes borne reproach due rather to what was merely incidental. The freedom allowed to the preacher extends equally to the bible and tract distributor, and the religious school teacher. Greece is open to the preacher in point of *fact*. The gospel *is* preached there, preached openly and confessedly, preached boldly, preached faithfully even in high places, no man forbidding. We do not assert that this will always be so; but if the prospect were dark for the future, so much stronger the motive to work while it is *to-day*. So argued our Saviour; "Work while it is called *to-day;* the night cometh."

Encouragement to hope for its continuance.

2. There are encouragements to hope that Greece will *continue* an open field. The crisis may come when the legitimate fruits of faithful preaching shall have begun more fully to appear; when a more just understanding of the Scriptures, a better informed conscience, a heart more impenetrated with the sentiment of spiritual worship than fascinated with outward forms, shall incline the true worshipper to abandon what he may despair to amend; the cry of "proselytism" may be sounded against us, and the charge it may not be possible, without prevarication, to repel. Whatever other communions may do, *Baptists*, if true to their faith, must labor to build churches *like themselves*. Yet in such a crisis even, there is much reason to hope that the evil would yield to the good. The constitution of Greece forbids "proselytism," it is admitted; but it is equally true, as

the missionaries note, the prohibition is a *dead letter;* no superstructure of law, with penalty affixed, has been built upon it; and it is yet to be seen whether public sentiment at Athens will admit, much more demand the enactment of such law. Public sentiment is becoming every day more enlightened and liberal. Especially is this so in the kingdom of Greece and in those parts of it which give to public sentiment its tone and direction. General education, commercial intercourse, social and political relations, at least with Protestant states and people, and even the influx of wealth and growth of taste, all tend to this. The pride of country and the native love of freedom will be auxiliary. These and like influences have already raised "Free Greece" above the common level of dependent or servile Greece. In passing from the Ionian islands to Syra and Athens, I could not but mark almost instantaneously the contrast of mien and bearing. And the same contrast, I am told, is to be seen in favor of the free Greek as compared with the Greek population of Turkey. Yet, even in Corfu, Greek fanaticism and intolerance can be ameliorated. A Greek convert, *known* as having departed from the customs of his fathers, *can* walk abroad without fear of insult. Witness the case of Sakellarius. And the Ionian government is able, and can be constrained, if need be, to *enforce* full toleration and personal safety.* It is a circumstance auspicious to the maintenance of religious liberty that the national Greek church is so far dissevered from the Greek Oriental or Constantinopolitan church; and in the same degree is left to the independent influence of its own more rapid enlightenment. The patriarch of Constantinople has recognized the National Greek Church, but the national church *has not* acknowledged, as its ecclesiastical head, the Constantinopolitan patriarch. And if general expectation hold true, it will not. With respect to the popular sentiment, as bearing on religious freedom, present and prospective, I made careful inquiries both at Athens and Syra. An educated Greek assured me that nothing on this point need be apprehended, were fidelity coupled with wisdom and meekness. *He* would wish the *Greek Church* to be enlightened, remodelled, simplified; but he was not averse, he was anxious rather, that by *some* means the gospel might reach his countrymen, and he believed that however or by whomsoever it might be preached, it would command not tolerance only, but acceptance. All these speculations are, of course, not demonstrations; at most they are probabilities. But they are probabilities subject to the disposing Providence of the infinitely wise and merciful God, who intends to show mercy, who has declared his decree, who is even now going forth in the greatness of his mercy among the nations, and who is the hearer of prayer. Does not this *providence*, accordant with the divine *word*, furnish a sufficient warrant to *act* on such *probabilities*, until they cease, if ever, to be possibilities or shall be realized in very deed?

* Mr. Buel was told by one who had been high in authority at Corfu, at the time of his injurious removal, that had he chosen to *claim* protection and abide the issue, the government *could* and *would* have sustained his appeal.

Acknowledged supremacy of the Scriptures.

3. There are peculiar considerations that encourage the hope of success in evangelization. The principal may be summed up under three heads; the youthfulness of the Greek kingdom, well denominated by the missionaries "the national spring time," the impulse already given to general education, and the pre-eminence universally awarded in religious matters, professedly at least, to the sacred Scriptures. No pope, patriarch nor council, can overweigh the supreme authority of the word of God. And to this give all their most revered fathers in the Greek Church witness, a "thus saith the Lord" being an end to all controversy. This consideration makes a peculiar appeal to *us*, inasmuch as it is our glory and boast to hold to the uttermost that cardinal principle, "the bible the *only* and *sufficient* rule of religious belief and

practice." It urges its appeal the more forcibly, inasmuch also, in the course of divine providence, as it seems to address us alone. Other denominations of evangelical Christians have virtually relinquished the field. It is well understood that when the representatives of those denominations, now occupying singly their several posts, shall have fulfilled their service, none will be sent forth to reoccupy their positions. Missionary societies seek to concentrate their forces. We abide in the field and at liberty to avail of their labors. Be it ours to bear them onward to full maturity. Why should the work cease? And let us bear it on worthily. Thus far we have been *experimenting*. If we would *do* our work, and evangelize the people, we must put forth *more strength*. One man nor two men can achieve the enterprise. SEND THEM HELPERS.

Conclusion.

I thank God that I have seen Greece and have seen the missionaries. Passing along the Ionian Islands, and comparing all that I had heard with what I had seen in Corfu, (where, at the time of my first visit, the people were thronging the streets on the festal day of their patron saint, Spiridion,) and remembering the weight of wisdom and years that had been arrayed against the Greek Mission, when its advocates seemed reduced to almost a solitary individual, (although there were "seven thousand in Israel,") and then looking out upon the bare and inhospitable rocks that every where seemed to repel the approach of foe or friend, it will not be thought strange if for a brief space I felt conscious of painful misgivings. But those bare and rugged rocks are for defence. Pass over those barriers. The valleys, rich with the vine and the olive, lie within. So with the intellectual and moral aspect. At first forbidding, but, as you advance, giving signs of mellowness and fertility. *The valleys lie within.* They are many and broad. They need only the hand of the husbandman and the earlier and latter rain. Let us be patient, therefore, brethren; even as "the husbandman waiteth, for the precious fruit of the earth and hath long patience for it," and let us stablish our hearts. We *shall* "reap in due season, IF WE FAINT NOT."

GERMANY.

JOURNAL OF REV. J. DOERKSEN.

We continue our extracts from the journals of our German brethren for the last year. Mr. Doerksen is stationed at Tilsit, in Prussia.

A backslider—Converts—Intolerance.

March 26.—Conversed with a jeweller from Russia, who said he had once loved the Lord, but, having again departed from His ways, could not hope that his prayers would again be heard. I reminded him that Jesus can save to the uttermost, and he left me, I hope, with more confidence in his heart towards the Saviour.

April 4.—Held a meeting at Unter Eisseln. I was called upon publicly to exhort several brethren for neglect of the means of grace. Some candidates for baptism were also examined, and having given a satisfactory testimony of their faith in Christ were unanimously received.

5.—Broke bread with the brethren at Traponen, though some of them (captains) had already left on their trading expedition to Russia. At this place I became acquainted with a man, who some months ago was separated from his wife because she had been baptized; now he is an humble penitent at the feet of Jesus. He had, in spite of himself, (as he said,) been constrained to read the Bible, and the word had been to him as a two-edged sword, revealing to him his lost condition, while at the same time it pointed him to the Saviour, with whom he found pardon and peace; his wife is full of praise and thanksgiving.

12.—Received information from the Heinrichswald government that I am no longer to hold religious services at Papeschinen, on the ground that, as no Baptist church exists at that place, my object

in preaching can only be to make proselytes. I have entered with the higher authorities a protest against this prohibition, and now wait the result.

An inquirer—Persecution—A contrast.

22.—Left for Schwegeran, where I arrived in the evening. Many opportunities for distributing tracts and for religious conversation occurred on the way. A man to whom I offered tracts said he had already had some, but previously to reading them had taken the precaution of showing them to the clergyman, who returned them without censure. This man evinced a great desire to know more of the truth, and complained that at the church which he regularly attends his wants remain unsatisfied.

24.—Appeared, with a friend (a lawyer), before the court of Insterburg, on a charge of having administered baptism, for which the Tilsit court had already condemned me to pay a fine of five dollars. The sentence was affirmed by my present judges. On returning from the court I visited the magistrate at his residence. He declared himself in favor of religious liberty, except for the Baptists, whom he seemed to consider followers of the Anabaptists of Munster. Of course I undeceived him on this point, and he promised to exert himself in our favor.

26.—Conversed with a woman who has for many years attended our services, but remained cold and unchanged until, lately, the Lord has gained entrance into her heart, and she is so full of love and joy as to appear like another creature. An old man of whom I had some time ago much hope, appeared hardened and obdurate. In answer to my inquiries concerning his hope beyond the grave, he replied; "Where those who have died before me have gone, I also wish to go."

Government policy towards Baptists—An aged convert.

The continuance of persecution is no matter of surprise, in the light of such declarations as follow. The idea that the "church" would be propitiated by a temporary persecution of dissenters, and that then the "excitement" would so far subside as to make toleration more easy, is so opposed to the whole history of religious intolerance, it is difficult to believe that a "councillor of state" would seriously affirm it. Religious bigotry is not to be overcome by indulging it.

30.—Visited the councillor of state at Gumbinnen, and spoke with him about the persecutions which he has lately instigated against us. His manner was courteous, but he would not enter minutely into the matter. He told me, however, our affairs had been well weighed in council, but that, owing to the recent various secessions from the church, and other ecclesiastical troubles, it had been deemed advisable to prohibit our dispensing the ordinances. In conclusion, he requested me not to think that the government had a special animosity against us; the measures adopted were in self-defence and in defence of the church. He advised us, *ad interim*, to take the Lord's Supper with the Lutherans, saying that, when the public excitement should have subsided, more liberty would probably be granted to all parties.

May 1.—Conducted a meeting at Pilkallen. The burgomaster refused his consent to this meeting until I called upon him. After some explanations on my part, he gave me permission to preach and sent a gensd'armes for our protection.

5.—Visited, at Schidicken, a woman whom the infirmities of age confine to her room. I found her lying in bed with the bible open before her, her mouth filled with praise of the Scriptures which are now her chief treasure. It is only recently that, by the conversation and prayers of our brethren, she has been led to seek refuge with Jesus Christ, but she is now ready to leave the world, and says with Simeon, "Lord, now lettest thy servant depart in peace, for mine eyes have seen thy salvation."

Registration of members—Two converts in Russia—"Judicial differences" not to be discussed—New church in prospect.

11.—Was summoned before the President of Police to give a list of our members. Learned that the royal ministry had applied for information whether all our members have legally declared their

secession from the state church, whether our marriages are legally performed, and whether births and deaths are regularly registered.

25.—Conversed with a brother, a captain, from Russia, who told me that he has two brothers (government inspectors) in Russia, who are both diligently seeking the Lord. The youngest of the two was first awakened by a tract given him by one of our brethren. He soon bought a bible; and when, after diligently searching its contents, he became fully acquainted with its life-giving truths, his first desire was that his elder brother should share with him the new-found treasure. He therefore wrote to him on the subject, and they are now both devoted servants of Jesus Christ, anxious to do his will and to make known the glad tidings of salvation to others. They both regret that their present office involves a desecration of the Sabbath and the use of ardent spirits, and they long to be released from this yoke. They have long intended to enjoy a few days of intercourse with Christians; I hope we shall soon have the pleasure of seeing them.

29.—Three persons were examined at Schidicken; two of them were unanimously received for baptism, the third will be reëxamined on a future occasion.

June 4.—A paragraph appeared today in one of the papers, entitled "Remarkable Judicial Differences." It refers to the late judicial investigation of our tenets and practices at Königsberg, which resulted so favorably for us, inasmuch as the Königsberg authorities declared baptism and the dispensing of the Lord's Supper, as we administer them, to be non-ecclesiastical acts. On the other hand, reference was made to the sentence lately pronounced on me at Insterburg; and the question was naturally asked, "Which of these two decrees is just?" The paper in which this passage appeared has been confiscated, and the circulation of the number in question strictly forbidden.

14.—Heard that at Janienen there are several persons who wished to be baptized. Went to the place, and was much delighted by the simple, but earnest, confession of sin made by several persons whose hearts the word of God has reached. We shall soon, I trust, have a little church here.

JOURNAL OF REV. A. F. W. HAESE.

Mr. Haese is a missionary at Oldenburg, who has had in charge seventeen preaching stations in the Grand Duchy. He has also (since the date of this journal) acted for a time as pastor of the church at Oldenburg, vacated by the resignation of Mr. Weichardt.

Christian joy—Malignant opposition—Baptism of seven converts.

April 1.—This morning early, several of the brethren and sisters met at my house, to proceed from there to br. Weichardt's, whom they wished to congratulate on occasion of his birth-day. Our brother was much pleased with this mark of attention, and we all felt our hearts united in Christian love.

6.—Preached at Lehmden. Conversed with the young people of the house where I lodged, and was much delighted with their frank and joyous testimony to the effect of the truth on their hearts. "I know," said a young woman, "since I have heard the gospel preached, that my Saviour is near me, and that he has pardoned my sins, for I have found peace in believing." Tears of joy and gratitude suffused her eyes as she spoke. Her husband, though not so firm and unwavering, gives evidence of a change of heart. How great is the delight of the laborer, when he sees the seed sown springing up and promising to bear fruit.

7.—Preached at Rastederberg. The meeting was well attended by persons who hunger and thirst after a knowledge of the truth, but there were also some who had come with the intention of disturbing us. It happened, however, that these obtained seats far apart from each other, so that their plan was defeated, although they laughed aloud and occasionally made remarks on the sermon.

As we returned home they cast stones at us, but we all escaped unharmed.

9.—At Burhare visited a family who, although not baptized, are believers, and take a great interest in all missionary efforts. They wished me to tell of my labors since last I was here, and we rejoiced together at the wonders of the Lord, who has proved himself mighty through the weak. Proceeded to Fedderwarden, where, as soon as my arrival became known, preparations were made for holding a meeting. Although much fatigued, I could not resist the importunity of the friends, and addressed a few words to them. After this service seven persons applied for admission into the church. I examined each separately as to their hope of salvation, which they joyfully confessed to be Jesus Christ alone.

11. Lord's day.—Preached at Sehestedt in the morning, and in the afternoon at Scherei. Many strangers were present at these meetings. We have double reason to be thankful for this in small towns, as the very fact of their being small is a hindrance to many, who cannot attend without becoming at once the town talk.

12.—From far and near our brethren and sisters assembled to-day at Seefeld, where a church meeting was appointed in order to examine publicly the seven candidates for baptism. This having been done to the satisfaction of all, they were unanimously received. Previous to their baptism, which was to take place late in the evening, I held a meeting at which from 250 to 300 persons were present. In the cool of the evening we assembled in br. Gerde's garden, where a clear pond served as our baptistery; we enjoyed the presence of the Lord during this ordinance, so that many strangers present were constrained to give God the glory.

A Christian family—The test of piety—An inquiring Jew.

18. Lord's day.—At Farel, a station which has hitherto been visited only once in six weeks, the friends eagerly long for Christian brethren to visit them. The number of members here is small, but very zealous and devoted, especially a family of the name of Schütte, of which the father, mother, daughter, three sons and their wives, are all devoted disciples of Jesus Christ. Here I preached in the morning, and in the afternoon held a bible class in which all took a part, and we were much edified by an exchange of thought and experience.

25.—Conducted the usual services at Oldenburg. One person was examined before the church as to her faith in Christ, and unanimously received.

May 2.—Preached at Oldenburg and at Tangeln. Had interesting conversations with several persons, among others with a young girl, who wished to know whether she was in the right way. When I inquired what was the state of her mind, she said: "I have learned to feel that I am a great sinner, and that all the actions of my life (because they are sinful) condemn me; but when I first felt this I bent my knees before Jesus Christ, entreating him to have compassion on me, as on the blind man by the way. By continued prayer and reading the bible I became more composed, but my happiest moments were those when I could approach the Lord in prayer. But now I begin to feel anxious whether my repentance has been sincere and great enough, for sin has so much power over me that I fear I am not a child of God." I endeavored to show her that neither tears nor repentance constitute us children of God, but simply faith in Christ as our only hope.

6.—Visited several persons, among others a Jew who has occasionally attended our meetings, but who seems, as far as I could judge from what he said, to be still in darkness. He made assertions, as to the prophecies concerning our Saviour, which convinced me that he had never carefully studied the Old Testament. This I admonished him to do, and he promised to search the Scriptures for himself, as he said he really wished to know "what is truth."

A happy convert—Baptisms—Worldly prosperity and spiritual barrenness of Farel.

7.—This morning a man from Tangeln came to me, and said that at our last service there, he had become very restless and anxious as to his eternal destiny. He said he had read the bible and prayed, but that the more he knew of God, the more awful appeared his sins against one so holy and perfect. "I trembled day and night," he said, "and it seemed as if death and the judgment pursued me every where, but I knew that many had found peace by obeying the word of God, and I prayed for perseverance to read the Scriptures until I should find some passage that would give me light; and the Lord had mercy upon me. When I came to the words, 'Him that cometh unto me I will in no wise cast out,' my sins seemed no longer to threaten and accuse me, for I had found a refuge sure and safe, and when once I could without reserve, by faith, give myself fully to the Saviour, I became a happy man, and hope now to remain so throughout eternity."

10.—A shoemaker from Bockel called upon me to-day at Leuchtenburg, to ask questions on various passages of Scripture. We conversed some time together, and he told me that he and several others, whom I have long known to be believers, have a great desire to join our church. I promised to speak on the subject to the brethren at Oldenburg.

16. Lord's day.—Held a meeting at Wapeldorf, which was well attended. In the afternoon several candidates for baptism were examined, but only two received by the church. These were baptized the same evening, and then joined us at the table of the Lord.

23.—Held a meeting at Farel, which was not well attended. The people here are too much engrossed by their temporal concerns to attend to the spiritual. Farel was formerly an unimportant place, but being situated on the sea, with a little harbor, and a great number of manufactories having been built during the last few years, has risen into note. But with prosperity, Christianity has not come; in fact the small remnant of external religion has been gradually cast off, and only rationalism and rank infidelity are now to be found in the place.

Baptisms—A season of refreshing—Domestic persecution.

29.—Five persons at Burhare applied to-day for baptism. Conversed with them on the most essential points, and promised to propose them for membership with the church at Oldenburg.

31.—The church having given its consent to the admission of these brethren, we agreed that their baptism should take place to-day. We therefore assembled in the afternoon on board of a little vessel; after a short sail the North Sea lay before us, and here in a small bay our friends were baptized. After our return to Fedderwarden we broke bread together.

June 2.—A young man applied for membership this morning. He seemed to be a believer and thoroughly imbued with the spirit of the gospel.

3.—Went to Sehestedt and from thence to Elsfleth, where we have a few brethren; the joy of these brethren, when a missionary visits them, is indescribable.

6. Lord's day.—Conducted the ordinary services at Oldenburg, after which the baptisms were to take place. For this purpose we had hired a bath-house on the little river Hunte, which flows past the town, and here I had the privilege of burying eighteen believers with Christ in baptism; of these some came from the country and some live in Oldenburg. We afterwards celebrated the Lord's Supper, and enjoyed a season of refreshing that will long be remembered.

17.—To-day one of our sisters, who is much persecuted by her husband, came to see me. He is a violent enemy to religion, and has uttered repeated threats against his wife if she will not leave the "head hangers." He has even threatened to murder her; and because he could not provoke an angry reply on her part, he had turned her out of the

house. I could do little for the poor woman but to give her words of comfort, and advise her to return home in the strength of the Lord. This she did, and to her great surprise found her husband very quiet, waiting for her.

22.—Visited the friends at Farel; received a donation of ten dollars for the Tract Society.

"During this quarter," Mr. Haese remarks, in concluding his journal of three months' labors, of which the preceding extracts will give a vivid impression, "I have baptised thirty-two believers." He adds a list of his seventeen stations with the number of hearers; most of them range from fifty to two hundred each, some from twenty to forty, two only sinking to the extremes of ten and twenty. With much to discourage, he is evidently blessed also with much fruit, confirming the cheering statements made in the January number, (p. 11,) of the progress of the gospel in Oldenburg.

SIAM.

JOURNAL OF MISS MORSE.

A tour in the country—A family party.

Sept. 1, 1852.—Left my garden home* at an early hour this morning, and spent the day with my associates at the Mission.—Weekly prayer meeting in the afternoon was conducted by Mr. Ashmore. After tea took leave of my friends and started in the "Dove" (Mr. Chandler's large boat) for Pètchabūnie, with my teacher, his wife and two children, my three eldest pupils, my own servant and two other boatmen. Stopped a few moments at the central Mission† and was met by several of its members, who encouraged me on my way by kind wishes and various contributions to my comfort during the tour. Had a bright moon and favoring tide most of the night, and the boatmen rowed with strong hands and merry hearts till morning.

2. — Stopped for a hasty breakfast near Tanehin, but before the men had completed their meal we were again on our way. There was no opportunity for morning worship; those not at the oars were soon asleep. The day was pleasant. Made a short stay at Bangbò, where we supped. During the night passed Mahon and several smaller villages. Reached Meklong, at the opening of the Gulf, about midnight.

3. — Entered the Gulf at day-break. After a sail of three or four hours, with a calm sea and a cloudless sky, reached Bang ye Sarn, on the opposite shore. At this place reside the parents and relatives of my teacher, with whom he has not met during the last five years. He first called upon an aged uncle and aunt. In about half an hour I followed. Found the large reception room filled with his relatives, who with himself and wife were seated around the betel box. They gave me a kind and respectful welcome, invited me to partake of their sereleaf and betel nut, and manifested no little surprise at the reply, "I never eat it."

Visit to a temple—Worship with the family.

I remained about an hour, then walked out a short distance to a small mountain, the only curiosity in the place. Visited a *wat* situated upon its summit. Saw but two priests and a few of their pupils. As I descended, my conductor led me to a small cave near its base, where, in a reclining posture, was a huge idol extending quite across from side to side, with fresh flowers and other gifts recently offered, which gave me an opportunity of speaking to my guide a few words in behalf of our religion, and on the infinite superiority of our God to that senseless image which he had been taught from childhood to worship. On returning to the boat, gave him a tract.

Made preparations for the weekly female prayer meeting I am accustomed to hold on Fridays at home. Sent a messenger to my teacher's wife, to inform her that the hour for meeting had arrived, and that I should be happy to have as many of her female friends attend as could conveniently do so. He soon returned, to say "they wished me to worship at the house." I of course accepted the invitation, and on reaching the place found, instead of a few females as I ex-

* For a description of this garden, and the circumstances under which Miss Morse adopted it as a residence, see last vol. p. 332.

† That of the American Missionary Association.

pected, a congregation of over sixty persons, men, women and children, quietly seated, waiting my arrival! Above them was a platform neatly spread with mats for my company, and a still higher one for myself. I was at first greatly embarrassed, and what lady in a like situation would not be? But I had put my hand to the plough and *could not look back*. My only alternative, therefore, was to *look upward*, and beg God to assist and strengthen, and thanks be to his blessed name for the evidence given me that the brief petition was heard and answered. The season we were together was spent in reading the New Testament, singing, and prayers,—one offered by my teacher's wife, who gives increasing evidence of true piety. Not venturing, with my limited knowledge of the language, to address them personally, I read aloud an excellent little tract by the late Mr. Caswell, entitled "Exhortation," to all which they listened with apparent interest till the close. Before leaving, I distributed to those present *who could read* a basket of books I had taken with me for the purpose. And it is worthy of notice, that among this number I found a greater proportion of women than in any other place since coming to this country.

Demand for books—Fast anchored—Books received by priests.

From my return to the boat until evening, I had so many calls for books that I found no quiet for refreshment, but took my simple fare, rice and fish, by piecemeal as I best could. Had a refreshing shower, for the first time since leaving Bangkok. Moved the boat onward about half a mile, and stopped opposite the dwelling of my teacher's father, where he with his wife and children spent the night.

4.—Early in the morning received an invitation to have worship at the house; about thirty were present. Before returning to the boat gave a book to the father, whom I had not before seen, and others to those who were able and desirous to read them. Breakfasted and hastened on our way. Found the water low in the canal through which were to pass. Made slow progress for an hour or two, when the boatmen were obliged to lighten the boat of themselves and to draw it along with ropes. They were eventually obliged to give up that, also, and here we are, as I now write, fast in the mud, waiting for an upward tide. But the prospect of staying here till evening is not to me particularly disheartening; for two of the men have already felled a tree to serve as a bridge from the boat to the shore, that I may go and come at pleasure, and have a quiet ramble in the woods all by myself,—a privilege rarely enjoyed on a tour of this kind; and my pupils, large and small, find abundant amusement in feeding the monkeys, that come to the shore, in companies to receive their various offerings.

5.—Sabbath.—Left our muddy anchorage about five o'clock last evening, and came to the mouth of the Pètchabūnie river before stopping. A dull morning. After breakfasting and worship, the men asked permission to move the boat along a little way, to the next *wat*, that they might secure for themselves a better resting place, saying, at the same time, that there I could distribute books. We soon found our situation much improved. All there were anxious to receive books, which were taken in a quiet way, and read attentively by many of the priests during the afternoon.

Mount Phra Norn—Increased demand for books.

6.—Awoke in the night, and mistaking the rising moon for daylight, called the men and were soon on our way. Found ourselves before the morning dawned at Pètchabūnie. During the forenoon enjoyed a delightful walk to Mount Phra Norn. With considerable effort and fatigue reached its summit, upon which is a fine pagoda. Met two priests, who kindly pointed out objects of special interest in the splendid scenery beneath and around us. They also strengthened a half-formed resolution to enter a cave I had discovered in ascending the mountain, about halfway from its base, by as-

suring me I could do so without the slightest danger. On my return, therefore, I descended two long flights of steps, when the damp chilly atmosphere and the darkness still in prospect completely frightened me, and caused me with all convenient speed to seek the opening.

Returned to the boat, followed by a large company who had solicited books by the way, all of whom received them in a quiet, respectful manner. Soon another company came, less orderly, each one wishing to receive the first and largest book. I refused to distribute any until they should cease their noise altogether, asking them if it would be proper for a mendicant, when offered a plantain, to refuse it because it was not a mangosteen. Several responded that it would not, and reached out their hands for the tracts first offered them; when the bridge on which they were standing gave way and let them all into the river. Our boat was immediately loosed from its moorings, and we left them to enjoy their bath at leisure.

Religious conversation—Return to Bangkok—Unpleasant detention.

Early in the evening reached the residence of my teacher's eldest sister, who, with her husband and one child, lived in a neat little cottage, where a canal unites with the Bangkerboon river near the gulf,—affording a strong and most refreshing sea-breeze, which we enjoyed for several hours, while waiting for an upward tide. Soon after our arrival, quite a little company gathered around me, and by their inquiries concerning my object in coming to this country, &c., gave me an opportunity of saying something to them in behalf of the religion of Jesus. Before leaving, gave them a few books, which from the appearance of those who received them, I think will be read with attention and interest. O that it may eventually prove to be to the saving of their souls!

7.—On awaking in the morning, found myself again at Bang ye Sarn, hardly knowing how or when we came, having slept so soundly the whole night. Spent a quiet day here, more for the gratification of my teacher and his wife than my own, for when my course is homeward I feel somewhat impatient of unnecessary delay. Had many calls for books from those who were not supplied on my first visit. Had several invitations to go on shore, but was too weary to accept them. One young woman, a sister of my teacher, spent most of the day with me in the boat. She said she wished to accompany me to Bangkok and live there with me, that I might instruct her more fully concerning our religion. Strongly suspecting, however, that other motives beside a simple desire for instruction prompted the request, I gave her little encouragement. Left this place about sunset, that we might spend the night nearer the gulf.

Unpleasant detention.

8.—Instead of entering the gulf at dawn of day, as we intended, we found our boat at that time firmly fixed in the mud. Away at our right was the flowing stream specked with boats briskly moving to and fro; but I could not *then* say, however true it may be in most cases, "'Tis distance lends enchantment to the view;" a nearer prospect would certainly have been more pleasing. I did not blame the men, however, for when we reached the gulf it was too dark to discover the channel. After breakfast and worship they became impatient of delay and jumped into the mud, which was so yielding that they sank at once to their necks; being unable in that situation to do anything towards moving the boat, they extricated themselves the best way they could, and by laying down boards succeeded in reaching the sea, where they enjoyed a greatly needed ablution. While I was trying to solve the problem, how they were to return to the boat without the risk of receiving a costume similar to that of which they were then divesting themselves, they commenced digging with their hands a broad channel, thus hastening the flow of water to the boat and opening the prospect of a speedy release. In less than two hours, by

their exertions and a fuller tide, we were once more afloat, but the sound of distant thunder and a clouded sky strongly threatened rain; the wind, too, had risen. To attempt crossing the gulf under such circumstances, in such a boat as ours, would be extremely hazardous, and the day was so far advanced that an hour or two's delay would not leave us time to reach Meklong before dark. The prospect was rather disheartening for a time, but to manifest undue anxiety, I feared, would betoken want of confidence in Him who has never failed to guard his children, when found in paths to which his own finger had guided them. While thus quietly waiting the result, we had a shower with thunder and lightning, but much less severe than was at first feared. Soon after noon all was again bright and cheerful, and although the wind blew more freshly than when we before crossed the gulf, we had no trouble and but slight sea sickness; at 5 P. M. found ourselves safely anchored at Meklong. Stopped here only long enough for tea, distributing books while it was in preparation, and as soon as it was over we were again on our way.

A young disciple—Arrival at Bangkok.

9.—The men rowed bravely all night. Reached Mahśch'ai at eight o'clock in the morning. Spent a little time with Chek Sūa (one of our Chinese assistants) and his wife, who are now residing there. His wife was under my instruction for a season last year, but was able to read but indifferently when circumstances obliged her to leave. During her stay at Bangkok she often expressed a desire to become a disciple of Jesus, and gave at all times good attention to religious instruction. She now hopes she is a Christian, and from to-day's conversation I trust her hope is well founded. Her husband's testimony strengthens the belief; he says there has been a great change in her. Saw also the wife of Chek Jua, another Chinese brother. Found her both thoughtless and ignorant concerning religion, unable to read and with no wish to learn. I invited her to come and spend some time with me, that I might have the opportunity of teaching her something, but she answered only by a coarse, unmeaning laugh. I do not, however despair of her, but trust you will one day have a better account of her; she is still young. Distributed books to a few individuals who called at the assistant's while I staid there, and the remaining few I gave to his wife for reading and distribution.

At 5 P. M. found myself at the Central Mission. Stopped here long enough to receive a short call from Prof. Silsby, Dr. Lane and ladies, from whom I learned that our little band of missionaries were all well, and that no fresh intelligence from America had reached them, —answers to the *first* questions invariably asked after a temporary absence. As I neared our landing I received a token of welcome from Mr. Smith and Mrs. Jones, who were taking their evening walk beside the river; and in the arms of his nurse, beneath the great tamarind tree, was our bright beautiful Willie (Ashmore), whose sweet smiles and happy shouts send to every heart around him a thrill of gladness.

A happy evening—Siamese Converts.

But the *evening* of this day was one long to remembered. It introduced me to a privilege I had much desired,— that of attending a *Siamese* prayer meeting conducted by Siamese *brethren*. (Our female prayer meeting was established by Mrs. Chandler, some time before she left for America.) God has in mercy, as we trust, blessed the faithful, anxious instructions of Mr. Smith to the conversion of three men in his employ, and on Thursday evening of each week he holds with them a prayer and conference meeting, allowing them each in their turn to take the lead. This evening, for the first time, a brother of my teacher's wife conducted it. A niece of her's, also, (my eldest pupil) has I trust recently given her heart to the blessed Saviour, and is apparently daily growing in grace, which *fills* my heart with joy;—a joy, however, I dare but whisper, lest it should be for a

season, except at the mercy seat; there I can safely tell all the thanks I feel. God does indeed seem to be blessing us greatly,—may we receive his favors in a suitable manner. The thought often affords me great comfort, that the departed spirit of him who has so recently left us can look down from its peaceful, happy abode, and rejoice over repenting sinners in this dark, dark land, where he so long and faithfully toiled for their salvation, with but the *promises* of God to sustain him.

I am still enjoying my garden home, and although my efforts are necessarily limited to a few, during the rains, I feel that I am not living altogether in vain.

MERGUI.

LETTER FROM MR. BENJAMIN.

In the following narrative, under date of Sept. 15, 1852, Mr. Benjamin continues the history of his intercourse with the Salongs, from the date of his journal in the last number.

Visit to Jaeet Salongs.

On the 26th of November, 1851, I left Mergui, accompanined by Mrs. B., for a visit to the Jaeet tribe of Salongs, who range among the islands to the southward of Domél. We fell in with a party of Salongs, and went with them to one of the seaward islands, to which they periodically resort, at the time of spring tides, to procure sea slugs and shell fish. Other boats afterwards came up, so that before we left there were more than two hundred Salongs gathered on the same short and narrow beach. It would have been a fine opportunity, for one acquainted with the language, to preach to the people, and it is no small encouragement to go on with the mission, that they frequently and statedly gather in assemblies like this.

A young man named Chingah voluntarily offered to become our teacher. He is one of the number who were formerly baptized, but we have long since learned that he eats opium excessively, professes to be a *nat* priest, and like all the Salongs I have met thus far, is extremely deceitful. In common with a scattered few, he differs remarkably from the rest of them in having woolly hair, a peculiarity for which it is difficult to account, as it seems to have no connection with the line of descent.

The company were finally dispersed by a report that Malay boats had been seen in the vicinity, and we returned to Mergui, arriving on the 16th of December.

On the 12th of January we went up to the associational meeting at Oungpong, where we had the satisfaction of meeting br. and sr. Thomas, for the first time.

Second visit—A speck of private war.

After our return from the Association, Chingah became restless and anxious to return to the islands. In Salong phrase, he "longed for the sea," and no consideration could prevail on him to stay longer in town. Consequently, on the 29th of January, I again left for Jaeet.

In the mean time a high-tempered Irishman named Shaw, who had been for some months cruising among the islands with a small schooner for the purpose of trading with the Salongs, had got into difficulty with a party at Lumpu, a large island towards the southern limit of Mergui province, and, according to his own account, had killed one individual and wounded another. After this affair he could find no more Salongs, and as he had given them credit to the amount of several hundred rupees, he very readily concluded that they were hiding from him to avoid paying their debts. This threw him into a rage, and at the time of my arrival he had thoroughly armed his vessel, and was sailing from island to island in a hitherto fruitless search after his slippery debtors. A few days afterwards, while I was encamped with a company of Salongs on a small islet in a bay that deeply indents the south end of Domel, Capt. Shaw's vessel came in sight and anchored off the mouth of the bay. The Salongs were not a little alarmed at the appearance of the vessel, and their consterna-

tion was soon increased by the arrival of some of their friends whom Capt. S. had frightened into the jungle by firing upon them, and whose boats, with all their contents, he had seized. Immediately on hearing of this lawless procedure, I rowed out to his vessel, and represented to him the risk he was incurring of a criminal prosecution, also the utter impracticability of collecting his debts by such violent measures. He finally promised to suspend operations, on condition that the people would come and pay him a small instalment of their dues, and which, on my return, I persuaded them to do.

The captain sent the next morning to learn the success of my efforts. When the people saw his boat approaching, they were again seized with terror, and prepared to forsake all and flee to the jungle. I again rowed out to him and told him that the Salongs had nothing to give him now, but that in ten days, or two weeks, they would carry to a house he had erected on an adjacent island some of the products of their labor, if I would come down and go with them; and that I would do this, provided he would go away and let the people alone. He agreed to my proposition and shortly sailed away.

Attempts to impart religious instruction—Opium peddling.

Several times during this visit I called the people around me by singing a hymn, instructed them as well as I could, and engaged in prayer. The hymn and prayer were of course in English, though I explained their import to the people, whom fear of Capt. Shaw and the Malays, if nothing else, rendered attentive and serious.

There is something unique and pleasing in the outward circumstances of these little meetings, which I have held from time to time with the Salongs. We have generally met after sunset, under the open sky, on some beach where, when the moon is up, the forest throws its dark shade half across the white sands, the light waves breaking at our feet in sweet music, to which the bland air, rippling the sea and rustling the foliage, plays a fitting accompaniment. Nowhere else, in Burmah at least, can the missionary find a people assembled under circumstances so delightful, waiting, as it were, to hear the earnest words of his solemn message.

As Chingah had left me, I employed as a teacher a man named Peenang, whose father was a kind of head magistrate under the Burmans before the cession of Mergui to the English, and who has since strongly urged me to let the governor know that he is the fittest man in the world to succeed his father. In one sense he is, as he would without fail lay out his salary for that which the Honorable Company's government claims the exclusive right to sell, and upon the sale of which depends, in no small degree, its very existence,—OPIUM.

I returned to Mergui, where I remained from the 12th to the 19th of February, and then went to Jaeet, to fulfil my engagement with the Salongs and Capt. S——. After some little trouble, arising from the unwillingness of the people to pay debts with goods which they could at once exchange for opium, I prevailed upon them to carry some of their produce to the captain, which produced the desired effect. Indeed, he was beginning of his own accord to take more conciliatory measures. He had found his guns and curses but poor collectors among debtors so well prepared for flight. He has since returned to Maulmain and died —the last European, I trust, who will emulate the Chinese in peddling opium among the Salongs.

Bee-hunting—Studies and labors in Mergui.

The Salongs at this time were busily engaged in bee-hunting. According to their report, the Jaeet tribe must have found as many as two thousand swarms! The bees are larger than our domesticated bee, and suspend their nests from the branches of trees, often within two or three feet of the ground. The Salongs kindle a light blaze under the nest, to burn up and drive away the bees, and

then easily secure the comb. Each nest furnishes an average of from one to two rupees' worth of wax, besides the honey, which is less valuable. The season for bee-hunting lasts about a month, and is highly enjoyed by all the people, so much so, that no consideration which I could urge would prevail upon any one of them to visit the city at this time. It is considered necessary to the success of a hunt, that some *potee* should chant before a burning wax candle an incantation to the *nats* of the forests and mountains, frequently interrupting the strain by heavy potations of arrack, which he calls the honey-water, and without which the ceremony would be comparatively unavailing.

On the fourth of March I again arrived in Mergui. My own illness, and the sickness and death of our babe, prevented me from again visiting the islands before the rains set in. As soon as the state of my health would admit, we called our Burman teacher, Moung Thaing, and spent a part of each day in studying Burmese. Occasionally we distributed tracts, and for several weeks there were a number of Karens in town, with whom I held worship daily. Our excellent physician aided us in the work of tract distribution, giving away about a hundred tracts and several testaments.

JOURNAL OF MR. BENJAMIN.

Visit to Jaeet in the rainy season.

July 21, 1852.—Left Mergui towards evening, accompanied by Mrs. Benjamin, for a rainy-season visit to the Salong islands. The voyage must of course be more unpleasant now than during the dry monsoon, but there are advantages that more than counterbalance the discomforts. The Salongs at this season gather in larger companies and remain longer in one place, and the islands are less infested by opium peddlers.

24.—Took breakfast at a sand beach of Domel island, where there were a good many stakes and poles, the remnants of a Salong encampment. The people avoid this island when they can conveniently do so, for fear of tigers. Found a company of them encamped on a small island south of Domel; and erected for ourselves on the same beach a frail tent, covered with a Salong *kajang*.

25. Sabbath.—Gave some tracts to our coolies, who seemed to read them pretty busily through the day. Quite a little company of Salongs were attracted about our tent by Mrs. B. singing some hymns, while I accompanied her with my flute. We improved the opportunity to communicate a few of the fundamental truths of the Christian religion.

26.—Engaged a man named Jelong as teacher. He is much more open hearted than either Chingah or Peenang, and, I hope, less addicted to drunkenness than the latter. We are pleased to see that the women and children are much more free to come about us and converse with us than they have ever been before. Most of the women are busily engaged in weaving mats, which are their main dependence for barter at this season, when they are prevented by the weather from procuring slugs, *biche de mêi*, pearls and beeswax.

27.—A heavy storm came on before daybreak. I feared the wind would carry our frail tent quite away, but happily the stakes and cords proved stronger than I expected, and we escaped with a little water sprinkled in our faces. We have thus far enjoyed fair weather, but it is now at an end.

The place we have thus far occupied is not well sheltered, and the Salongs left it to-day for a better haven at Sir Ed. Owen's Island. In fifteen or twenty minutes after the first notes of preparation, the beach was cleared of its densely peopled village, and the light boats, crowded with men, women, children and dogs, are skimming away like sea-birds before the wind. We followed at a slower pace over a rough sea, and through a pouring rain that came streaming through our boat-roof. Before sunset we came to a fine bay, where we were sheltered from the wind, that was

roaring on the mountain above us and capping with foam the waves just outside of our haven. But we could not wholly shield ourselves from the rain, and our bed and clothing were in a plight that was anything but comfortable before morning. The coolies made a narrow shelter of palm leaves and threw themselves on the wet sand, where they slept soundly till morning.

28. — After no little vexation from the sluggishness of my coolies, I succeeded in getting up a little hut about six feet by eight, with the floor raised two feet from the sands. The roof and sides are covered with a thatch of palm leaves, and the floor is of reeds tied together with ratans. We can just sit upright on a low stool under the highest part of the roof, and with our bed, trunk, provisions, &c., crowded into the narrow space, we have not much room to move about, but we are now completely sheltered from the rain.

29.—The women and children, when there is no rain, crowd round our hut to hear our conversation with Jelong. In this way they are hearing many important truths which may not prove fruitless.

30.—Most of the Salong men go off to fish or cut palm leaves through the day. Said Jelong, "The women all say, 'Why are you staying at home? You are lazy. You will get nothing by talking to the teacher.'" He had a troubled and dejected look, which showed that he was not without similar fears. However, we assured him that he would receive his wages, and he went on with the lesson, though the cloud did not quite clear off.

Aug. 1.—At evening found Jelong making offerings in behalf of a sick child through Potee Chingah, our former teacher. I told him it was vain to endeavor to propitiate evil spirits,—that he must pray to God who alone could help him. He answered, "I do not know how to pray, and therefore employ the potee. How must I pray? Must I say, 'O God! pity me, and heal my child?'" This gave rise to quite a long conversation on religious topics, to which there were several attentive listeners.

As we were intending to start home during the night, I paid Jelong his wages this evening. He held up the money to his wife and said, "I told you so. I didn't stay at home for nothing."

2.—Left for Mergui about one o'clock A. M., taking with us Peenang as teacher. We tried hard to get some one else, but without success.

Studies in Mergui—Salong tradition—Burmese of Mergui.

4.— Arrived at Mergui about six o'clock P. M., after a comparatively quick, though stormy passage.

5.—Peenang came to the morning lesson with eyes dancing under the influence of opium. While the excitement lasted he was very talkative, but the stupor soon succeeded, when he was good for nothing.

8.—Sabbath.—Held worship with some Karens who are in town. Tried to instruct Peenang a little. He says that after the deluge, of which the Salongs preserve a distinct and unique tradition, God came down from heaven, and assigned to the different nations and tribes of men their habitations and employments. He said to the Salongs, "You are foolish and disobedient. You must not possess gold, silver, domestic animals, houses nor lands. Go, be poor, and hunt fish in water seven fathoms deep."

9.—Peenang is quite a story teller, and proves in fact to be the best teacher we have had. We manage to keep him sober by buying his food and compelling him to cook it on the compound. By his own account he is remarkably temperate, and every way worthy of the office of Salong chief magistrate, which he seems to think I could procure for him.

13.—Peenang gave me an account of the capture and selling into slavery of Salongs on two occasions, once by the Malays and once by the Burmans. Both stories bear melancholy marks of truthfulness.

15.—Some Jaeet Salongs are in town.

They say they would come and see me, but they *are getting drunk* and cannot.

16.—Peenang went off without asking leave. This is entirely in character and does not surprise us. Since we met the Salongs on the 24th ult, our progress in the language has been quite encouraging.

17.—Two Burman youths called to ask for tracts and instruction in the Christian religion. These are by no means solitary instances. There is a spirit of inquiry abroad in Mergui, that ought to be met by the appointment of a Burmese missionary.

MAULMAIN KAREN MISSION.

LETTER FROM REV. W. MOORE.

Report of the Pwo Karen Boarding School.

Maulmain, October 18, 1852. We had expected a large school this term, but the great confusion in the jungle about the commencement of the term prevented many from attending who would otherwise have done so. The whole number enrolled was thirty-five. A part left within the first few days; twenty-eight was the average number for the whole term. Two were young men who have been with us three years. Eight were the children of Christian parents, and had been in school one or more terms. The others were all from heathen families, and of course had never received any instruction. This forms a new and very encouraging feature in the history of Karen schools. The advantages of education are beginning to be appreciated by the people. Though most of these pupils had never before been in town or subject to any restraints in the jungle, they were obedient, studious and contented, until the close of the term. All the new ones learned to read and write, and about half of them to read *well*. Mrs. Van Meter devoted about half her time to the school. Kone Louk was our assistant. He is capable and faithful.

All the religious exercises were punctually attended by all the pupils, and we have pleasing evidence that the religious teaching was not in vain. Four, two young men and two lads, were baptized the last Sabbath before the school closed, one of them a young man of much promise from a heathen neighborhood. He continues with us, and feels it to be his duty to devote himself to the ministry. We hope that he will make a valuable assistant. God will answer the earnest prayers of his people, and send forth "more laborers." Three other pupils asked for baptism, but were advised to wait for a time. One young man, from Dong Yan, seemed for a time to be an earnest inquirer. Indeed, he wanted to be baptized; but his father, hearing of the state of his son's mind, came down to town three several times to persuade him not to become a Christian. We reasoned with the old man, but without effect. He *could not* consent to see his son become a Christian before himself. Still, we hope to see the Holy Spirit's influences operating in the family. They are all disturbed and uneasy. This is all a work of faith; and we are called to walk by faith and not by sight.

RANGOON.

LETTER FROM MR. VINTON.

A call for prayer—The work of the Lord advancing.

Rangoon, September 27, 1852.—I write at this time to beg an interest in your prayers. We are engaged in a great work, too great for our unaided efforts, and the help we need at this point is help from above. Pray, then, dear brethren, pray that the God of all grace may give us more grace, and enable us to keep our garments clear from the blood of souls,—that he will pour out his Holy Spirit copiously upon the dark multitudes about us and bring them to a knowledge of himself, that his kingdom may soon come in all parts of the Karen jungle.

In my last I mentioned that we had sent assistants into a number of new lo-

calities where the Gospel had never before been preached. Two days since, the assistants from Dalla returned with three applicants for baptism, who were baptized with eight others yesterday, making in all twenty-five Karens baptized since our arrival in this place. The assistants also brought a list of twenty-one others, who have given in their names as candidates for baptism, and they state that, besides these, some forty in that district are about ready to turn to the Lord. Pray, then, dear brethren, that this work, that the Lord has commenced in Dalla, may not be arrested in its progress till the whole district shall be converted to God. We have gained one new post in Maubee. One has been baptized and three others have sent in their names as applicants for the ordinance. The prospects are very encouraging in Leing, though none as yet have publicly professed their faith in Christ.

A letter just received from one of the assistants in Dalla contains the following:

"Teacher, do not forget to pray earnestly that God will incline the hearts of those whose business it is to preach Christ to the people, to preach with all their souls; for he has already inclined the hearts of the people to hear." Let me, dear brethren, commend this request to your prayerful consideration.

Had I time, I would like to give you some account of the present state of the country, particularly the sufferings that our dear native Christians have been called to endure in connection with the present war. But these are comparatively small matters, they themselves being judges, as will be seen in the fact, that in the midst of all this confusion and anarchy, robbery and plunder, bloodshed and death, these native preachers and many other native Christians are going everywhere, preaching the word, the Lord working with them, and through their instrumentality bringing sinners to repentance.

I ought to add, here, that the instrumentality of br. Kincaid has been greatly blessed, in infusing life and activity into the comparatively inert mass that we found on coming here; and our great desire now is, that these native Christians and native assistants may receive such a measure of divine influence, as to quicken them into that measure of life, and activity, and faith, that was exhibited by the primitive church, and that wrought such wonders towards the conversion of the world during the life of the apostles.

MISCELLANY.

MISSIONS AMONG THE AMERICAN INDIANS.

Nothing can more paralyze effort in any direction than a persuasion that effort will be ineffectual to secure its object. We are so constituted that the cheerfulness with which we undertake anything is in a great degree dependent on our faith in the probability of success. This principle is recognized in the Scriptures. We walk, indeed, not by sight, but by faith, but a work of faith is not a work undertaken without any prospect of success. It is undertaken with a *certainty* of success, based on the immutable promises of Him who "cannot deny himself." A ground of assurance which is unseen, is not therefore unreal. The electric fluid is invisible, but we have no doubt of its existence or of its force.

Now the command to evangelize *all* nations, though binding *as* a command, and enforced on the Christian by the weightiest motives of ingenuous gratitude, is fortified and commended to our natural constitution by unconditional promises of divine aid and of ultimate success. Yet we are prone to suffer the deductions of

our minds from present facts to outweigh our confidence in the power and veracity of our Lord, so that instead of enduring "as seeing him who is invisible," our spirits flag under the depressing sense of human weakness.

It is not intended by these general remarks, to admit as true all or the greater part of what has been uttered as to the difficulty of bringing the American Indians under the power of Christianity. But admitting the existence of peculiar obstacles, we are still bound to look at the case from the point of view attainable in the light of the Scriptures; and since those tribes are manifestly included in our Lord's perpetual commission to his disciples, and embraced in the terms of the accompanying promises, we are to consider which is the surest ground to go upon, a divine promise or a human deduction.

Missions among American Indians have ever had their peculiar difficulties. Some of these have sprung less from the native character of the race than from their condition. They have been pressed upon by an aggressive, rapacious civilization, unrestrained by the fear of God or the love of man. It has been fashionable to say that savage tribes *cannot* exist beside civilized races, and this is dignified by the name of a "natural law." The truth of the matter is that civilized men have never been either Christian or humane enough to *suffer* savage tribes to exist by their side, and it is nothing more nor less than blasphemy to lay to the charge of nature, that is, of God, the wrongs we and our fathers have inflicted.

The warlike character of the Indians has seriously obstructed their conversion and adoption of civilized habits. But they were no more warlike than our own Teutonic ancestors; and their propensities have been stimulated rather than repressed, by those who have been eager to enlist them in wars provoked by European policy for objects of which the Indians knew nothing.

"Savages cannot be reclaimed." This sentiment is uttered by the descendants of savages so imbruted, that their highest conception of the bliss of paradise was that of drinking blood out of the skulls of slaughtered enemies!

It is on grounds no more solid than these, that very many,—and we fear that among them are many Christians—have allowed themselves to sink under the conviction that the American aborigines are doomed to extinction,—that all effort in their behalf is fruitless; and so to lose that assurance of hope which is essential to the vigor of Christian effort. It may be that such is their doom; and it is true that our Saviour was delivered to death by the determinate counsel of God. But *wicked hands* crucified the Son of God, and if the predicted fate falls on the Indian tribes, their blood will be required by Him to whom vengeance belongeth.

There are obstacles to the conversion of Indians, and so there are to the conversion of all Pagans. On the other hand there are some points in which these have decidedly the advantage of other pagans. They have conscience, and what has been termed the religious "sentiment" or instinct, much more clearly and more easily developed than in most savage races. So far from being specially inapt to civilized customs, they have shown a remarkable readiness to adopt them. Had these tendencies not been checked by the devastation of their settlements and their continual expulsion into the wilderness, as colonial rapacity coveted their lands, our current theories already often refuted, would have been utterly silenced.

Facts are decisive on these points. As the result of missionary efforts in Massachusetts previous to 1675, there were gathered fourteen settlements of Christian Indians, with a population of 3,600, twenty-four regular congregations and twenty-four Indian preachers. These settlements had houses in the English fashion, the people were addicted to agriculture and the peaceful arts, and had a strong thirst for education. The ravages of "Philip's war" extinguished their

fair promise. They attempted to be neutral between their English benefactors and their pagan countrymen; they were suspected by both parties, and every man's hand was against them. Their settlements were ravaged, their hopes crushed, their progress fatally arrested, not because of their positive incapacity but of their relative weakness. The history of the Moravian missions is a history of successes rapidly gained, and then lost by an overmastering violence. The extinction of the reformation in Spain by the murderous rigor of the inquisition, proves as conclusively that Spaniards are naturally incapable of receiving the reformed faith, as the blasted hopes of missionaries to the Indian tribes prove *their* incapacity to receive the blessings of religion and civilization.

If evidence is still sought for the faith that Indians may share in the present blessings and future hopes of Christian culture, it is plentifully furnished in the later history of the tribes, especially of the Cherokees and Choctaws. These tribes, through the influences of the gospel, were making rapid progress upward in the scale of social life. Their forcible removal west of the Mississippi sent them once more into the wilderness. Their struggle with this hard adversity was severe, but they have nobly surmounted it. A report presented to the American Board of Commissioners for Foreign Missionaries at its recent anniversary, by the Rev. S. B. Treat, bears unequivocal testimony to the value of missionary efforts among them. We will recite some of the facts it embodies.

In 1818 the Choctaws were a savage people. Polygamy and infanticide, war and intemperance debased them. When Mr. Kingsbury asked if there was a sober man among them, they said there was *one*. They are now a Christian nation, with an established government, engaged in agriculture and giving evidence on every side of comfort, thrift and progress. They prize education. They have a fund for the academical and collegiate training of young men: an annual appropriation of $25,500 is made for the support of boarding schools, and the Sunday Schools, even, are supported by the state. Their common schools are inadequate; but their white neighbors are far in the rear of the Choctaws, in every department of education. Intemperance has declined, and would be suppressed were it not for the introduction of whiskey from "the states." The "Maine law," so called, was substantially enacted by the Choctaw nation in 1823 and is now in force. About one in eight are Christian communicants, and they honor their profession by active piety and a large-hearted benevolence. To the churches under the care of the American Board 1613 converts were added in the last twelve years, an average of more than 134 annually. The statistics of other churches are not given.

The same remarks apply, in a stronger degree to the Cherokees. Their endowments for education, their government, their social advancement, place them in a higher position than any other tribe, and the strongest testimony to their civilization is borne by observers who had no relation to the missionaries that should involve a suspicion of partiality. Our own pages have borne testimony to the success of the gospel among other tribes, and the paper from which we derive the above facts is equally decisive and equally cheering in respect to the Senecas and the Tuscaroras. *One third* of the Tuscaroras are members of the mission church, and the moral and social state of the tribe compares favorably not only with that of other Indians, but of their enlightened neighbors in the State of New York.

Such facts as these enforce the three conclusions of the report: 1. There is hope for the Indian. 2. The only hope of the Indian is in the gospel. 3. Missionaries to the Indians have a strong claim upon our sympathies.

There is hope. The whole history of Indian missions affirms it.—The gospel alone can save the Indian. The pagan tribes are wasting; nothing has saved

any remnant of the aborigines east of the Mississippi but the conservative force of Christianity. Nothing else can save their compatriots. Why should not their salvation engage the hearts of all Christians whose inheritance is cast in this goodly land? Hardly as their fathers were treated, it is a small thing that we should deal kindly with their impoverished children.

THE PROTESTANTS OF TUSCANY.

Our readers have been informed of the persecutions in Tuscany, in which the case of Francesco and Rosa Madiai has had such unhappy prominence as to have made Florence a centre of observation for the Christian world.* It is not likely that the Tuscan government, in making this public demonstration of intolerance and cruelty, had any apprehension of the effect which it actually produced. It was intended to be a striking act, but it struck further than was expected or desired. The publicity of the proceeding, which was designed to strike terror into all Protestants in the duchy, inevitably exposed it to the gaze of the world; and the spontaneous sympathy of all Protestant Europe and America, expressed in the organs of political as well as of religious opinion,—such papers, for instance, as the London *Times* and the Paris *Debats* — has undoubtedly done more to confirm the Tuscan Protestants and to confound their oppressors, than a dozen such trials could do to terrify them. Seldom, indeed, has there been a more noticeable example of that unity of spirit which unites all Christians, or a more significant token of the formation of a PUBLIC OPINION common to the civilized WORLD, founded on a common intelligence,—the natural effect of free intercommunication between civilized states—than is afforded by the case of the Madiais. In Switzerland, Prussia, Holland, England, France, and the United States, men of all ranks, from the kings of Europe to untitled myriads of those who constitute collectively the sovereignty of this republic, united to express their sorrow for these victims of injustice, and indignation at the policy of the government whose peaceable and loyal subjects they were. The King of Prussia interposed personally in their favor before the sentence was carried into execution, and similar requests were understood to have emanated from other courts of Europe.

When it became known that the bigotry of the Grand Duke was proof against these influences, it might have seemed hopeless to attempt anything further. But the Protestant Alliance of England, in concert with other bodies on the continent, decided on a united appeal to the clemency of the Duke, that, even if unsuccessful in their efforts, they might at least bring home to the government of Tuscany, and to all others under like influences, a sense of the feeling that animates the Protestant world, and at the same time strengthen the faith of other sufferers for the truth. They were represented by a deputation consisting of the Earls of Roden and Cavan, and Capt. Trotter, from England, Count A. de Gasperin and M. de Mimont, of France, Count A. von Pourtelais and M. von Bonin, of Prussia, Col. Tronchin and Count de St. George, of Switzerland, and M. de Sochterwonde, of Holland. The deputation pursued a moderate and conciliatory course, declining to avail themselves of any diplomatic assistance. The British and Prussian ambassadors offered to introduce them, and it cannot be doubted that, so introduced, they would at least have gained a hearing. But the ultramontane journals had so industriously represented the movement as a political one,—a combination of powerful Protestant states to intimidate a Roman Catholic sovereign, that their friendly offices were declined. The Duke refused them an an audience. They sent to the Minister of Foreign Affairs the memorial they had intended to present in person. The minister replied that he did not think proper to submit it "to the high consideration of

* See our last volume pp. 377, 444.

his august sovereign';" a piece of diplomatic nonsense that imposes on nobody, as "his august sovereign" is undoubtedly as curious to know what other people think of him, as less eminent personages usually are.

The deputation ascertained that the Madiais were treated with some degree of kindness, their sufferings having been mitigated when the attention of all the world was found to have been fixed on them. But with all abatements, they had suffered greatly from confinement, and were in a precarious state of health. The privileges granted to the worst criminals, of being attended by a minister of their own faith and of reading devotional books in accordance with their religious views, were denied them. They had no bible but a Roman Catholic version with notes. They were confined in separate prisons, fifty miles apart, and denied all communication with each other. But their faith had failed not, and their meekness under sufferings and reproaches bore unequivocal testimony to the excellence of the gospel.

Besides enjoying the opportunity of carrying consolation to these unhappy prisoners, the deputation were enabled to strengthen the hearts of others who have the like precious faith. Of the number of the Protestants in Tuscany, or the extent of persecution, it is not easy to speak accurately; but there is no doubt that hundreds, condemned by secret tribunals, or arbitrarily arrested without the form of trial, have expiated by fines, imprisonment and banishment, the crime of heresy. The number that have withdrawn from the Church of Rome is estimated at 20,000. If this be so, it is no wonder that the application in behalf of the Madiais failed. For the Grand Duke has vowed the extirpation of heresy from his dominions, no matter at what expense, even of blood, and with so numerous a body of recusants to deal with, he could hardly be expected to show lenity to the chief of them.

But the evangelical Christians of Tuscany, though they may be banished or exterminated, cannot be subdued. In an address to the deputation, a document calm, firm and trustful, they alluded to the circumstances which forbade them to give a public testimony of their gratitude, and add:

"But though we cannot openly and collectively offer you the expression of our gratitude for the sympathy which you have so manifested towards us in our trials and sufferings, we cannot be hindered from offering up our prayers to the Father of mercies and God of all grace, that he may crown your mission with success, and may grant us better days, when we may worship God in quietness, none daring to make us afraid. If, however, it must needs be that we should yet suffer for the truth, we commit ourselves in confidence to our Father in heaven, who will not permit us to be tried above what we are able to bear, and who has graciously assured his people that 'as their days, so shall their strength be.' And we abide the issue of these trials with the calm assurance that He who permits them will overrule them for his glory and for our good; and that the things that befall us shall turn out, as in the early days of his church, rather to the furtherance of the gospel."

A rumor has reached this country of the death of Francesco Madiai, but it is not confirmed, though far from improbable. If true, it adds another to the list of murders which defile the garments and will make awful the doom of the apostate church, by whose instigation the arm of power is raised against the followers of Christ.

THE WAPPERTHAL.

Those who read the communications from the German Mission, in a former number (p. 13), in which a movement towards a large secession from the established churches in Elberfeld and its vicinity is described, may have observed an allusion to the *Wapperthal*, and have been a little puzzled by it. A letter from Mr. Oncken to brethren in England, not only defines the region of country so designated, but adds interesting information respecting its character.

The Wapperthal, as the name imports, is the valley of the Wapper,—the Wap-

per-*vale*. The Wapper is a branch of the Rhine, whose water has qualities adapted to dyeing the finest colors. The towns of Elberfeld, Barmen, Gemarke, and Wichlinghausen lie in the Wapperthal. This region has been, since the Reformation, favored with a succession of evangelical pastors, in connection with the Lutheran, Reformed, United and Dutch Reformed churches, and has been styled the spiritual garden of Germany. Elberfeld was the scene of the labors of Dr. F. W. Krummacher, whose "Elijah the Tishbite," and other evangelical works, have been so extensively read in this country. Evangelical religion has flourished there more than in any other part of Germany. There have been at different times secessions from the State churches, among them one led by a Mr. Lindel, who had been a Roman Catholic priest, whose followers have organized something like a church, but maintain anti-evangelical views. There are also many separatists without organization, some meeting in small companies, others having no public worship. About four or five years ago, Mr. Oncken visited Elberfeld and baptized four believers, but found that the time had not come to constitute a church there. One of these brethren, however, has been diligent in the circulation of tracts, and these efforts, aided by the political events of 1848, which stirred up the minds of men and gave new force to previous dissatisfaction with the established order in church and state, prepared the way for what has recently been manifested there. The way has been preparing for years, though silently. In the communication referred to, which is of later date than any received here, it is stated that a church of more than forty members has been formed. As there are a multitude who have revolted from those views of the sacraments which prevail in the Lutheran and other State churches, though as yet under the influence of some grave and some fantastic errors, there is a wide and promising, but still a laborious field open to our brethren.

In this connection we cannot refrain from an allusion to a scene in Elberfeld, a little more than a year ago, of which an account was given in our last volume (pp. 12, 23). The *Kirchenbund*, or church-union, composed of evangelical professors in the four churches recognized by the State, met at that city in September, 1851, a conference having in view the interests of vital religion in Germany. There were present a delegation from England, representing the Evangelical Alliance, among whom was the Rev. Dr. Steane. His character as a Baptist being known to the assembly, he improved an opportunity to make an address exhorting to unity and brotherly love among Protestants, and to a common effort for religious liberty; in which connection he spoke, in a temperate and conciliatory but decided tone, of the disgraceful persecutions inflicted upon the Baptists by Protestant governments in Germany. He was listened to with respectful attention, but without the slightest token of sympathy, and the only notice taken of his appeal was a cold and repulsive resolve, that they would *maintain the four confessions* on which the *Kirchenbund* was founded. In spite of its guarded phraseology, the vote must be deemed to have been intended as a virtual denial of religious liberty. But the city which witnessed this demonstration of state-church exclusiveness, now witnesses the rapid and energetic growth of Baptist principles. The *four confessions* are powerless against the strong constraint of scriptural convictions.

HEATHENISM PUT TO SHAME.

An affair came off in Ceylon, last year, which may be thought to bear a partial resemblance to the discomfiture of the prophets of Baal by Elijah. The Cingalese are enslaved by fear of their priests, who claim to possess the power to inflict instant death by their enchantments. Although experience has shown that men may be exorcised of heathen superstitions without receiving Christian-

ity or abating in any degree their hostility to it, it is yet important and necessary that the error should be expelled. Missionaries to the Cingalese, among other devices to this end, challenged their priests to try their arts upon them. The experiment was either declined, or proved an ignominious failure. But the priests were fertile in excuses. Some would confess that *they* could not exercise such miraculous power, but still affirmed that *other* priests, somewhere or other, could. Others would allege that though their charms had no effect upon Englishmen, natives could not escape them. Transparent as these pretences were, they appeared to satisfy the people and to destroy the due effect of the trial.

To put an end to such excuses and demonstrate the impotence of the priests, the missionaries determined on a general challenge, upon terms incapable of evasion. The subjects selected for experiment were *Cingalese* Christians. The places selected were Kandy, Colombo and Galle, each not less than seventy miles from either of the others, and Matura, twenty miles from Galle, so that opportunity was given to priests from all the districts to make open proof of their powers. A substantial pecuniary reward was offered to any priest who should make good his supernatural claims. The challenge was printed, posted, and published far and near, and brought so directly to the notice of the whole people that none could plead ignorance. The demons, the gods of the nation, were put on a public trial. The challenge was an omen of dread to all concerned. The people could not conceal their confusion, their sure foresight of defeat. The priests declined the trial in advance, on grounds so flimsy as to increase rather than diminish popular apprehension. Missionaries of different denominations were in attendance on the day and in the places appointed, waiting for the votaries of devil-worship to show themselves. The result is thus stated by the Rev. J. Rippon, English Wesleyan missionary at Point-de-Galle:

"At Kandy and Colombo neither priest nor people appeared. At Galle there was a large concourse of people, but no priest; and after an appropriate address by the Rev. Mr. Goonesakare, Church of England native missionary, the crowd dispersed. I shall not soon forget the general appearance of the inhabitants of Matura, as I entered the town the day before the trial. They all knew the purpose for which I had come, and most clearly anticipated the result; for shame sat upon every countenance, and they seemed most keenly to feel the approaching exposure of their abominations. The next morning they gathered in little bands, a short distance from the appointed place, but would not come near. We succeeded, however, in collecting about one hundred persons, to whom the challenge was read and the reward offered; but no priest ventured to appear. Several addresses were delivered on the folly and wickedness of devil-worship; and the people separated, some of them acknowledging, and all of them feeling, that their "religion" had suffered an inglorious defeat. Such challenges can never become necessary again, as we have only to appeal to the past to secure an unanswerable argument. The result was published in the Lanka Nidhāni, a monthly Cingalese periodical and in the Colombo Observer."

Salutary as such an appeal may be, it is perhaps necessary to interpose a caution, lest in some minds an erroneous impression of its value should be produced. Incidents of this nature impair, and sometimes destroy reverence for the pagan priesthood and for the oracles of their sacred books; but they do not change the heart,— they do not save the soul, or tend, except very indirectly, to its salvation. We say this for our readers', not for the missionaries' sakes, whose estimate of the transaction is thus stated by the one we have quoted: "The superstition was doubtless shaken, and the way for direct missionary operations prepared."

PROTESTANT MISSION IN LISBON.

There has been for several years a small Protestant congregation in Lisbon, under the care of Dr. Gomez, a converted Spanish priest. He was settled as a parish priest in Malaga, on the Mediterranean coast, where he was led to a

knowledge of the gospel and renounced the errors of Rome. He was, of course, obliged to flee from that quarter, and took refuge at Gibraltar, but the British authorities there, for reasons which no home administration, we are confident, could vindicate in Parliament, sided with his persecutors, and compelled him to seek a resting place in Brazil. There he resided some years, practising medicine, which he had formerly studied. He was afterwards brought providentially to Lisbon, and has since continued, on a very small income, to preach the word of life. He has been wonderfully tolerated, and by his intercourse with priests and other persons of good standing in society, has exerted a wide influence for good. A little flock of twenty-four converts has rewarded his efforts, by a consistent life and a zeal which is continually bringing new hearers to the little chapel. They also visit much from house to house for religious conversation, and new instances of conversion are recently reported as the fruit of their efforts. "The mission" Dr. Gomez wrote in August last, "goes on prosperously, advancing beyond expectation." The only aid which it receives is £100 per annum, given by the Foreign Aid Society of London, and small sums collected for it in that city by Rev. Dr. Thomson, who says, in a recent appeal to British Christians for more liberal assistance: "I have been on many missionary stations and in many countries, but I know no missionary whose labors are more abundant and genuine, and successful too, than are those of this neglected man."

AMERICAN BAPTIST MISSIONARY UNION.

RECENT INTELLIGENCE.

Rangoon.

Mr. Kincaid, under date of Oct. 14, expresses the opinion, founded on intelligence from Ava, that a stable peace is not in very near prospect, but that, as the rains were over, measures could be taken to free the lower provinces from the Burman freebooters, whose ravages have caused such suffering. He was intending soon to go up to Prome, to be absent two or three weeks. Mr. Beecher had arrived at Rangoon, in his way to Bassein.

"In our missionary work," Mr. K. says, "we have every encouragement to labor in season and out of season. We have baptized every Lord's day since the middle of July, and the whole number up to the present time is sixty. From several villages where we sent preachers and school teachers, we have cheering accounts. Two entire villages have sent off their poongyees, turned their buildings into chapels and school houses, and sent to us a request to be taught the ways of God more perfectly. As soon as the war closes, there should be missionary stations at Danabo and Prome, two families for each.

"Within a few days past we have buried two of our Christian women, one of them the oldest member of the church. As near as we can learn, she was ninety-three years of age. Till the very last she retained her mental powers remarkably. She possessed much faith, and spoke often of her desire to depart and be with Christ. At our last communion season she was borne to the chapel, and at the close expressed her joy at being once more permitted to unite in this holy service. Five members of the church have died within the year."

Bassein.

After the accounts we have published of the impaired health of Mr. Abbott, it will awaken no surprise, though extreme pain, to learn that he is compelled to withdraw himself from the field of labor. At our latest advices, he was at Maulmain. Mr. Van Meter writes Sept. 27: "You will not be unprepared to learn that br. Abbott has at length decided to quit the field. Since my last he has been failing more and more, reviving, perhaps, for two or three days, but only to fall the lower next time. And then his mental depression has been fearful. I am astonished, at times, to see how he can bear up as he does under these crushing ailments of both soul and body.

"This decision cost him a long and dread-

ful struggle. Night after night did he toss on his bed without scarce ever closing his eyes in sleep. He said it seemed as if he would be 'recreant to God and man' to leave this field, so inviting, and just when he was so well prepared for this peculiar work. Ah! when will these bereaved children ever see such another father? For the past four or five days he has been on board the Pegu, a store ship, which will, probably, leave to-morrow for Maulmain.

"I am now living here alone. A few of the Karens are staying with me; but nearly all the scholars, who had not left before, have gone to-day. It had been arranged that I should go on with the school; but the Burmese came in close upon us, and have destroyed many Karen villages lately, and are now threatening others; these things, and the appearance of the small pox in the town, have created such a panic that all seemed to coincide in the expediency of giving up the school for the present."

Tavoy.

Mr. Brayton, who has been residing temporarily at Tavoy, preparing some works for the press and superintending the printing, writes on the 5th of October that his work was so nearly finished, he hoped to return to Mergui in the course of the month. His pupils, whom he brought with him, have prosecuted their studies as usual, in connection with the school at Tavoy.

"The *second department* of our school," he observes, "has been *in jail*. Soon after our arrival here, I found four intelligent looking men, Pwo Karens, in jail. As they manifested a desire to learn to read, I sent a man to teach them about an hour a day during the week, and went myself on the Sabbath. They have all learned to read their own language, and profess to be wholly on the Lord's side. Time will determine their sincerity. They are from Toungbyouk, where there is quite an extensive settlement of Pwos, not one of whom has ever become an open follower of Jesus. Three of these men, no charge being found against them, have been liberated. They said, 'God sent us to jail that we might learn to read and learn about Jesus.' When they returned home they took with them elementary books; and some wild Karens who have come into town from that place, say, 'Those men are preaching and teaching all the time.' The fourth man is still in prison, to remain some three months longer, for harboring robbers in his house, though he *durst* not undertake to drive them away. I visit him every Sabbath, and he appears well."

France.

The work of the mission in the northern department, though under the frown of power, goes onward. A letter dated Dec. 31, says: "Of course I have nothing very brilliant to say concerning the work committed to us, yet that work is not yet dead. Our brethren have persevered through great tribulation, and do still persevere. The progress has not been rapid, yet even in Mr. F.'s field, where all meetings have been prohibited, half a dozen persons give evidence of conversion since that prohibition. The churches stand fast, and the agents make progress in several important respects. Three of the young men have entered the work. They understand more fully than any youths I have ever graduated, the groundwork and superstructural arrangements of a church of Christ."

DEPARTURE OF MISSIONARIES.

Rev. Messrs. Moses H. Bixby, Daniel Whitaker, and A. Taylor Rose, with their wives, Mrs. Cephas Bennett of the Tavoy Mission, and the native assistant who had but recently arrived in this country with Mr. Cross, embarked at this port Jan. 17, for Maulmain *via* Cape Town, in the barque Spingbok, Capt. Hurd. The designation services were held on the preceding evening in the Rowe street meeting house. The general devotional services were conducted by the Rev. Messrs. W. C. Brown, A. H. Burlingham, W. Howe, of this city, and E. B. Cross, of Tavoy; the instructions of the Executive Committee were read by the Home Secretary; the prayer of designation was offered by the Rev. Dr. Sharp; the missionaries were addressed by the Rev. Dr. Stow, who gave them the right hand of fellowship and of farewell; and a few parting words were addressed to the congregation by the missionary brethren. Religious services were conducted on board the vessel upon the morning of her departure, the prayer being offered by the Rev. L. A. Dunn, of Vermont.

ARRIVAL OF MR. CROSS.

Rev. E. B. Cross, of the Tavoy Mission, with his family, a Karen assistant and a Burmese nurse, arrived at this port Jan. 2, in the barque Springbok, Capt. Hurd, from Cape Town. They commenced their voyage

by a vessel for London, but found it necessary to exchange this for the more direct course. The health of the family was much improved by the voyage.

DONATIONS.

RECEIVED IN JANUARY, 1853.

Maine.

Bucksport, M. G. Buck 3; Jefferson, 1st ch. 12; Wells Depot, a friend 9.50; Montville, T. B. Robinson 10; Mrs. Robinson 1; Kennebunkport, Village ch. 15; Brooklin, ch. 5; Lebanon, Miriam B. Goodwin, to educate a Bassa youth named Daniel Wood 20; Wiscasset, John Sylvester 5; Mrs. Mary Dodge 1; — 81.50

New Hampshire.

Stratham, Rev. Benjamin Knight 5; Contocook, "the monthly gathering of a small family" 3; — 8.00

Vermont.

Danville Association — 11.71

Addison Asso., "proceeds of a pair of ear-rings" for Burman mission 75c.; Bristol, A. A. Sawin 25c.; — 1.00

Whitingham, Rufus Brown 6; Derby, Ladies' Sew. Circle 14.50; Alburgh, ch. 5.23; West Topsham, ch., Moses Wallace tr., 18; Plainfield, Jacob Perkins, wife and daughters, for Burman mission 5; Cornwall, Mrs. Roxana Peet 4; West Haven, ch. 10; — 57.73 — 70.44

Massachusetts.

Boston, John G. Lewis 100; a friend 10; a friend 2; a friend 1; a friend 50c.; Mrs. Beard 2.50; Charles Howard Gould 1.25; Master Charles W. Perkins 4; Charles St. ch. mon. con. 10.35; Washington St. S. Sch., W. Hobart tr., 6; Charlestown, 1st ch., Joseph Carter tr., to cons. Wm. Otis Carr L. M., 100; S. Sch., for sup. of child in Assam Orph. Sch., 25; Boardman Miss. Soc., to cons. Rev. Hiram Hutchins and Mrs. Joseph Goodnow L. M., 200; Lawrence, a friend 5; Groton, ch. 10.74; Weston, ch. 15.50; Andover, S. S. Richardson 3; Shelburne Falls, B. Maxwell 8; Miss C. B. Williams 25c.; Middleboro', Central ch., to cons. Allen Thatcher L. M., 100; West Dedham, Fem. Mite Soc. 10; Salisbury and Amesbury, ch. S. Sch., Wm. Carruthers supt. "for sup. of a Chinese female child under care of Mrs. Johnson, Hong Kong" 25; Lawrence, ch., a friend 10; North Wrentham, ch. 6; Shrewsbury, a friend 25c.; Boxboro', Mrs. John Fletcher 1; West Acton, Mrs. Eric Higgins 1; East Brookfield, Rev. S. W. Marston 1; East Cambridge, ch. 75; S. Sch., Henry S. Hills, Treas., for support of Henrietta Reed in Mr. Jewett's sch., 25; to cons. Enos Reed L. M. Methuen, ch. (of which 5 for Indian Miss.) 220.43; Westboro', ch., Wm. Cheever tr., 35; New Bedford, William St. ch., L. G. Hewins tr., mon. con. to cons. Miss Ann Freeman L. M., 100; Lynn, ch. 70; — 1,184.77

Worcester Asso., H. Ayers tr.: Bellingham, ch. mon. con. 1.87; N. J. Arnold 2; — 3.87 — 1,188.64

Rhode Island.

Providence, A friend, to cons. Rev. W. A. Hallock and Rev. Baptist W. Noel L. M., — 300.00

Connecticut.

Bridgeport, ch. S. Sch., for sup. of a heathen child named William Reid, 25; a lady, for support of John Warren in Mrs. Vinton's sch., 25; another lady, for Mrs. Vinton's sch. and for printing and circulating the Karen Bible, 50; New London, Thomas Potter 15; Milton, College st., ch. 8.84; Rev. L. B. Hart 1.16; Mrs. Lydia Hart 1; Miss E. Benedict 4; North Ashford, Rev. Timothy Wakefield 1.50; Stratfield, ch. 25; Brookfield and vicinity 14 — 170.50

East Lyme, 1st ch. 29; John L. Smith, to educate a child of his name in Newgong Orph. Sch., 25; 2d ch. 24.86; Calvin S. Manwaring, to educate a child of his name in Nowgong Orph. Sch., 25; to cons. John Lay Smith L. M., per Rev. E. Savage, agent, — 103.86 — 274.36

New York.

New York city, Oliver St. ch., Richard Stout tr., 1,800; Constable, ch. 3; Chateaugay, ch. 8; Eaton, Rev. William Brown, to sup. a native preacher under direction of Mr. Bronson, 50; Albany, 2d ch. 5; Savona, Rev. J. C. Maltory 7; Hemlock Lake, Benjamin Rogers 10; Columbus, ch. 10; Hamilton, ch., Benev. Soc. for sup. of Linus Peck in Assam Orph. Sch., 25; Fenner, ch. 42; Troy, North ch., Mrs. H. E. Thompson, for support of Pwo Karen Assistant 50; — 2,010.00

Niagara Asso., B. Van Horn, tr.: 17.23; Somerset 1st ch. 42.17; Reuben D. Merritt, to cons hims. L. M. 100; Lockport, 1st ch. 650; Rev. E. Galusha 5; Mrs. Galusha 2; H. Flaggler 5; Wilson, ch. 58; Hartland, ch. 34.18; Newfane, ch. 20; Akron, ch. 18.42; per Rev. S. M. Osgood, Agent, — 308.50

Cattaraugus Asso., P. Burlingame tr.: Rushford, ch. 17; Clarksville, ch. 1.45; S. Sch. 1; Fem. Benev. Soc. 2; Richburg, ch. 5; Mrs. Arthuson 50c.; Hinsdale, ch. 24.40; per Rev. S. M. O. Agent, — 51.35

Canesteo River Asso., per Rev. S. M. O. Agent, — 34.00

Chemung River Asso., I. Mather tr.: Big Flat, ch. 2; Catlin and Dix, ch. 6; Campbell and Irwin, ch. 8; Caton, ch. 28.50; with other dona's, to cons. Wm. A. Brown L. M. Elmira and Fairport, ch. 20.07; Factoryville, ch. 20.08; Corning, ch. 15.35; Southport and Elmira, ch. 58.72; S. Sch. 41.28; to cons. Mrs. Elizabeth Chandler L. M.; Mrs. Joann Kelly, to cons. herself L. M. 100; per Rev. S. M. O. Agent. — 300.00

Lockport, 2d ch., to cons. George Rogers L. M., per Rev. S. M. O., agt., 100.00

Broome and Tioga Asso., 9.60; Tioga Centre, ch. 12.65; West Danby, ch. 7.14; Willseyville, ch. 5; Tioga and Barton, ch. 5; Spencer, ch. 2.90; Caroline, ch. 17; Centre Lisle, ch. 1; Binghamton, ch. 30.10; M. Patch 50 cts.; per Rev. H. A. Smith, agt., 90.89

Chenango Asso., 12.84; Sherburn Village, ch. 1; E. Colburn 2; Oxford, ch. 27.81; Smyrna, ch. 7; Oxford and Green, ch. 26.10; Pitcher, ch. 36.25; Bainbridge, 2d ch. 5.53; North Norwich, ch. 6; Coventry, ch. 16.50; S. Sch. 6.50; Norwich, ch. 200; Guilford, 2d ch. 27.62; Fayette, ch. 5; McDonough, ch. 12; South New Berlin, ch. 33.62; Earlville, ch. 13; Coventry and Green, ch. 17.87; O. D. Merril 1; per Rev. H. A. S., agt., 457.64

Cortland Asso.: Fabius and Truxton, ch. 10.75; Solon, ch. 4.50; Truxton, ch. 24.46; Virgil, ch. 17.50; Joel Call 1; Rev. Thos. Purington 5; R. M. Bullock 2.50; per Rev. H. A. S., agt., 65.71

Onondaga Asso.: Fabius, ch. 10.75; Fayetteville, ch. 76.50; Marcellus ch. 38.30; per Rev. H. A. S., agt., 125.55

Otsego Asso.: Brookfield, ch. 1; Plainfield, ch. 5.50; Warren Delancy, ("being the 1st annual dividend on Plank Road Stock bequeathed to the A. B. M. Union") 15; a friend of Missions in C. V. 3; Springfield, ch. 3.06; Exeter, ch. 13.88; J. Brayman, 3; Astis Goddard 1; Mrs. S. Eaton 25 cts.; E. M. Shepard 1; J. S. Stetson 5; Jacksonville, ch. 6.25; Rev. L. Casler 1; Cyrus Hartshorn 3; D. W. Palmer 1; New Lisbon, ch. 15; J. S. Stetson and family 10; Butternuts, ch. 5.06; per Rev. H. A. S., agt., 93.00

Oneida Asso., 15.81; F. Cordelia Randall 1; Trenton, 1st ch. 6.50; Rev. P. P. Brown 5; Whitesboro', ch. 78.70; S. Sch., for Assam Orph. Sch., 21.80; Mrs. Betsey Rhodes 2; Cassville, ch. 67.76; North Bay, ch. 3; Westmoreland, 2d ch. 14.75; Rome, ch. 50; Waterville, ch. 9; Vernon, ch. 20.50; Utica, Bleecker St. ch. 120.33; Broad St. ch. 183.90; Annsville, ch. 28.15; per Rev. H. A. S., agt., 577.70

4,214.34

New Jersey.

Salem, 1st ch., to circulate the Scriptures in Burmah, 21.12; Kingwood, ch., Miss. Soc. 28; 49.12

Pennsylvania.

Philadelphia, Richard Engle, Jr., 5; Mt. John Welch 5; New Brittan, ch. 19.55; Phœnixville, ch., S. Sch. 8.50; Blockley, ch. 36.75; Rush and Sunbury, chhs. 4; Minersville, ch. 2 59; Muncy, ch. 1.61; Upland, S. Sch. Bible Class 1; Lewisburg, S. Sch., to sup. Wm. H. Ludwig under care of Mr. Kincaid, 25; to cons. Wm. H. Van Ingen L. M.; Alleghany City, M. R. Trevor 5; Peter's Creek, ch., John Simmons tr., 9; Gethsemane, ch. 3; Mt. Pleasant, ch. 5; Jackson and Gibson, ch. 23; Eaton, ch. 6; Frankford, ch. 40; S. Sch. Miss. Soc. 10; Laporte, Wm Meylest 1; Ridley, S. Sch., George and John Duffee 97 cts.; Annie and Mary Short 48 cts.; Susannah Buchanan 59 cts.; Colls. in the classes 96 cts.; 213.00

Smethport, ch., per Rev. S. M. Osgood, Agt., 14.65

227.65

Maryland.

Taneytown, church, 7.00

Missouri.

St. Louis, Geo. W. Willard 10.00

Ohio.

Mad River Asso., Thos. J. Price tr., 10.80; Loss Creek, ch. 7.20; Beaver Creek, ch. 6.82; Honey Creek, ch. 3.25; 28.07

Miami Asso.: Cincinnati, 9th st.ch., per Rev. J. Stevens, Agt. 10.00

Trumbull Asso., U. H. Hutchins tr.: Warren ch. 41; Mecca, D. Higby 3; 44.00

Delaware, Jacob Drake 50; Washington, C. H. S. F. Yeoman 4; Kinsman's, Tensard De Wolf 5; Norwalk, ch. 29.20; S. Sch., for Assam Orph. Sch. 2.80; Xenia, ch., to cons. John Blessing L. M., 100; 191.00

278.07

Indiana.

Blairsville, Asa Marsh 10.00

Illinois.

Alton, 1st ch., R. Flagg tr., 64.25; Chicago, Tabernacle S. Sch., for sup. of Lewis Raymond and W. H. Rice in Karen Normal Sch. at Maulmain, 25; Roseville, ch. 5; Shabonnas Grove, Sarah Carpenter 8; 102.25

Chicago, Lucius Boomer, to educate a Siamese child, per Rev. E. Savage, Agt., 25.00

127.25

Michigan.

Mundy, ch. 2; Orleans, Friends 4; 6.00

Wisconsin.

Kenosha, church 10.00

In Foreign Countries.

Hong Kong, China, Chinese ch. 52.87

Nellore, India, sundry contributions 68.18

Cape Town, Africa, J. T. Lawton 20.00

141.05

6,998.42

Legacies.

Raynham, Ms., Mrs. Hannah Tracy, per John Tracy, Executor, 50.00

Paint Township, O., Elizabeth Hess, per Thos. J. Price, Executor, 804.00

854.00

$7,852.42

Total from April 1st, 1852, to January 31st, 1853, $49,491.48.

"*Fourth* ch." Phila., Pa., in Feb. Magazine, should be *Tenth* ch.

Donations in Clothing and Goods.

New York City, Wm. Colgate & Co. 1 box, contents unknown, for Mrs. S. K. Bennett.

Do., Friends, 1 box sundries for Siam Mission, 39.00

Madison, N.Y. Friends, 1 box clothing, &c. for Rev. Mr. Bronson.

THE

MISSIONARY MAGAZINE.

VOL. XXXIV. APRIL, 1853. No. 4.

AMERICAN BAPTIST MISSIONARY UNION.

ASSAM.

LETTER FROM MR. DANFORTH.

Mr. Danforth dates from Kohara, a village in the vicinity of Gowahati, which he had reached in the progress of a preaching tour.

Ravages of cholera at Gowahati.

Nov. 24, 1852.—A little more than a year ago I wrote of the fearful ravages of cholera in Gowahati. (See Mag., vol. xxxi, p. 416.) It was then estimated that more than a thousand persons were swept off. Last spring it again appeared, and, with a few intervals, has continued until the present time. More than five hundred have been taken away this season. Two from our girls' school and one from the boys' school (boarders), besides several day scholars, are among the number. Several others living on the mission premises have died. The place has seemed like one great hospital, or rather charnel house. Day after day, the dead have been carried by and thrown into the river in front of our door, while the light of the funeral pile, kept almost constantly burning, has not failed to keep us reminded of the mortality around us. The vultures, in flocks almost innumerable, hover about the river banks, eager for their prey. I counted some twenty human skeletons, blackening upon the sand, as I crossed the river.

The villages around Gowahati have suffered still more, if possible, than the station. Sixty coolies were sent out some eight or ten miles to repair the road. In two or three days eleven had died, five more were sick, and the rest, panic-stricken, ran away. The physicians are now administering diluted sulphuric acid with a good deal of success.

The epidemic has not been confined to the human species. Cattle and wild animals have also suffered severely. Sometimes, out of a herd of one hundred cows, not more than five or six remained. In Gowahati, I should think, the largest portion of the cows have died. The villagers have scarcely any oxen to till their land. Some plough with cows, while others have to dig up the ground with hoes. Deer, buffaloes, elephants, &c., have not escaped. The symptoms of cholera in animals are very similar to those in the human species. They are taken

with purging and loss of strength, presently they are covered with green flies, and die in a few hours. But very few that are taken recover.

State of the province.

Many of the hill tribes are now in a turbulent state. Two of the officers at Gawalpurah have gone out with troops to quell disturbances among the Garows. Major Foquett, with his under officers, has gone to Jorhat to guard the passes from Burmah and check any outbreak among the Nagas. And we now hear that three thousand troops from Bootan are collected upon the frontier opposite Tezpore. The ostensible purpose of this gathering is to secure one of their chiefs who has taken refuge at Tezpore. The Commissioner refuses to give him up, and they are threatening to take him by force. What the result will be we know not. Three thousand men are rather a formidable force, especially as one thousand of them are Tartars armed with match-lock muskets, who a few years since were victorious over the Sikhs, a nation whom the English found it no child's play to subdue. They have three large cannon with them. That there is some alarm among the English, is evident, from the power given to the Deputy Commissioner, in case of necessity, to call upon all the civil officers in the province to perform military duty. Major Foquett has been ordered down from Jorhat, Captain Smith with his artillery from Dibrugor, and guns have been sent up from Gowahati.

Two days in the mofussil—A blind leader of the blind.

I have been wishing to go out into the *mofussil*, or villages, for several weeks, but on account of the cholera, have not thought it prudent, until day before yesterday, to attempt it.

We experienced some difficulty in getting over the river. There is a ferry, but it consists of only two small canoes, or logs carved out and tied together, but as I wished to take a pony I was obliged to procure some planks (a scarce article, by the way, in this country,) to lay across the two boats. This delayed us so long, that we did not reach the opposite bank until night. As we hoped, however, to get before dark beyond the woods and jungle that skirt the mountain by which we had to pass, a distance of about four miles, we pushed on. But we had proceeded little more than half way when night set in, which gave us some anxiety on account of the numerous tigers that are always prowling about these hills. We were preserved, however, and soon found ourselves in a comfortable place to pitch our tents for the night. Started early the next morning and arrived at Kohara, our first preaching place, four miles distant, about eight o'clock.

Met on the way an old blind *gooroo* (religious teacher,) borne along by his attendants, and talked with him. He said he had no hope; could not tell whether he should go to heaven or to hell; his fate was sealed,—written upon his forehead four months before he was born—and nothing could change it. I suggested to him that he might not live a year. "Don't say a year, my son," said he, "don't say two months. It would be well if I could die to-day. I am a poor old blind man, and get nothing but trouble here." When the fearful future was suggested to him, his reply was, "Let come what will; if heaven, heaven—if hell, hell! To shun the one and obtain the other, I would not listen to your religion." He reminded me of good old Simeon, but how strangely different! The one, his soul big with joy at the salvation he had just seen, longing to depart in peace and enjoy the fruition of his hope; the other longing to depart from trouble, only to plunge into the dark and doubtful future. Death is a welcome messenger to thousands of the natives on the same principle. They have no hope in their death. As he seemed anxious to go on, we left him.

Sowing by the wayside—Extreme opposition.

Soon after we pitched our tent, a company came with whom we had a long talk. At the close one asked for books. I inquired if I did not give him a book a

year ago. He said "Yes." I asked if he had read it. "Two or three pages, only." Of course I did not give him another. Many books, it is to be feared, are as good as thrown away. Who knows when he is sowing upon good ground? Started, about three o'clock, to go to a village a short distance off, but met so many people on the way, with whom we conversed, that all our time was consumed and we returned to our tent.

In the evening I went to the house of the sodari, a magistrate and collector of taxes. Many were gathered around for their evening worship; their priest also was present. We commenced talking with them, but received nothing but abuse. They tried to interrupt me in every sentence. I endeavored to preach Christ, but without success. I then tried to show them the absurdity of their trusting in their gooroo. What did they gain by it? I asked. The gooroo took their money, but did he bear their sins? Would he answer for them in the judgment day? They acknowledged that he neither would nor could suffer the condemnation due to their guilt. I told them my gooroo did not take my money, but my guilt, for which he suffered. The contrast had no power to move them.

I then took up their shasters; told them that they were full of mistakes and falsehoods, and that their gods were notoriously selfish and corrupt. I hoped to provoke a discussion, but the only reply was, "You say our scriptures are false, and we will say yours are."

"Very good," said I, "give me the proof: show me wherein they are false and I will throw them away. But you cannot do this. You will not even read them, because you know the evidence for their truth is so great that you will be compelled to believe them. But your scriptures have not a particle of evidence on which to stand. Would you like to have me point out their errors?"

"How can you do it?" they asked.

"Do you wish me to show you, and will you listen?" I inquired. But they only grew more noisy and insolent. "You guard your shasters," I said, "as thieves do their houses. They fear to have any one enter lest stolen goods should be discovered; so you fear to submit your scriptures to examination. You know they are full of falsehoods, and with these you deceive the people." It was of no use to protract the conversation and we left them, being reminded of the injunction, "If they receive you not in one city, flee ye to another." Shouts of derision were heard long after we left the yard. A celebrated gooroo lives here; he has probably been alarmed at our last year's visit, and, seeing his craft in danger, has been stirring up the people against us.

Willing listeners—Fatalism.

About twenty persons were collected together in another part of the village, to whom we preached until nine o'clock. They appeared like willing listeners and admitted that what we taught was true. One man in particular, more intelligent than the rest, said he had no confidence in the Hindoo gods, and promised to give Christianity a candid investigation. We went to our tent a little encouraged, though, on the whole, it was a discouraging day.

We sent the assistants this morning, to a village I had intended visiting yesterday, and went myself to visit another some distance off, where I met with some encouragement last year; but, losing my way, I did not find the place. Visited other villages. Met some men in an opium field and spoke to them of their eternal interests. They anticipated me: "You want us to become Christians, but our religion is good enough for us. We put our trust in our gooroos, and follow the customs of our fathers. We know nothing of what will happen to us in a future world, nor have we any hopes of heaven. We only know our fates are written upon our foreheads, and those we can in no way escape." I began to reason with them, but they turned their backs upon me.

At another village I found quite a

congregation assembled. Most of them listened attentively, but my remarks were often interrupted by a few evil-disposed persons, who took every opportunity to divert attention.

The truth rejected before it was uttered.

In the next village I entered, almost the first salutation was, "You want to teach the people about Jesus Christ; but no one will listen to you or receive your words." Really, I began to feel that the man was telling the serious truth, (a very rare thing for a native,) and was reminded of the passage, "Who hath believed our report?" Ninety-nine out of a hundred, I replied, would perhaps reject it at first, but it would eventually triumph. The reason why so many reject it, I continued, is that they will not take the trouble to examine it. Whoever examines it will find it fully proved, and a great blessing. I compared my coming among them to a man bringing a thousand rupees in a box, and offering it to any one who would open it. Nine out of ten refuse to take the trouble, saying they do not believe there is anything in it. The tenth says to himself, "Why, it is no great trouble to open it, and there *may* be something in it. The sahib would not have come so far and taken so much pains for nothing." He reaches out for the box, opens it,—and lo, he is in possession of a thousand rupees. They saw the application, and appeared ashamed of what they had said. I told them of the triumph of the gospel in Bengal and in Burmah, and of the numbers that had been converted in Assam, at which they were astonished.

At this point their gooroo came up, and we were having some discussion upon the merits of the Christian religion, when two haughty brahmins came along, and, not deigning to look at me, began talking with the people as though they did not see me. I continued my discourse without noticing them; but the people began to disperse, whether from fear, or from mortification at being caught listening to a Christian, I do not know. Returning to the tent, I found the assistants there. They gave me a very good account of their morning's labors.

A congregation by moonlight.

In the evening we went to the place where I preached last night. It is one of those clear, beautiful, moonlight nights we so frequently have here in the cold season, — not a cloud to be seen. One could read a book with ease. A glorious night—and a glorious work was before us! We found five or six natives collected together and began to talk with them. Others soon came, and finally we had a congregation of about thirty. There, under the open canopy of heaven, walled in by native tents, I preached for two hours to as attentive a congregation as I ever addressed. Scarcely one stirred from his seat upon the ground until I dismissed them. It was truly an interesting season. My tongue was never so unloosed, my freedom in speaking never greater. I almost fancied I was in a congregation at home, where the hearts of the saints were lifted in prayer for the speaker. Never have I known a native congregation listen so long with so much attention. When I concluded, I found myself completely exhausted, my clothes damp with perspiration, and my whole body trembling with excitement.

We appointed another meeting there for to-morrow evening. They seemed happy, and said they would get others to attend. Some said they should come to my tent to-morrow. It is the first time I have ever seen these village people appear to be really interested in the great docrine of Christ crucified. O, if we could only get the ears of this people, the tottering fabric of Hindooism must crumble before the power of the cross. I have been ready to sink with discouragement, yesterday and to-day. When the people have abused and turned their backs upon me, I have had to keep bringing my mind, again and again, to the promises of God, that I might not pronounce it a hopeless undertaking to attempt the conversion of this stupid, thoughtless people. To-night I am a little encouraged.

"God will hasten it in his time." O for an overcoming faith.

Thus I have given you a short account of my first two days in the mofussil. I have been somewhat particular in detail, as I thought a full report of two days would give a more correct idea of our tours than a few incidents in several days.

LETTER FROM MR. WARD.

A hopeful death.

Gowahati, October 27, 1852.—There is much sickness prevailing here. The cholera has been amongst us more or less since the first of July. There have been many cases of attack in the mission compound, and three or four deaths. About a week ago a middle-aged woman, a member of Biposu's family, was attacked with the disease. She lingered along about three days, and died. She was a person well instructed in the Christian religion, and some months since was in a very interesting state of mind. She had been for a long time a real mourner on account of her sins, was much in prayer, and often came to converse and to get instruction about the way of salvation. On such occasions she would sometimes say that she sought Jesus Christ with all her heart, but that she did not get the evidence that her sins were forgiven. Some days after, she attended one of our meetings and spoke of her "*mind* being *good*" now,—an expression peculiar to the natives when they are happy in the Saviour's love. But as she had an old habit of opium eating, we were slow to have confidence. She soon fell into some temptation through her old habit, and relapsed into apparent carelessness, though her conduct was not bad.

During her illness, just before her death, she seemed to know that her end was at hand. She was asked if she believed in Jesus Christ. She replied, "Yes, and I put my trust in him." Again, she said, "The Lord calls me, and I will go,—the Lord will take me." Again, she started, and asked, "Who is that singing in such a sweet strain?" She soon died without a struggle. We cannot but hope that she was a true believer in Jesus. It was a great comfort to us to see even thus much evidence of the power of the gospel to every one that believeth. It saved the thief on the cross. Why may we not hope that it was equally effectual in the simple faith of this poor heathen woman?

TELOOGOO MISSION.

EXTRACTS FROM THE ANNUAL REPORT.

Itineracies.

On the 7th of January (1852) Messrs. Day and Jewett, together with the two native assistants, started for Oodighery. After reaching Sungam Mr. Day was compelled by ill health to return to Nellore. Mr. Jewett and the native brethren passed over to Anu Admudra petta, eight miles distant. Long before reaching the place, the stately mosque reminded them that it is a strong hold of Mohammedanism. Soon after their arrival they were visited by a company of Mohammedans, who were very eager to converse and zealous in maintainin .he claims of their Prophet. The Teloogoos were more disposed to give a candid hearing. We had good congregations in the tent and in the street, both of men and women. The Mohammedans having but a slight knowledge of the Teloogoo, and there being no suitable interpreter, we could do little more than to supply them with books.

After two days' labor, principally among the Teloogoos, we set off for Artmakoor. On the road we halted at a little villa, where, for the first time, prayer was offered to the God of heaven and the gospel of his Son made known in this lonely spot. At Artmakoor we stopped seven days. We extract from Mr. Jewett's journal.

Susceptible hearers—Dispute with Mohammedans.

"Jan. 17.—Went to the village and preached to a congregation of fifty per-

sons. Many women were present, who made many inquiries, asking, in particular, how they must pray. The native brethren preached as those who have authority. They told the people they must forsake idolatry, they must turn to the living God. To-day we commenced with many in the tent. The people listen generally without opposition, and seem to possess in some measure those softened hearts we have been seeking.

"18.—Preached to a congregation of 117. The women, unlike those in other places, who fly at the approach of a foreigner, are more forward to search into this new doctrine than the men. Not one of them can read. These villagers listen like members of a Christian congregation, and often nod assent. Our work is delightful in all respects. We long to see fruit, —faith, a new worship, all things new.

"19.—This morning we preached to three congregations. First to a company of aged people, then to a company of women at the well, and afterwards in the principal street to persons of all classes. At the well we preached about the living water, of which if one drink, he shall not thirst again. In the street we reproved the people for having worshipped their idols the preceding evening, after we had forbidden such worship in the name of the Lord of hosts. An intelligent Hindoo remarked: 'If we put the collector's name on our foreheads, and make an image of him and carry it about the village, will he not be angry with us? How much more will God resent such conduct?'

"After returning to the tent, half a dozen Mohammedans came with their priests and engaged in a long debate. One of them, being able to speak Teloogoo fluently, interpreted for the rest. The great question in dispute was, How can Christ be both God and the Son of God? As they admitted the truth of the whole bible, I referred them to the following scriptures: John i, 1–5, 14, 18, 10, 12; Col. i, 15–17; Philipp. ii, 6, 7. But these incontrovertible passages had no weight with minds preöccupied by prejudice. They contended that Mohammed is that Comforter whose coming Christ foretold. Having given them at their request, the Gospels of Luke and John in Hindoostani, the chief speaker took me by the hand in token of friendship, and they all departed.

"20.—The only dispute worthy of note among the Hindoos to-day was about the form of God. Some of the hearers contended that God must have a form. We reminded them that their ancestors were against them here, and that while they revered them as authority they ought to receive our doctrine.

"We had a large congregation this evening, both of men and women. We shall take leave of them with great sorrow of spirit, for they are like sheep scattered, having no shepherd. We see the same men and women every day. They take pains to come to our preaching stations, and awaken in our hearts great tenderness and strong desires for their salvation.

The poor and ignorant—Intelligent farmers.

"21.—Went into a small village occupied by people of low caste, very ignorant. I asked them how they managed to live. They complained bitterly of their hard fare, and said the government favored the brahmins only with employment. I told them they were reaping the fruit of their own doings. They had allowed the brahmins to delude them into the idea that they must not learn to read or write, but must study only how to serve *them;* therefore they were unqualified for government service, so that, instead of sharing with the brahmins in those lucrative employments which bring from five to two hundred dollars per month, they were obliged to labor for three, four or six cents a day. I told them, further, how the brahmins had imposed upon them by the institution of caste; causing the whole country to be split up into factions. While all were thus separate in their interests, a handful of Europeans, united in purpose, had stepped in and taken the whole country. They must not attribute their miseries to the government, which

every candid man admits to be the best India ever saw, but to their forsaking the living God for lying vanities. After unfolding to them the plan of salvation, I dismissed the assembly, which was large and remarkably attentive. Thus ended our labors at Artmakoor.

"Br. Day having joined us, we set off, on the 22d, for Nandarpaud, which we reached on the 24th, having halted to preach the gospel in the intermediate villages. The village is full of people, farmers, who have come to meet the sub-collector on revenue business. They are truly a noble-looking people and very intelligent."

The journal is continued by Mr. Day.

A delightful work—A people without idols—An inquirer.

"While the men were pitching the tent, br. Jewett and myself commenced the blessed work among the people, who had assembled to the number of 150 or 200. We spoke for a season alternately, and afterwards br. Jewett addressed one section of the crowd while I addressed another. Our labors were continued till nine o'clock, when we became exhausted. We were delighted with the good attention paid by all. Many of them had heard me last year, and showed by their remarks and inquiries that they understood and remembered much. During the afternoon James and Nursoo have been engaged, most of the time, in talking and reading to companies of from twenty to one hundred persons. I went out, towards evening, and addressed a company of some twenty persons for half an hour. This has been a good day in the work; at least 250 persons have heard much,—some of them two or three times.

"25. Lord's day.—One man from a village near Nundarum said; 'This is all precious and excellent; why should any decline to hear?' I told him of the love of Christ and said, 'You in this region have taken one good step towards salvation. You have forsaken the idols of your fathers.' (Nearly all the temples in this region are in ruins, and the people are, as they say, *without any God.*) 'But you must take another step. You must know and believe the true and living God, and Jesus Christ whom he hath sent.'

"'How shall I believe?' said he. 'He does not appear to me.'

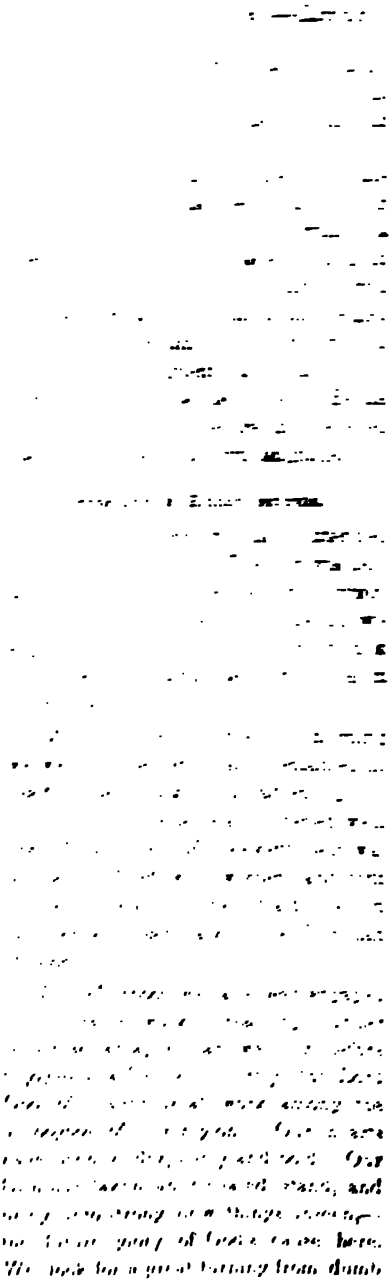
"'Faith cometh by hearing,' said I. 'You must hear of the great and loving Saviour, Jesus Christ, and what he has done for us poor sinners. Now you must think upon your sins with true sorrow, and trust in the Saviour. As far as you know, you must obey and *do*.' Having asked and obtained a book that would tell him of these things, he went out to hear more from James, who was talking to a company of twenty or upwards. James has been much engaged to-day, speaking to a good number of persons, sometimes disputing on the ancient philosophy, and sometimes presenting Christ crucified."

Oodighery — A Roman Catholic village — A Mohammedan inquirer.

From Nandarpaud we went to Oodighery, where we spent a week among its mountain scenery to recruit our health. The Mohammedans here were much less given to disputing and more inclined to hear than any we have previously met with. They were anxious to receive religious books.

On our return route we visited Kătăkindăpulla, a Roman Catholic village. The people received us very kindly, and listened to instruction with marked attention. They appeared far more intelligent and open-hearted than those in Nellore. The women were also intelligent and amiable. They thought the mother of Jesus must be greater than her Son. They were so free from that dogmatical spirit which too generally characterizes this class of people, that they greatly won upon our sympathies. The head men of the village came to the tent and were instructed by br. Day for an hour and a half. Through fear of the priest who occasionally visits them, they declined to receive books.

At Garamanapeuta we left our tents to seek a cool retreat under the hospitable roof of Mr. L—, who with Mrs. L—, wel-



[illegible] of the people.

"During this festival, from one to two thousand souls have probably heard the plan of salvation clearly explained."

At Tiruvannamalai and at Naravada festivals, also, we had favorable opportunities to preach the gospel. At the latter, [illegible] was full of people. The [illegible] was but one of the processions of the year, and we were in that busy season of [illegible]. The daily crowds of the week at the scene of the festival [illegible] and supply [illegible] books. They thought it strange that we should come at such expense and trouble as to make this long way, and then take such a free distribution of books to strangers. They could not understand this kind of benevolence, and often made special inquiries of us on the subject. This gave opportunity to tell them it was not as the Hindoos are naturally inclined to suppose,) to obtain merit, or in the hope of any good whatever accruing to ourselves,—but in imitation of our great Master and in obedience to his command;—that we, having been greatly enriched by him, had been sent to offer the same blessing to them,—salvation! Some of them said we had

come just in time to shed light upon their path before their eyes should close in death. THE PEOPLE THAT WALKED IN DARKNESS HAVE SEEN A GREAT LIGHT, THEY THAT DWELL IN THE LAND OF THE SHADOW OF DEATH, UPON THEM HATH THE LIGHT SHINED.

NINGPO.

LETTER FROM DR. MACGOWAN.

Residence at Puto—A bereaved family—Sickliness of Ningpo.

Ningpo, Oct. 5, 1852.—My absence, during the last two months, at Puto had the effect of restoring me to almost my wonted strength. Sea air and sea bathing appear to have been generally useful to the missionaries who resorted to that island from Ningpo and Shanghai. From the latter city we had br. and sr. Pearcy, of the Southern Board, whose only child was suffering from disease. It pleased our heavenly Father to afflict our dear friends by taking the little boy to himself. The remains were brought to Ningpo, and entombed in the mission cemetery by the side of one of br. Lord's and two of our own.

The season has been unhealthy in consequence of a long drought. Supplies of rain water, the usual beverage, failed, and the poor, unable to pay for the transport of water from the hills, were often compelled to use the brackish water from pools and canals. Hence functional diseases of the bowels became frequent. Cholera finally reäppeared, which for a time proved so virulent as to carry off several members of a family together, after an illness of but two or three hours. At the present time there are but few cases, but fevers of various kinds are rife.

A large concourse of people daily visited Puto to be prescribed for, to whom, as well as to the priests of the place, the gospel was frequently preached. Absence from Ningpo causes a change in, not a cessation from labor.

Dedication of a church edifice.

More than seven years since, we commenced holding public religious services in hired rooms in this city. Other missions, subsequently established, were soon enabled to erect permanent buildings for worship, while we were subjected to all the inconveniences of the most unsuitable accommodations. Fully aware that the Board would render the requisite assistance as soon as the greater wants of other missions would authorize, we contentedly made the best use of such premises as could be temporarily rented. But a new era has commenced in the history of our mission. It dates from two Sabbaths back, when we were permitted to open a new and commodious church on the main street of the city, in one of the best neighborhoods that could be selected for such a purpose. Had the means for the construction of the edifice been furnished us at a much earlier date, we could not have employed them to the same advantage as now, for we have been able to profit by the experience of those who have preceded us in such undertakings. Br. Goddard preached from 1 Sam. vii, 12, "Hitherto hath the Lord helped us," giving a review of missionary operations at Ningpo, and deducing thence, as well as from the text, encouragement to persevere. Br. Pearcy took part in the services, which were in English. Our Presbyterian and Episcopalian brethren were all present, several native Christians and a few inquirers.

Last Sabbath, the church was first opened for service in Chinese, br. Goddard taking that of the morning, assisted by br. Chiu, while that of the afternoon devolved on myself, assisted by brn. Chiu and Giu. The loan, for several months, of a bell from the Presbyterian Mission, was quite opportune; it summoned a house full in the space of a few moments. There is now sufficient knowledge among the people for them to understand that our custom requires all to be quietly seated. It is constantly necessary, however, to insist on the observance of decorum, and almost every ten minutes some one among the audience has to be admonished for striking a

light for his pipe, or for slyly whiffing when unobserved. There was a large attendance of women, as is almost always the case when Mrs. Macgowan's health permits her attendance. But, like the men, few of them remain during the whole service. Parties are ever coming and going from first to last, and consequently the instruction communicated from the pulpit is very limited. Yet it is by the continued preaching of the gospel from this place that we hope for the building up of a spiritual church, which shall act as leaven in the land and glorify the Redeemer forever.

A Sister of Charity—Romish desecration of the Lord's day.

In company with Dr. McCartee, of the Presbyterian Mission, and at his request, I attended for several days one of the Sisters of Charity at the Roman Catholic Mission. Had the bishop been in the city, it is not likely I should have been allowed to render the sufferer any assistance. He has taken no pains to conceal his disapprobation of my proceedings, and I have been no more reserved as regards him. When his predecessor, the late Bishop of Chihkiang, asked to have me sent for, he refused, and always objected to my attendance on the French or Italian missionaries under his roof. He endures Dr. McCartee, however, and none therefore suffer for want of such aid as the healing art affords. I found the *Sœur Angelique* suffering from a wasting disease, but smiling, cheerful and resigned. I loved her as a Christian and a fellow missionary. She had labored to promote Christianity at Constantinople and at Algiers, and had freely offered to serve her Saviour in China. With undaunted self-denial and devotion she sank daily, and died on a Sabbath, a few hours after our last visit. Our intercourse was strictly professional, and we could not learn the ground of her confidence. But may we not hope that that blood which cleanses from all sin will also atone for much error, and that many poor souls, misled by this Mystery of Iniquity, will be permitted in heaven to know the Saviour fully, and to ascribe to Him all their salvation?

It *is* a *mystery of iniquity*, this popery. Between the small building where the sister lay breathing her last, and the chapel, in which from the tinkling of the little bell and the odor of incense, I knew mass to be celebrating, was a shed in which several carpenters and masons were going on with improvements on the mission house. I inquired of a native Christian if their priests did not observe the Sabbath, and was told, "Yes, a good deal, but those workmen are pagans, and so it makes no difference." The truth is, that no further regard is had for the Sabbath amongst the hundreds of Roman Catholics here, than attendance at mass in the morning. No more is required or expected. They buy and sell and work, the same as on any other day. Were Protestant missionaries to allow of this desecration of the Lord's day, one of the greatest objections brought against them would be unknown. To ask a Chinaman to give up the worship of *all* images, and also one seventh of his time, awakens opposition at once, to say nothing of exhortations to a holy life. Hence adherants to Romanism are likely to be incomparably more numerous than converts to pure Christianity, as has been the case hitherto.

MR. GODDARD'S DEDICATION SERMON.

The discourse alluded to in the preceding letter has a historical interest and value that entitle it to be put on record in our pages.

THEN SAMUEL TOOK A STONE, AND SET IT BETWEEN MIZPEH AND SHEN, AND CALLED THE NAME OF IT EBENEZER, SAYING, HITHERTO HATH THE LORD HELPED US. 1 SAM. 7: 12.

The Christian in his heavenward progress, from time to time arrives at positions where he is led by circumstances to pause, to look back on the way he has passed over and to take the bearings and note the prospects of his future course. These retrospective and prospective views are of no small use to him.

They are fraught with instruction, admonition, consolation and encouragement. They often form an era in his life, and cause that his future course greatly surpass his former, in wisdom, efficiency, and usefulness. Hence the devoted Christian seeks the frequent recurrence of such seasons, and often makes circumstances, which others pass by unobserved, the occasion of renewing his observations and taking a new start in his course.

These remarks equally apply to religious bodies engaged in any great work. They, also, often come to a point where they may well review the past, and gain wisdom and strength for the future.

One of the most usual as well as most useful and encouraging impressions resulting from such a review is, that the Lord has indeed been helping and directing in all our former course, and thus leading us confidently to expect his help in future. We are enabled to erect an Ebenezer, a stone of help, a memento of the divine goodness in leading us thus far, a way-mark from which, with renewed strength and perhaps with greater wisdom, we may take a new start in our difficult and often discouraging course.

The present, my brethren, seems to me a fitting occasion to erect a new Ebenezer to the praise of Him who hath helped us hitherto. Having been enabled to complete and open another substantial, *permanent* edifice * for his worship and for preaching his gospel among this heathen people, we surely have occasion to acknowledge his help in leading us through so much preliminary work, in enabling us to overcome so many difficulties, incident to the first stages of every mission, and to gain so firm a foothold in this land. As one *permanent* edifice after another is thus opened for the worship of God and the instruction of this people, we are encouraged to look forward to the time when the house of the Lord shall be established in the tops of these mountains, and all this people shall flow into it.

It will be my object, therefore, on the present occasion to notice and record, in the history and circumstances of missions to Ningpo hitherto, various evidences of the divine presence and help, from which it may appear that the work is not the work of man, but of the Lord, and therefore must eventually be successful.

A wide and effectual door.

1. The Lord hath helped us, in that he hath opened for us so wide and effectual a door for the promulgation of the gospel. But a few years since, and this place was entirely shut against the gospel; all efforts to gain any permanent entrance failed. The same is still true in relation to a large part of China. But here we now have free access, we come and go at our pleasure, and distribute tracts and preach the gospel to whom we will, no one in any way hindering or impeding us. We may also freely establish schools, and multitudes of the people are willing, not only to commit their children to us for instruction, but also to bind them to continue under our instruction for a long period of years. The number of children, both male and female, thus brought under our instruction is limited only by our ability to receive them.* While at several of the other ports, nominally opened, great obstacles still exist, the missionaries not being allowed to build and dwell in the most eligible locations, and the people being disposed in every possible way to hinder

* A similar church was erected by the Am. Presbyterian Mission and opened early in 1851, a smaller and less substantial chapel having been previously opened by our Mission, and two others by the English Episcopal Mission, beside a number of rooms fitted up by the several missions for preaching in various parts of the city.

* There are at present three Boarding schools in successful operation—one for boys and one for girls, each containing between 30 and 40 pupils, under the care of the Am. Presbyterian Mission—and one for girls with about 40 pupils under the care of Miss Aldersey, in connection with the society in England for "The promotion of Female Education." These scholars are all bound by written agreement to continue some eight years in the schools. There are also three day schools under the care of different missions, attended by from 20 to 30 pupils each. The scholars are all instructed both in the Chinese classics and in various branches of Western knowledge, and in Christianity.

them in their work, we, by the good hand of our God upon us, are entirely free from such obstacles. The erection of another permanent building, including the purchase of the lot on one of the chief streets of the city, without a word of objection or an instance of opposition from first to last, nay, with the good-will and approbation of many of the people, is a new instance showing how effectual is the opening before us.

Nor are those to whom we have this free access merely a few isolated individuals. The city of Ningpo with its immense suburbs contains not less than 250,000 immortal souls. And then the five walled cities,* and numberless villages and hamlets which lie just around and are perfectly accessible, contain a population not easy to calculate with accuracy. To all this people the gospel may be preached freely; and they will usually listen without offence, and are entirely free, so far as any legal hindrance is concerned, to embrace and practise it. Such an opportunity to preach the gospel without hindrance is very seldom found among any heathen people; and that such an opening has been made where formerly no access could be gained, can be ascribed only to the beneficence of God.

Number and harmony of the missions.

2. The Lord hath helped us, in that he hath caused so many Christian societies in different countries to engage in efforts for the evangelization of this people, and hath enabled their missionaries to coöperate so harmoniously in the work. There may be those who consider it an evil to have missionaries of different denominations stationed in the same field; and where the field is contracted it might be an unnecessary waste of labor. But where the field is large and a great work is to be done, the collecting of laborers from different quarters indicates a determination on the part of the great Director to have the work vigorously carried through to its completion; to have the truth in all its various aspects, not confined by the views of any one denomination, fully presented to the people. We have already seen that the field which we occupy is large, and nothing should be more encouraging than to see the different evangelical denominations of England and America entering so freely upon the work. This encouragement should be greatly increased by the fact, that for so many years of this coöperation, the unity of the Spirit has been kept in the bond of peace. Not only have denominational animosities been avoided, but also those diversities in missionary usage—especially in reference to the Chinese terms for God and Spirit—which at some of the stations so unhappily divide the laborers and interrupt the harmony of their operations, have not prevailed here. On all important questions of this kind we have, thus far, been happily united; and distant be the day when this unanimity shall be interrupted. When this shall be the case, we shall have reason to fear that He who hath hitherto helped us is raising up a scourge against us, and though he will in the end overrule it to his own glory, we may have to pass through scenes of mourning and humiliation. Let us then walk humbly and meekly before him, that there may never be occasion for such a scourge; but that it may ever be a blessing, a proof of divine help, as it hitherto has been, that so many different societies have engaged in the work here. May we thus, shoulder to shoulder, in one broad phalanx, go up and possess the land, and plant the standard of the cross in every neighborhood of the extended and populous district which we are called to occupy.

Merciful preservation of missionaries.

3. The Lord hath helped us in that he hath, for so long a time mercifully preserved the lives and health of so many of his servants here. The first of the permanent missionaries to this place arrived in 1843. Others have since arrived

* Fong-hwò, Sè-ki, Chin-hai, Ting-hai, and Chiang-San.

from year to year, to the goodly number of forty, male and female.*

Though several of these have since been removed to other stations, only one male and one female have been removed by death, and only two families by the sickness of one member in each. Surely very few missionary stations can be found, where, during the first nine years, so few have been removed by sickness and death. Removed from their native clime and native soil, more or less of sickness has everywhere been the lot of missionaries in a heathen land, especially in the early years of the missions, while ignorant of the peculiarities of the climate and destitute of the means of protection against it, and also often destitute of the common necessaries of life. Hence, often, a large proportion of the first missionaries to any place are speedily removed by sickness and death. That such has not been the case here, is owing to the help and protection of our heavenly Father. It is moreover to be remarked, that since he has enabled his servants to provide for themselves suitable dwellings and the ordinary necessaries of life, and to become acquainted with the peculiarities of the climate, sickness has greatly diminished, and we are encouraged to hope we shall be enabled to pursue our work with comparatively few interruptions of this kind.

The Spirit attending their labors.

4. The Lord hath helped us, in that he hath given his Spirit to attend our labors and renew unto eternal life so many of those to whom we have made known the gospel. Regeneration is the exclusive work of the Holy Spirit: all human power combined can never effect the regeneration of a single soul. Even the word of God faithfully preached is powerless, unless attended by the Holy Spirit. Hence, wherever there is evidence of regeneration, there is evidence of the presence and work of the Holy Spirit. This evidence was early given, and has since been often repeated, to the missions in this place. Missionaries here were not, as at many other stations, compelled to labor patiently and perseveringly for ten or twenty or thirty years, without seeing any fruit of their labors. Scarcely had they time to acquire the language so as to convey the truth intelligibly to the people, before they were permitted to see that truth taking effect, and made by the Holy Spirit the means of conversion to some souls. Of those among the people of this place, who, by continued devotion to the cause of Christ, give evidence of having been born of the Spirit, the first, having previously for some time possessed faith in Christ, was baptized Nov. 21st, 1847, (by Rev. E. C. Lord,) and to this day continues to witness a good profession among his countrymen. Since then, others have from time to time been added to the different churches, making the whole number of those who have held fast their profession,

* *Mission of American Baptist Missionary Union.*

D. J. Macgowan, M. D., 1843.
Mrs. Macgowan, 1845.
Rev. E. C. Lord and Mrs. L., 1847, left '51—sickness.
" J. Goddard and Mrs. G., 1849.

Mission of American Presbyterian Board.

Rev. R. Q. Way and Mrs. W., 1844.
D. B. McCartee, M. D., 1844.
Rev. M. S. Culbertson and Mrs. C., 1845, now at Shanghai.
" W. M. Lowrie, 1845. Died 1847.
" A. W. Loomis, Mrs. L., 1845, left 1849.
" J. W. Quarterman, 1846.
Mr. R. Cole, printer, Mrs. C., 1845, left 1847.
Rev. J. K. Wight, Mrs. W., 1849, left for Shanghai, 1850.
" H. V. Rankin, Mrs. R., 1849.
M. S. Coulter, printer, Mrs. C., 1849.
Rev. S. N. D. Martin, Mrs. M., 1850.
" Wm. A. P. Martin, Mrs. M., 1850.
Miss Knight, 1852.

Mission of the English General Baptist Society.

Rev. T. H. Hudson, 1845.
Mr. J. Hudson, 1845, left 1851.
Rev. Wm. Jarrom, 1845, left 1851.
Mrs. Jarrom, died 1847.

Mission of the English Church Missionary Society.

Rev. Geo. Smith, 1844, left 1845.
" R. H. Cobbold, 1848, visit. Eng. 1851.
" W. A. Russell, 1848, Mrs. R. 1852.
" F. F. Gough, 1851, visit. England 1852.
" R. D. Jackson, 1852.

Society for promoting Female Education, (Eng.)

Miss M. A. Aldersey, 1844.
" Selmer, left 1849.
" M. Lalak, 1844, married to Mr. Russell 1852.

twenty-one,—two others having professed faith in Christ, but afterwards been suspended for misconduct. Of these, two have died in peace, in hope of a better resurrection; a kind of first fruits from this place; the first of that innumerable multitude which shall be gathered in from this land. Beside these, there have been a few who have heard the truth and have appeared to receive it in the love of it, who have died, leaving more or less of reason to hope that they had become sharers of the blessings of the gospel. Two other Chinese, converted elsewhere but residing here, and exhibiting in their lives the fruits of the Spirit, give evidence of the presence of the heavenly Comforter.*

There are, beside these, a few who give some reason to hope they may have felt the regenerating power of the gospel, who have not yet been received to either of the churches. The gifts of the Spirit have not been confined to any one class of laborers or department of labor. Each of the several missions has had a share, and in each of the permanent schools there have been those who, we trust, are taught of the Saviour. A number of these have now for several years given evidence of the sincerity of their professions, by their Christian lives and consistent deportment, and also by their efforts to bring others to the Saviour.

Such evidence of the presence and work of the Holy Spirit among us, surely authorizes us to erect here an Ebenezer, and say, 'hitherto the Lord hath helped us.' He *hath* helped us in the most effectual manner; hath given us the best of gifts; hath coöperated with us by his own Almighty Spirit; nay, hath himself begun a work which he will not fail to perfect in his own good time. Having gathered in the first fruits, he will not fail to gather in the whole ripening harvest in its season.

Native helpers.

5. The Lord hath helped us in that he hath raised up for us helpers from among this heathen people, to assist in proclaiming the unsearchable riches of Christ. This is a kind of help which every mission greatly needs, and which we are authorized to pray for; "The harvest truly is great, but the laborers are few, pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest," was the direction of the Saviour; a direction too little heeded by his disciples. There can be no more important object of prayer than that God would raise up many among the converts from heathenism; would qualify them by his grace and the gifts of his Spirit, and dispose them to devote themselves to the work of evangelizing their countrymen. This work must ever be very limited, so long as it depends chiefly on foreign labor. Laborers in sufficient number cannot be sent out and supported; and besides, much of the time and strength of those who are sent out is expended in acquiring a knowledge of the language and customs of the people, which but few, after all, fully attain. Their abode in a foreign land is also very precarious, and there are various other obstacles in their

* The following table exhibits the present state of the Churches.

Baptist Church.

Chiu-Ching-dau, Teacher, Nov. 21st, 1847, Ast.
Chu, May 13th, 1849, Died.
Giu-Han Ching, Teacher, June 30th, 1850. Ast.
Jane Yong, June 30th, 1850.
Li Sun, Servant, from Bangkok church by letter.
Tong Teh-kau, Tailor, June 18th, 1852.
Chiu Teh-tz, Tailor, June 18th, 1852.

Presbyterian Church.

A Pu, from Bangkok, Servant, Jan. 1845.
Tai-Ayin, Servant, June 7th, 1846, excluded.
Yuen Ko-huing, Boys' school, April 11, 1847, excluded.
Sing Tsiay, Miss Aldersey's Embroiderer, Aug. 1, '48.
Ming Glen, ——— Boys' school, April 1849, died April 1851.
San Abong, Miss A.'s Girls' School, Nov. 4th, 1849.
A Jing, ——— Girls' School, Oct. 5th, 1851.
Pau Jing ——— Girls' School, Dec. 28th, 1851.
A San, ——— Girls' School, Dec. 28, 1851.
Wang, an aged man, July 11th, 1852.

Eng. Gen. Baptist Church.

Li Sien Sang, Teacher, June, 1848, Assistant.

Eng. Episcopal Church.

Kae Huing, Tailor, April 20th, 1851, Catechist.
O-Ah-ling, Servant, April 20th, 1851.
Li Veng-ling, Servant, Aug. 20th, 1851.
Eo Da-ching, Basket maker, July 18, 1852.
Eo Ping-loh, son of Basket maker, July 18, 1852.
Eo Jing Ziu, son of Basket maker, July 18, 1852.
Dsing Hüfong, Needle maker, July 18, 1852.

way which do not lie in the way of a native. Hence the cause of Christ can scarcely be said to be established in any land, farther than the people are supplied with pastors of their own. True, laborers thus raised up must be at first but poorly qualified for their work: they need much instruction and much supervision for a long time. But if the Spirit of the Lord has kindled in their hearts a desire for the work and given them a commission for it, all difficulties will in time be overcome, and they will become useful preachers of the gospel. How earnestly then, should every mission desire and pray for the gifts of the Spirit, whereby many native converts may be qualified and divinely commissioned to preach the gospel to their countrymen. That the Lord hath not left us destitute of such help, is evidence of his kind regard and readiness to bestow all we need.

One,* who by several years' faithful devotion to this work has gained the confidence of those who know him, and three† others, who, with less experience and knowledge, but apparently with sincere hearts and gradual improvement in knowledge and in ability to communicate, appear already to have been given by the Lord of the harvest as helpers in our work. May they more and more give proof of their call to the work, and may their number be greatly multiplied, until there shall be those who have proved themselves worthy of confidence, in sufficient numbers not only to proclaim the gospel in this city, but also to carry it to all the surrounding country.

Conclusion.

The practical bearing of this subject is to fill our hearts with encouragement in reference to our future work. Such was the feeling with which Samuel originally erected his Ebenezer. The Lord having thus far helped him, and delivered him out of the hand of all his enemies, what had he to fear for the future? The proof already given of love and of ability and willingness to help, was sufficient to inspire entire confidence. So, my brethren, is it with us. The Lord hath helped us thus far—He has opened a wide and effectual door before us—He has enlisted many people in the work—He has wonderfully preserved the lives and health of his servants—He has sent down the converting influences of his Spirit and turned a goodly number to himself, and sent some of them in turn to preach the gospel to their countrymen. He has thus begun a work—a good, a great work, and shall he not carry it on? Difficulties we may, we must meet: they lie in the way of every good work. Days, months, and perhaps years of wearisome labor may have to be performed without much apparent effect. We may long have to sigh over the hardness of heart and blindness of mind of this people, and wonder at the depravity which leads them to love darkness rather than light, and to prefer the ways of sin and death to those of life and peace. Our hearts may often sink within us as we see those just ready to perish rejecting, with disdainful neglect, the good news of a Saviour and a free salvation. And we may often have to exclaim, "Who hath believed our report: and to whom is the arm of the Lord revealed?" Still the work will go on: with Divine help enlisted it cannot stop. Difficulties will yield: hardness of heart will be subdued, and blindness of mind enlightened with the light of life; and the depraved will be regenerated, so that they shall prefer light to darkness, truth to error, and the ways of life and peace to those of sin and death. In a word, the mighty power of God, coöperating with the agents he has appointed, will cause the work gradually but surely to move on to its final completion. Erecting, therefore, here our Ebenezer, we may go on to our futue work with new courage, and with unwavering hope of ultimate success.

* Chiu-Ching-dau, a teacher, A. B. M. U. Mission, appointed assistant Nov. 24th, 1847.

† Giu Hau-ching, S. Teacher A. B. M. U. Mission, appointed assistant and student, Sept. 30th, 1850.

Li Sien Sang, S. Teacher, Eng. Gen. Bap. Mission, baptized June, 1848.

Kae Huing, Tailor, Eng. Church Miss. Soc., appointed Assistant June, 1852.

Our subject also reminds us that our hope and confidence should be *entirely* in the help of the Lord. It is through that help we have progressed thus far; its continuance will render our labors increasingly successful, while its withdrawal would blight all our prospects, and render all our efforts abortive and unsuccessful. However diligently and laboriously we might then preach the gospel, no sinner would be converted, no soul saved. This thought should be more and more carefully kept in mind; we are much in danger of forgetting the true source of strength and help, and trusting to that which cannot profit. The Lord rejecteth the proud, but giveth grace to the humble. Casting away, then, all confidence in ourselves, let us humbly and constantly seek help of the Lord. Let us be strong in his strength, and day by day, as we engage in our work, let our hearts ascend to him in prayer for help. Let us cherish the spirit of him who wrestled until break of day, and even then said "I will not let thee go except thou bless me." Thus laboring, our labors will not be in vain in the Lord.

Finally our text reminds us that we should be careful to notice all the works of the Lord wrought for our help. The Psalmist says, "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." The Lord is ever at work for the good of his people; but, alas! they often allow his goodness to pass unacknowledged and almost unobserved. They thus rob God of the tribute of thanksgiving which is his due, and their own souls of the comfort and encouragement which they might enjoy. They are the ungrateful recipients of unnumbered favors, which fall like showers on the desert, leaving no impression. So, my brethren, let it not be with us; but may we ever carefully notice all the goodness of the Lord toward us, and be led thereby to cherish warmer love and gratitude, and place in him more unwavering confidence. We shall thus often find occasion to erect a new Ebenezer. We shall go from strength to strength, — we shall run and not be weary, we shall walk and not faint.

May the good Lord enable us to profit by all his former goodness unto us, and may he now graciously hear the prayer which we unitedly offer for his blessing on our future labors, and especially on all future services in this house, which we now solemnly dedicate to his worship.

TAVOY.

LETTER FROM MR. THOMAS.

School for assistants.

In the absence of Mr. Cross, Mr. Thomas has had in charge the school for Karen boys and for native assistants, numbering nearly fifty, including seven pupils from Mergui; forty-five attended through the whole term. He writes, Oct. 9:

I am happy to say everything has passed off pleasantly. There has not been a case of death or even of serious illness, nor any other unpleasant occurrence during the season. The studies have not been very different from those of former years,—reading and writing, arithmetic, geography, astronomy, church history and the Scriptures. This last has been our most important study. Two hours and a half, of the best time of every day, have been devoted to it. We have gone over the book of Genesis and a part of Exodus, the Gospel of Matthew and a part of the Epistle to the Romans. It has been pleasing to witness the interest manifested by the older part of the school in this study. They have written essays on various subjects connected with their lessons in the Scriptures, which would not do discredit to young men of their age in America. I have enjoyed these exercises exceedingly. I have not been preaching the gospel *directly* to the heathen; but I have been imparting a knowledge of the word of God to young men who will soon go among the heathen, and go where it will be impossible for any missionary to follow them.

It has been truly surprising to witness the interest manifested by all the school

in arithmetic. They have frequently become listless and sleepy in almost everything else, but in this their interest rarely flags. This school can really do and apparently understand some as difficult problems as can be found in our common arithmetics. I should be glad to say as much in reference to other common studies, in many of which they are deficient. Specially is this true in reference to geography. The fact is, a geography proper for such a school is yet to be written.

We have already had our examination, and the young men are leaving for their jungle homes,—many of them to assist their parents and friends in getting in their paddy. But I am in hope that not less than twelve or fifteen will spend the most or all of the coming dry season in preaching the gospel among their heathen countrymen. This duty has been kept constantly before their minds during the past five months of their stay in the city. I have been led to do this especially at the present time, there being so few missionaries, (only one travelling Sgau missionary,) in both the Tavoy and Mergui Provinces. I have tried to have the young men feel that, so far as human agency is concerned, if they take not hold, the work cannot go forward. I have thought of the thousands of heathen Karens in these provinces, and could not reasonably hope for any more foreign help for the present. Hence I could see no men to preach the gospel here but the young men of this school. As they now go forth, bearing precious seed, oh, how indispensable the prayers of God's people! May they be remembered by all who love the cause of Jesus.

LETTER FROM MRS. THOMAS.

Report of the girls' school—Burmese of Tavoy.

Tavoy, Oct. 9, 1852.—I think I wrote you in May that the number of my pupils amounted to forty-two, and that the school had commenced with cheering prospects. I am happy to say that our hopes with regard to it have not been disappointed. Our heavenly Father has watched over us and blessed us in every respect. My pupils have been remarkably free from illness, and have given the most gratifying evidence of improvement, both in their conduct and studies. In the latter they have not yet made very high attainments, as, at the commencement of the season, the most of them could read and write but very indifferently, and knew almost nothing of geography and arithmetic. Their progress during the rains has quite equalled my expectations.

They have received instruction daily in the Scriptures. They have also attended to reading, writing, arithmetic (mental and written), geography and sewing. The older members of the school have twice a week recited a lesson from the valuable little book of Dr. Van Someren. I have had all the girls on the Sabbath in a bible class, and have held with them a weekly prayer meeting. I have spent all the time I could spare in the school house, which has averaged two or three hours daily.

Of the Christian deportment of the girls I can speak well. Nearly all of them give good evidence of a change of heart. Three requested baptism, but, although we thought them proper subjects for the ordinance, we preferred having them wait until we visit them in the jungle, as the influence of their baptism is needed in the neighborhoods where they reside, and it is also desirable to know if they resist the temptations they will meet at home, and to have the testimony of their own families to the correctness of their deportment.

I have been frequently and urgently requested by the Karens to teach English; but as long as there is so much to be accomplished in the vernacular, and the number of laborers is so small, I cannot see it to be my duty to spend time and strength in that way.

I have reason to hope that I shall have a larger school next year than I have had this; it is impossible however, to tell beforehand. It may be that before another rainy season some contagion or

epidemic will visit the city, and then we shall be unable to collect any schools.

We have heard with joy that so large a reinforcement is coming to Burmah, and we have entertained some faint hope that one of the brethren now on his way to this land, is designated to the Burmans of Tavoy. O, if you were here, it would make your heart ache, as it daily does ours, to see these poor Tavoyers going on in their wickedness and idolatry, just as if the gospel had never been proclaimed here. And yet, I think there can be no more promising field of labor among the Burmans than Tavoy presents. There is a large and interesting Burman school here, and there might just as well be two or three more of the same size, were there some one to take charge of them. I have had the care of this one since Mrs. Bennett's departure, but it is very little that I can do for it, being entirely ignorant of the language.

RANGOON.

EXTRACTS FROM A LETTER OF MR. KINCAID.

Healthfulness of the country—Predatory war.

A letter from Mr. Kincaid, dated Nov. 10, gives a favorable account of the climate of the country, as indicated by observations so far.

The rainy season has closed, and as it is followed by a season of rapid evaporation, sickness is looked for. Six died in one week on our premises, of cholera and small-pox, one of them a very promising young man studying for the ministry. Mrs. Kincaid was severely ill for ten days, but is now in her usual health. Mrs. Dawson has suffered not a little from fever. But, for so numerous a population and so large an army, there is now but little illness. Dr. Montgomery, Superintending Surgeon of the Army, remarked as I met him this evening that he thought Rangoon would prove one of the healthiest stations in India. A detachment of 3000 men, with a flotilla of seven or eight steamers, occupied Prome last month, and at first suffered much from cholera and dysentery, but it soon subsided, and the climate will no doubt prove salubrious. *Henthada*, a large and beautiful town one hundred miles above Rangoon, is also occupied by a small body of English troops, and has a most desirable climate.

The predatory war that has caused so much suffering continues to rage in the interior. Pegu is in the hands of the Burmans, and all the northeastern districts are laid waste. "The Karens are the only people that have mustered courage to resist them. Within fifteen days they have had two battles, and in both beat back the Burmans. Three villages, however, were burned and 30,000 baskets of paddy consumed." But, "not far from Bassein the Karens have met with a sad repulse. A number were killed, and several who were taken prisoners were crucified!" The distraction of the Burmans is evinced by the fact that "Bandola, the general in command of the forces about Prome, has left his army and fled to the English camp. A son of the late Viceroy of Rangoon has also left his army and come over to the English." The annexation of Pegu to the British possessions, which was universally believed to have been decided upon, the official announcement of which was constantly looked for, it is manifest, can meet with little serious resistance.

LETTER FROM DR. DAWSON.

Permanent occupation of Rangoon by the missions.

Rangoon, Nov. 26, 1852.— Another commencement has been fairly made for the permanent occupation of Rangoon as a missionary station. An eligible and beautiful site for the Karen Mission has been selected in the vicinity of Kemmendine, and the ground is being cleared. Mr. Kincaid is engaged in rebuilding the house formerly occupied by our two families. The Burman converts have been rallied, and, I wish that I could add, revived in faith and devotedness. But the exciting events now passing around us seem to retard their spiritual development. Religious services in this town are conducted every Sunday in Burmese, Karen and English, and meetings are held on other evenings in the week. Besides two schools in the stockade, a Burman school is taught under our roof, superintended by Mrs. Dawson, with encouraging results. In the preaching zayat at the hospital, the word of life continues to be dispensed every day to a crowd that gathers there. Some stop a

few minutes to listen, some ask questions and some dispute. Many ask for tracts, which no edict now forbids us to distribute. Burmans of the first respectability, and many yellow-robed priests, are among the visitors to this unpretending zayat. Its situation is peculiarly favorable for reaching a multitude of people whom business, pleasure, or idle curiosity lead along that crowded thoroughfare. The hospital (which is a mere extension of the former dispensary,) has been completed and opened. The buildings have been erected by the liberality of this community. About 4000 rupees have been contributed for its support.

Uncertainties—Military operations.

Alluding to the expected annexation of Pegu, Dr. Dawson remarks:

In reference to the upper provinces, including the capital, the government appear disposed to leave the Burmans to themselves. Unless an advance northward should be made, Ava will continue closed against all foreigners, whether merchants or missionaries. How long it will thus remain, is a question for future solution. It may be a year, it may be two, three or more years, before any such relations will exist between the two governments as to open the way for the entrance of missionaries into the royal city. The posture of affairs creates great anxiety and suspense. Within the past twelve months fifty thousand, at least, must have perished in Burmah by war, pestilence and famine. And the end is not yet. O that it may speedily come!

No military operations were attempted during the rains beyond what was deemed necessary for the safety of the garrisoned posts,—Rangoon, Martaban and Bassein, taken before the wet season commenced. Since the weather has again become favorable for the movement of land forces, Prome, Henthada, and lastly, the crumbling city of Pegu, have been successively stormed and garrisoned. At Pegu the contest is said to have been fierce and obstinate for about three hours. Report states the loss of the English to have been nine killed and thirty wounded; that of the Burmans, seventy killed and a considerable number wounded. They had an army of 10,000 men, 200 of them mounted on ponies, between thirty and forty guns and jingalls, and as many elephants.

Beyond the English lines the disorders of the country do not seem to have been much mitigated.

Boats, in passing up and down between Rangoon and Prome, are very much annoyed by banditti attacking them from the shore. The whole country is in a most unhappy and distracted state. Murder, robbery and incendiarism are of constant occurrence in the surrounding villages and towns. Even Rangoon is entered by robbers. The troops are frequently aroused by alarms at night. Hundreds of watchmen, patrolling the town, cry out every half hour or so to beware of robbers. A magistrate from Maulmain has been recently appointed, whose endeavors to preserve order give very general satisfaction. Under all these disadvantages, improvements continue to be made in the city. Ruins and rubbish are swept away, new buildings are going up, bazars have been opened, and goods from abroad are freely flowing in.

GERMANY.

JOURNAL OF REV. P. I. DE NEUI.

The writer of this journal, as will be seen, describes his first missionary labors after the conclusion of his studies at Hamburg.

July 1, 1852.—After having spent a few hours for the last time with my kind instructor and pastor, br. Oncken, I took leave of him and left for Bremen.

2.—Arrived early in the morning at Bremen, and after having visited br. F. Oncken who is stationed here, proceeded to Oldenburg, where I met br. Haese, who was glad of my arrival.

A household church—A husband's prerogative.

9.—Arranged with br. Haese with regard to our division of labor as I have been sent to assist him, and left for Varel, where on the 11th I conducted two meetings at br. Schütte's house and broke bread with the friends. As there is little

spiritual life in Varel, and the little community of Christians, consists of old father Schütte, his wife, their sons and their wives, this station has hitherto been rarely supplied, but will now, I trust, be more regularly attended to.

12.—Left Varel for Spokle, where I held a meeting and proceeded the same evening to Jahderberg, where I lodged with an aged couple who have found the Lord in the eleventh hour, but it seems as if their youth had been renewed like the eagle's, for they are indefatigable in labors of love and lose no opportunity of pointing others to the Saviour. These kind people treated me like a son, and refreshed in mind and body I quitted their hospitable roof; it is their greatest desire that a meeting should be held here, but br. Haese has hitherto not considered it advisable.

14.—Returned to Oldenburg, where a young person who is in attendance at the court, was examined before the church and unanimously received.

15.—Called with br. Haese on a man, whose wife was baptized some time ago; this man now demanded the exclusion of his wife from our church, as she had not told him of her intended baptism, and he said that as we profess to do everything in accordance with the bible, which says "wives, honor your husbands," he thought that as his wife had not done so, she deserved to be punished. We reasoned with the man, and at length succeeded in pacifying him, but we heard that after we had left, he beat the poor woman unmercifully.

Courtesy of a magistrate—A word spoken for Christ in an omnibus.

18.—As the permission of residence in Oldenburg given was no longer valid, I was compelled to leave to-day for Westerstede, where I arrived at midnight, took the omnibus at daybreak, and proceeded to Leer. Here I found br. Hinrichs on the point of leaving for Emden, and as Jemgun, my native place, lay on the way thither, I accompanied him. On my arrival at Jemgun, I with an anxious heart, bent my steps towards the magistrate's house; he however received me kindly, and, after some objections, promised to give me a passport as missionary. He then begged me to be seated, and to tell him in what way we carry on our labors; this I did, and also related that br. Oncken, who was banished from Prussia, has received complete liberty to return, and to prosecute his labors as missionary there. The magistrate expressed great pleasure at this event, and seemed to feel himself quite justified by it, in giving me a passport. The secretary, who was in the same apartment, also took a lively interest in my statements, and I embraced this opportunity of declaring the gospel to him. When I left, the magistrate requested me to send him a copy of our confession of faith, saying, "If it is all as you say, it will be worth while to investigate the matter for myself." I sent him a copy the same evening. As soon as my passport arrived, I left for Ditz-Verlaast, from whence, after spending a day with my mother, I proceeded to Weener, where I preached to a large assembly.

23.—To-day my fellow student, Baumgartner, who is to be stationed at Weener, arrived, and I proceeded to Westerstede. In the omnibus with me were three persons, who began to dispute among themselves about the person of Jesus Christ. Though they differed on minor points, all denied his divinity. After listening some time in silence, I asked them to prove their assertion, which they endeavoured to do by misquoting passages of scripture. I told them that their quotations were incorrect; they marked down the passages I referred to, and at the first station we came to, the very unusual request for a bible was made. The passages of scripture were now sought for, and my remarks found to be true; this did not however affect their courtesy towards me; we conversed a long time on religion, and I told them, that they were invited by God to turn from the error of their ways to him. One asked me, whether I had spoken to God? "Yes," was my reply. Where? "In prayer; and there you, too,

may have converse with the Almighty through his Son Jesus Christ." Finding that I was not to to be laughed out of my belief, the former speaker only said, "Well, if I knew the bible as well as you do, I should soon overthrow your arguments, but as it is, I confess myself vanquished." When I had supplied them with tracts, we parted with mutual good wishes.

A penitent—Christian liberality—A lesson of patience.

26.—At Jahdeberg, an excluded member visited me. He has been excluded a year and a half, but the sermon of last evening and the Lord's supper, of which he was a spectator, have made so deep an impression on his mind, that he can no longer remain deprived of the privileges of the house of God, and after having made a full confession of his sin, he now begged to be re-admitted into the church. The friends here being persuaded of his sincerity, I undertook to represent the matter to br. Haese.

28.—Left with br. Hinrichs and other fellow missionaries for Halsbeck, to attend the conference.

August 3.—Returned to Oldenburg; held a missionary meeting, and on the following day proceeded to Seefeld, where I for the first time saw br. Gerdes, who kindly provides me with board and lodging, free of expense to the mission. I found him to be a warm-hearted Christian, and a kind man.

5–10.—Made short excursions into the country round Seefeld, but found little spiritual life among the people. Seefeld is an agricultural district, and the cultivation of the ground and sale of the produce, seem to engross the entire thought and attention of the farmers, and their faculties seem alive only to these. Still, they are an example to us in patient industry and perseverance; may the Lord give his disciples a heart with faithfulness to do the work assigned them, knowing that we shall reap, if we faint not.

11.—Left early for Bremerhaven; distributed tracts, as I walked on foot, and was received with joy by the brethren.

12.—Visited Br. Hüttner (who is a member of the Church at Hamburg, but has been obliged by circumstances to remove here,) and preached to a small, but very attentive assembly.

Br. H. and his wife are cut off from all Christian fellowship here, but they have been kept firm in the faith, and exert a very good influence in the village where they live.

A grateful reception—Needed rebukes—Spiritual hunger.

13.—Preached at Bremerhaven, and broke bread with the brethren. A woman came to me at the close of the service and said, "I hope you will soon come and preach to us again; I can understand you much better than the clergyman at the great church."

15.—At Fedderwarden, where, in consequence of the meetings held by br. Haese, a spirit of inquiry has been awakened, many are trying to solve the question, "what is truth?" Both the meetings I held were well attended, and I received many invitations to visit the people in their houses. In order to do this I remained here until the 18th, when I left for Schwei.

21.—On my way to Varel, I called on a family, who are not opposed to our views. I soon observed that the mother, (as is quite customary throughout Germany,) very frequently took the name of God in vain, and reproved her for it. She took the reproof very well, and said it was merely a bad habit, but that she meant no harm. I pointed her to the word of God, and she promised to be more careful in future. I conversed with the master of the house, of the fundamental truths of Christianity; he told me that the clergymen of the place, did not live according to the word of God, although they bear the name of pastors (shepherds), and that although he regularly attended at church, he generally returned home little better or wiser than he left. I endeavored to show him, that we must seek the source of evil within ourselves and not in others, and that we must be born again.

Aug. 22. Lord's day.—Held a bible-class with br. Schütte's family, and in the evening, broke bread with the friends. Many brethren, from far and near, assembled with us to partake of the Lord's Supper, and my soul was delighted to see the hunger and thirst which these dear friends feel, to be fed with the bread and water of life.

Indecision — A waiting congregation — A solemn death scene.

24.—Left for Oldenburg, and gladly accepted the offer of a driver to give me a seat in his wagon. When we had spoken of Hamburg and I found him to have been a soldier, I inquired whether he knew br. Ticken. "Yes," he replied, "he is a very good man; I like him very much." I asked him whether he had attended any of our meetings. "No," was the answer; "I have indeed a great desire to go there, but my parents and sister do all in their power to prevent me; however as you belong to the serious people, I will tell you how my day is spent. I commence it by prayer and reading the word of God, and then attend to my business until evening; as I am too ignorant to speak to my companions of religion, I try to get a few children round me and tell them what I learn from the word of God, and they repeat it to their parents, who sometimes come to inquire further, and I give them little books, with which Mr. Schütte supplies me. On Sunday, when my friends think I go to church, I go to Mr. Schütte's house, and listen while he expounds a chapter to his children, but when a missionary preaches, I dare not attend." We were in the midst of our conversation, as we entered the gates of Oldenburg, and the rattling of the stones reminded us that we were at our place of destination; we therefore soon parted, the young man telling me that he purposed for the future to be more decided in declaring his religious sentiments.

25.—Br. Haese being on a missionary tour, I supplied his place here.

29.—At the urgent request of the friends at Leuchtenburg, I went there to give the members a little instruction in singing, a part of divine worship which has been greatly neglected here. At my arrival (which was expected,) I found br. L.'s house so full of people who had come to hear the word of God preached, that a singing lesson was not to be thought of, and after a few moments of meditation, I addressed the assembly from Heb. xiii. 13, 14. At the first prayer many of the strangers did not, as we do, kneel, but at the close all fell with us upon their knees, and it was evident that their posture was a true expression of the devotion of their hearts.

31.—Preached at Tongel; soon after my arrival at this place, a woman sent for me, to visit her husband, who was on his death-bed. I did not delay to follow the summons, and found the poor man on the borders of eternity, and now for the first time awakening to its realities. With a feeble voice and gasping breath, he spoke of his despair, and when speech failed, he pointed upwards with a look that seemed to say, "There I shall not find an entrance." His wife and a large number of friends and relations, (as is customary in the country,) filled the chamber of death, and my first care was to prevail on the good people to leave it, as their presence only agitated the dying man, and I then endeavored to hold out to him the consolations of the gospel; but a settled gloom had overspread his pallid features, and only once, when I hopefully compared his case to that of the dying thief, a ray of light seemed to break through his spiritual night; a few moments afterwards he sank into unconsciousness, from which he did not relapse until the moment, which decided his eternal destiny. May He with whom "all things are possible," have plucked this sinner as "a brand from the burning." I returned home deeply affected by the scene witnessed, and impressed with the importance of laboring, as those who are responsible unto God for the souls of men.

Sabbath desecration—The preacher's "youth" despised—Misrepresentations.

Sept. 10.—Instead of holding a general meeting at Seefeld, as I had pur-

posed doing, it was necessary to exhort two brethren before the church, for desecration of the Sabbath. They would not however receive the exhortation, although they admitted it to be unscriptural to work on the Lord's day, and they left us with an unbroken spirit.

12.—Preached at Burhave, and at Fedderwarden.

13.—Walked to Seefeld, and entered into conversation with a man going the same way. He said he believed the bible to be the word of God, but entirely denied the existence of the devil, and eternal punishment for the wicked. I tried to show him than he could not believe the bible to be true, if he did not admit one of its most important statements. The man became very angry, exclaiming, "So, you youngster want to teach a gray-headed man like me; surely the world is going the wrong way round!" and I verily believe he would have beaten me, had he not been awed by br. Gerdes' grave looks.

16.—At Medderstede, a man visited me, who said he had heard much evil of us, that we were like the Anabaptists of Munster, and held views calculated to overthrow all civil and ecclesiastical order. I told him, with regard to the former accusation, that we endeavor to follow the apostle's injunction, "to be subject to all governments," and that with regard to the latter we admit no other "supreme head," than the Lord Jesus Christ; and that in matters of religion, we accept no other authority, than that of the bible, and we endeavor to form our churches after the model of those of apostolic times. The man listened some time in silence, and then only said: "I have been much deceived, in all I have heard of you; if you will sell me a New Testament, I will examine it for myself, and perhaps you may hear from me again." So saying he laid down the money for the Testament, which I gave him, and took his departure.

A respectable congregation—Time to confess Christ.

19.—At Jahdeberg, we had to-day what is termed a very "respectable" congregation, i. e. ladies in satins and silk, and gentlemen of a very polished appearance. They were the magistrate of the place with his family and some friends, and also a schoolmaster. A novice as I am in preaching, my heart at first failed me, in thinking of their criticisms, but soon the Spirit of God upbraided me for my sin, and remembering whose cause it was that I was pleading, faith and hope gained the victory, and I saw before me only sinners who needed a Saviour. At the close of the service, the magistrate shook hands with me, and invited me to spend an evening at his house.

Visited various stations, and as there were matters of importance to be settled at Bremerhaven, I was compelled to join br. F. Oncken there, much regretting my inability to keep the promise made, to spend the following Lord's day with the brethren at Elsfleth, this being the second time I disappointed them.

26.—Preached at Bremerhaven, from the words: "Whoso confesseth my name before men, him will I confess before my Father in heaven." A young girl present was much affected; two sisters who generally accompany her home, but leave her when they come in sight of her parents' house, said on arriving at the usual place of separation, "Shall we now leave you, that your parents may not see us?" "Oh no," she said, "I have denied my Lord too long. If they ask, who they were that accompanied me home, I shall say, 'they are my sisters.' The time has come to confess Christ." Since then, this young person has applied for baptism, although she thereby incurs the displeasure of her parents, and (as her friends say,) will mar her fortunes.

29.—Supplied br. F. Oncken's place at Bremen, where, in spite of outward difficulties, the cause of the Redeemer is steadily progressing, not only in our own community, but among the believers in the Reformed Church, which is here the dominant party.

MISCELLANY.

MICRONESIA.

A new "island world of the Pacific" has been entered upon as a mission field by the American Board of Commissioners. A primary end of this movement was to enlist the churches of the Sandwich Islands in the work, that their spiritual progress might be promoted by evoking a larger measure of religious and benevolent activity. They were therefore desired to furnish men and means in aid of the enterprise. Both were forthcoming, with cheerfulness and alacrity. On the 15th of July last, three American missionaries and two Hawaiian assistants, with their wives, embarked from Honolulu to explore Micronesia, a cluster of islands about 2,000 miles westward of the Sandwich Islands, and to found, if practicable, a mission there. They bore presents for the chiefs upon whose protection they were to cast themselves, and a letter from the king of the Sandwich Islands, commending them and the objects of their mission.

The company arrived, on the 5th of August, at Taritari, or Pitt's Island, a name given in common to two of the Kingsmill group, a section of Micronesia lying on both sides of the equator. In this group there are sixteen islands of coral formation, densely covered with cocoa-nut groves. Their population is estimated at 50,000, having a common origin, language and religion. The several islands are governed by independent kings, have a limited intercourse with each other, are resorted to by whalers, and are occupied by an English company, who export annually from Pitt's Island alone more than 12,000 barrels of cocoa-nut oil. The natives are of medium size, inquisitive, ingenious, and persevering, but inclined to indolence. Food, clothing, building materials, nearly everything they use, they obtain from the cocoa-nut. The manufacture of the oil is their principal employment, which now enriches a few traders and might be highly profitable to themselves. The population is divided into three classes, chiefs, landholders and slaves. They are generally mild and peaceable, living in small communities, in which "the oldest inhabitant" is respected as a kind of patriarch. Polygamy is common. They are generous, hospitable, ready to share their last morsel with the needy. Every town has a "stranger's house," where the traveller, the stranger and the destitute, may find a temporary home; these are sometimes very large buildings, and are used as council-houses, dancing halls, and for other public and festive purposes. Their religion, if it may be called such, is a superstitious veneration for the spirits of deceased friends, manifested by a few simple rites. The missionaries had an interview with the king of Taritari, a youth of fourteen. Mr. Randall, an Englishman, acted as interpreter. They were kindly received, but no decisive answer was given in respect to their settlement there.

The company next proceeded to Strong's Island, the principal island of a group 600 miles to the north-west. They found it very fertile, salubrious and well watered, with excellent harbors, and a people, though not numerous, yet in some respects superior to those of the Kingsmill group. Polygamy is unknown. Labor is esteemed honorable; the chiefs are more industrious than the average of the common people, and the king has been a fisherman. Their inquisitiveness and quickness of apprehension are remarkable. They speak English, imperfectly, but yet very well, considering the slight intercourse they have had with foreigners, and express a desire to gain a more perfect knowledge of it. There were only three foreigners on the island. The king,—"good King George," as

everybody calls him—received the missionaries with a pleasant "good morning," and an air of intelligence and refinement quite unexpected. He conversed in an easy, placid, non-committal, yet politely assenting manner, and after hearing the plans and wishes of the missionaries, with some deliberation consented that one of them, and one of the Hawaiian teachers, with their wives, should settle there.

King George's sympathies seem to be quite American. He spoke familiarly of our principal seaports and towns, and has put his subjects under the "Maine law." No intoxicating liquors are allowed to be made or imported. As he could not prevent the sap of the cocoa-nut tree from fermenting, if once extracted, he prohibited the tapping of the tree. "Plenty white men speak me," said his majesty, "very good tap cocoa-nut tree; get toddy. Me say, No; no good. Plenty men get drunk on shore; too much *row;* me like all quiet. No tap cocoa-nut tree on Strong's Island." Attempts had been made to prejudice him against missionaries, but he had discernment enough to see what class of foreigners hated the missionaries, and why. His son said, "Bad captains tell me missionaries bad; good captains tell me missionaries good." On the other hand, a French man-of-war surveyed the harbor, and tried to open the way for Roman Catholic missionaries to settle there. But King George had heard what was done by the French at Tahiti, and would not listen to his proposals.

From Strong's Island the company sailed for Ascension Island, 300 miles distant. More foreigners reside there than at Strong's Island, but with less satisfaction than they anticipated. The natives, they said, think nothing of whites, and foreigners are obliged to work as hard there as elsewhere for a living. They found the people active, independent, sprightly, and sly, shrewd at a bargain, and not at all disposed to be cheated. There are no traces of idolatry among them, but they appear to be very superstitious, and there are indications of caste. Other tribes inhabit the island, inferior in character to their powerful neighbors. Here, too, a station was commenced.

The journals of the missionaries, from which this account has been compiled, bring to view tribes of no common interest, though small in point of numbers. The reception that Christianity will meet among them is yet to be determined. Nothing is apparent to discourage the mission, Dr. Gulick remarks, "save what may be found among all the fallen children of Adam." From their tropical situation and the character of their productions, the islands are in some respects undesirable for residence. The missionary must deny himself many accustomed comforts, and submit to the loneliness of a life far from any part of the civilized world. But men are found to endure these things cheerfully for the sake of gain. Enough should be found to make the same sacrifices for the love of Christ.

RELIGIOUS DESPOTISM IN SWEDEN.

Since public attention was drawn to the melancholy state of Swedish law in matters of religion, by the banishment of Baptists, and the consistent severity with which penalties that had become almost obsolete were visited on other violations of the ecclesiastical code, a vigorous agitation for religious liberty has been commenced.* This acts in two distinct lines: one for the emancipation of the established church, which is so fettered by the law that no voluntary religious activity is tolerated, even in the clergy,—no religious worship can be held even by them, except on Sundays and the legal holidays; the other aims at a more just and rational end, the emancipation of conscience. The first may be regarded as of the first necessity, for so long as voluntary activity *in* the Lutheran church is unlawful, there can be little hope of any toleration for it out of her pale.

* See our last volume p. 120.

The contraction of mind induced by subjection to such laws as have been long supreme in Sweden, is painfully illustrated by the proceedings of a clerical meeting held in September last. The Archbishop of Upsala, the primate of the kingdom, summoned the clergy of his diocese to meet for the discussion of questions relating to religious liberty and related subjects. The first question propounded was, "How far is *the participation of laymen* in the spiritual management of a parish, or in the administration of the means of grace, *compatible with the principles of the Evangelical Lutheran Church*, or called for by the wants of the community?" The discussion evolved this cautious answer: "That the assistance of laymen is both useful and necessary in the management of a parish, and ample space is left for it in our present ecclesiastical institutions, which ought to be revived in a Christian spirit; and regarding the administration of the means of grace, some of these may, in accordance with the notions of the Evangelical Lutheran Church, *at an emergency*, be administered by laymen." It will be noted that the inquiry, how far the religious activity of private Christians is warranted, nay, commanded, by the *New Testament*, did not seem to occur to the disputants. But it is somewhat satisfactory to know, that in an emergency, the *church* does not altogether forbid Christians to edify one another and to "hold forth the word of life."

The second question was, "In how far can and ought the Evangelical Lutheran Church, in accordance with her principles, to join in soliciting religious liberty? And how far can religious liberty be considered desirable, or favorable to the promotion of true Christian faith and true Christian life, in our country?" Here, again, a reference to a church a good deal more ancient than the Evangelical Lutheran, and to a teacher of whom Luther made no small account, might not have been amiss: a teacher who imbibed from Gamaliel views strikingly coincident with the "church" maxims of these latter days, but who afterwards disc that "where the spirit of the L there is *liberty*,"—and who went so to ask, "Who art thou that judge other man's conscience?" The disp concluded on this wise: "That, tl ically, religious liberty is one of th damental principles and aims c Evagelical Lutheran Church; bu in present circumstances, and esp taking into consideration the prose of other churches, particularly t Rome, from political reasons it can granted unconditionally, or witho striction, in a wider sense than c conceded without endangering tl istence of the Evangelical Lu Church." This timid conclusion re no comment. A religious freedon produces no difference of opinion, practicable as water that will not m or fire that will not burn. But th something very disingenuous in th sons assigned for this decision. proselytism of the church of Rome checked by the Swedish governme liberty is accorded to Papists that nied to evangelical Protestants.

The proceedings of the clergy, n and bigoted as they seem, are much in advance of the spirit of th ernment, that Dr. Bergman, in com cating them to the London *Evan Christendom*, says that "the quest religious liberty seems to make pr in our country, in a manner mos more decisive." We have commen this progress, not so much to discre for it is proper to recognize and re every approximation, however gr to a true position, but to indicate tl plorable state of things, by comp with which these opinions claim called liberal and progressive.

It is not easy for us accustomed most absolute freedom of thought utterance, of creed and professio conceive the effect of these ecclesia systems, not upon the mass only, the organ action of the mental powers of so generations has been moulded on continent of Europe.

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The thirty-ninth annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the meeting house of the North Pearl street Baptist church, Albany, N. Y., on Tuesday, May 17, 1853, at 10 o'clock A. M.

IRA HARRIS, *Chairman.*

Albany, N. Y., March 8, 1853.

The American Baptist Missionary Union will hold its ensuing annual meeting in the meeting house of the North Pearl street Baptist church, Albany, N. Y., on Thursday, May 19th, 1853, at 10 o'clock A. M. The annual sermon will be preached by the Rev. Robert Turnbull, D. D., of Connecticut, or by the Rev. Silas Bailey, D. D., of Indiana, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

Brookline, Mass., March 8, 1853.

RECENT INTELLIGENCE.

Dismemberment of Burmah.

By the following letter from Dr. Dawson, dated Rangoon, Dec. 20, we have an announcement of the annexation, by a solemn public act, of Pegu to British India.

"At half past ten o'clock to day, the solemn act of dismembering the Burman empire took place on board her Britannic Majesty's ship 'Fox.' The proclamation,* declaring the incorporation of the whole of the ancient kingdom of Pegu into the empire of British India, was publicly read in the presence of a large company of naval and military officers, and a royal salute of twenty-one guns was fired in honor of the event. This year completes the century since it was conquered from the Talings by the renowned Alompra, the hunter of the 'Moke-so-bo.' It is a day of jubilee in Rangoon. The reign of terror ceases. Three millions of people have been emancipated from the dominion of the most heartless and oppressive government that is to be found in all Asia. The intelligence of annexation will awaken regret in none, except the king and court of Ava.

"The proclamation distinctly informs the Burman monarch, that if any new cause of complaint arise against him on the part of the government of India, it will only lead to the conquest of the whole country, the extinction of the dynasty of Alompra, and the exile of his surviving descendants. The

*PROCLAMATION.—THE COURT OF AVA having refused to make amends for the injuries and insults which British subjects had suffered at the hands of its servants, the Governor General of India in Council resolved to exact reparation by force of arms.

The Forts and Cities upon the Coast were forthwith attacked and captured; the Burman forces have been dispersed wherever they have been met; and the Province of PEGU is now in the occupation of British troops.

The just and moderate demands of the Government of India have been rejected by the King. The ample opportunity that has been afforded him for repairing the injury that was done, has been disregarded; and the timely submission which alone could have been effectual to prevent the dismemberment of his kingdom, is still withheld.

Wherefore, in compensation for the past, and for better security in the future, the Governor General in Council has resolved, and hereby Proclaims, that the Province of PEGU is now, and shall be henceforth, a portion of the British Territories in the East.

Such Burman troops as may still remain within the Province shall be driven out. Civil Government shall immediately be established; and Officers shall be appointed to administer the affairs of the several districts.

The Governor General in Council hereby calls on the Inhabitants of PEGU to submit themselves to the authority, and to confide securely in the protection of the British Government; whose power they have seen to be irresistible, and whose rule is marked by justice and beneficence.

The Governor General in Council, having exacted the reparation he deems sufficient, desires no further conquest in Burmah, and is willing to consent that hostilities should cease.

But if the King of Ava shall fail to renew his former relations of friendship with the British Government; and if he shall recklessly seek to dispute its quiet possession of the Province it has now declared to be its own; the Governor General in Council will again put forth the power he holds, and will visit with full retribution aggressions, which, if they be persisted in, must of necessity lead to the total subversion of the Burman State, and to the ruin and exile of the King and his race.

By order of the Most Noble the Governor General of India in Council.

C. ALLEN,
Officiating Secretary to the Government of India.

20th *December*, 1852.

occupation of the whole Burman empire by the English, is therefore only a question of time. That causes will arise for further hostilities, no one acquainted with the Burman character can for a moment doubt. In all probability we shall have a protracted war, till Ava is captured and the king dethroned. We await the future developments of Providence with increasing anxiety and concern. It is good to know that GOD is at the helm, guiding all these affairs.

"The steamer 'Zenobia' arrived at this port on the 18th inst., having on board the new Commisioner of Pegu, Captain Phayre, and his deputy, Captain Sparks. Both these gentlemen have been brought from Arracan. They are considered among the ablest men at present in the service of the East India Company. The introduction of a properly organized civil government into this province, will give scope to the highest order of talent and the most unremitting industry.

"General Godwin is now away, with a force of some two thousand men in two divisions, chasing the Burmese out of Pegu. For the safety of the troops at that post much solicitude was felt for a time, on account of unfavorable reports as to its situation. All is safe there. The forces will shortly be on the march to attack Shway Gyeen, a large fortified city on the head waters of the Littang river. Thence, it is said, they will proceed to Bileng, where there is a massy stockade erected, dislodge the Burmese troops and take possession. Bileng is on a creek, which empties itself into the Salwen river, about thirty miles above Martaban. It is a place of some notoriety as a refuge of robbers and banditti, who have marauded along the former English frontier.

"21.—At sunrise this morning the proclamation was read on shore, both in English and Burmese, before the assembled troops at this station, followed by another salute of twenty-one guns. The soldiers were then called on for three cheers, which were given with loud effect. The Commissioner, as head of the civil administration, was publicly received and saluted by the military on parade. Thus the ceremony of annexation has been performed. The act is irrevocable. No gold, or silver, no apologies or submissions, from the court of Ava, can alter or reverse it. Consequent on this acquisition, the civil jurisdiction of the Commissioner at Maulmain is to be extended to the district of Martaban, with an addition of 500 rupees per month to his salary. The Commissioner of Arracan will lose a district, that of Sandoway, which is merged in the Bassein district, under the charge of the Commissioner of Pegu. And, lastly, this province is to be divided into four districts, viz., Rangoon, Prome, Pegu and Bassein, the local affairs of each to be administered by an assistant commissioner. Captain Phayre, besides the commissionership, holds the office of Governor General's Agent.

"On Sunday, the 5th inst., we had the unspeakable gratification of witnessing the baptism of three Burmese,—two men and one woman. The ordinance was administered by br. Kincaid at the 'Khan-dau-jalay,' or 'little royal tank,' in the presence of a large assembly. There was no noise or tumult, as there might have been under the power of Burman officers. The deportment of all the spectators, old and young, was very respectful. Thus, one by one, the heathen are professing allegiance to our common Lord and Saviour.

"Intelligence has just reached us of the departure from Boston of the missionary reinforcement for Burmah. Such news is like cold water to the thirsty traveller. The native Christians rejoice with us at this accession to the missionary band. Fields are opening on every side for the prosecution of evangelical labor, and how cheering it is to us to see "men and means" provided, as the providence of God bids us extend our borders. Before many years shall have passed, the whole kingdom of Burmah will be fully open to receive the gospel. The good ship 'Edward' will probably arrive at Maulmain by the middle or end of February. We shall be eagerly looking for her.

Germany.

Mr. Lehmann, under date of Berlin, Feb. 3, says: "I am very happy to report a much better state of things in our Berlin church than previously. Our meetings are crowded, especially on Sunday evenings. New converts come forward to join our number. Among those received yesterday was a student of the university, who gives us very pleasing hopes. Harmony and unity prevail more and more, and occasions of grief are mostly averted. Our members feel much encouraged. We have an association of young men zealously engaged to do good, which prospers much. They meet every Lord's day evening for mutual edification, after which they take their tea together in a simple manner. There is also a female association of thirty or forty members, who have made efforts during the winter to provide the poor children of our church with clothing and shoes, to enable them to attend the Sabbath school. This school is

earnestly supported. I hold a conference with the teachers every Sabbath noon, when the subject to be taught is gone through, and prayer offered for God's blessing. But for reasons arising out of our position here, few besides the children of our members attend the school, in number seldom above forty. An association of the married women and widows has been undertaken by Mrs. L. This is the most numerous class of members —numbering about eighty—in our church, and no doubt a very influential class. I have therefore bestowed much care upon it, and hold a meeting monthly with them. They have elected eight of their number to visit the others in their families, and to keep them together in love and peace, supplying also the wants of the poor widows. Besides these, there are three committees to raise contributions. One is that of the deacons, for the wants of the church. Another is for missions, by which gratifying results have been reached the past year; so that, in connection with other churches in Prussia, two missionaries have been supported. The third part of all income will be appropriated to the American Baptist Missionary Union, for the *heathen*. The third is that for our chapel debt and building fund. It is more and more evident that we must soon enlarge our chapel, as the crowd is frequently great, and a larger chapel might be filled.

"Our churches in Prussia are on the whole prospering and increasing. But persecution goes on in the same degree as before. There is before me a list of sixteen prosecutions lately commenced against our brethren, which are either still pending or have resulted adversely; so that they have to endure privation of their goods, prison, or other injuries. A circumstance has occurred which may help us. Our br. Weist, in Stolzenberg, who has been tried more than any other, was condemned for administering the ordinances, but was acquitted on appeal to the higher court at Königsberg. The state solicitor has appealed from this decision to the Ober Tribunal, in Berlin, the highest court in the state. We have secured the assistance of an advocate of reputation, and are now expecting what will be the sentence. If our brother is pronounced not guilty, all other proceedings against our brethren will fall, and an appeal to the king will be unnecessary. I pray to God that he may guide us to choose the best way, and that he will give us such relief as will be beneficial to us. I must repeat that here in Berlin we have no occasion for complaint in this respect."

Tavoy.

A letter from Mr. Bennett, dated Nov. 6, states that the printing of the Old Testament in Karen has advanced to Psalm cxliii. Isaiah is in type to chapter lxvi. Proverbs, Ecclesiastes and Canticles are not ready for press.

LETTERS FROM MISSIONARIES.

Arracan.

Mission, Oct. 23, 25.—L. Ingalls, Aug. 21, Sept. 25, Oct. 15, 26, Nov. 15, 23.—C. C. Moore, Oct. 23, 26, Nov. 15, 20.—H. E. Knapp, Sept. 18, 29, Oct. 26, Nov. 1.

Sandoway Mission.

E. L. Abbott, July 30, Nov. 6.—J. S. Beecher, Aug. 24, Oct. 15, 20, 25.—H. L. Van Meter, July 29, Aug. 26, Sept. 4, 27 (2), Mrs. V., Nov. 18.

Maulmain.

Burman Mission, Nov. 16.—J. Wade, Aug. 17.—E. A. Stevens, Aug. 19, Sept. 21, Nov. 17, 18.—T. Simons, Oct. 18.—T. S. Ranney, Aug. 2, 15, Sept. 29, Oct. 18 (2) 19, Nov. 18, Dec. 9.
Karen Mission, Oct. 1, Nov. 18.—N. Harris, Aug. 18, Sept. 20.—W. Moore, Aug. 13, Oct. 18, Nov. 20 (2).—M. Vinton, Oct. 14.

Tavoy.

F. Mason, July 8, 9, Aug. 9, 15, Nov. 8 (2), Mrs. M., Aug. 10, 12.—C. Bennett, July 12, 13, Aug. 14, Oct. 8, Nov. 6, 10.—E. B. Cross, July 24, Oct. 5.—B. C. Thomas, July 9, Aug. 17, Oct. 9, Nov. 6, Mrs. T., Oct. 9, Nov. 6.

Mergui.

D. L. Brayton, July 2, Oct. 5, Mrs. B., Aug. 14.—J. Benjamin, May 18, Sept. 15, Aug. 18 (2).

Rangoon.

E. Kincaid, Aug. 8, 25, Sept. 22, Oct. 14, Nov. 10, (?).—J. Dawson, Aug. 11, Nov. 18, 26.—J. H. Vinton, Aug. 11, 19, Oct. 2, 16, Nov. 17, 20 (2).

Siam.

Mission, Oct. 1.—W. Ashmore, Oct. 4, 8.—H. H. Mores, j, Sept. 1—9, Oct. 8.

Hongkong.

Mission, Oct. 15.—W. Dean, Aug. 3, Sept. 7, Oct. 15, 20, Nov. 15, 20.—J. Johnson, Oct. 15, 25.

Ningpo.

Mission, Oct. 1.—J. Goddard, Aug. 23, 30, Nov. 6.—D. J. Macgowan, July 10 (2), Oct. 5, (2), Nov. 10.

Assam.

Mission, Oct. 21.—N. Brown, Aug. 19, 20, Sept. 20, Oct. 21, Nov. 20, Mrs. B., Sept. 21.—M. Bronson, Sept. (?), Oct. 16, Mrs. B., Nov. 23.—I. J. Stoddard, Aug. 17, Sept. 24, Oct. 15, 18, Mrs. S., Oct 20.—A. H. Danforth, Sept. 27, (2), Nov. 25, Mrs. D., Aug. 27.—S. M. Whiting, Sept. 21, Oct. 27, Nov. 18.—W. Ward, Oct. 27.—O. T. Cutter, Aug. 21, Oct. 3, 22, 26.

Teloogoos.

Mission, Oct. 1.—S. S. Day, Nov. 11 (2), Dec. 10.—L. Jewett, Nov. 9.

Bassas.

L. K. Crocker, Apr. 15, 20, Aug. 10.

France.

H. Willard, Oct. 9, 13, 28, Dec. 31, (2), Jan. 20.—T. T. Devan, Oct. 25, 30, Dec. 25, Jan. 22.

Germany.

J. G. Oncken, Sept. 17, 22, Oct. 25, Nov. 17, Dec. 9.—G. W. Lehmann, Oct. 2, Nov. 2. Feb. 3.

Greece.

Mission, Nov. 29.—R. F. Buel, Oct. 7, Jan. 17, Mrs. B. Nov. 5, Jan. 17.—A. N. Arnold, Nov. 5, Dec. 7, Jan. 3.

Ojibwas.

A. Bingham, Dec. 31.

Ottowas in Michigan.

L. Slater, Jan. 25.

Shawanoes, &c.

Mission, Jan. 24.—F. Barker, Jan. 3, Feb. 10.—J. Meeker, Nov. 16, Jan. 29.—J. G. Pratt, Dec. 29.

Cherokees.

E. Jones, Oct. 6, 14, Nov. 13, 18, 25, Dec. 16, Jan. 15, 21, 24.—W. P. Upham, Nov. 5, 11, Jan. 28.

DONATIONS.

Received in February, 1858.

Maine.

Wiscasset, John Sylvester 7; Miss Hannah Wood 50c.; Kennebunkport Village, ch. 12; Dexter, Levi Morrill 12.75; Mariaville, Male and Female Miss. Soc. 6; Waltham, Male and Female Miss. Soc. 4; 42.25

Penobscot For. Miss. Soc., J. C. White tr., 19.22; Bangor, 2d ch. 67.43; Springfield, ch. 1.37; Lee, ch. 48c.; Hampden, Rev. David Steward 2; Mrs. Parker 1; Old Town, ch. 8.50; 100.00

Piscataquis Asso.: Parkman, ch. 4; Sangerville, ch. 2.35; Foxcroft and Dover, ch. 8.53; Dexter, ch. 6.50; coll. at Q. M. 3.87; C. Copeland and wife 10; Cambridge, ch. 1.53; Athens, Inds. 18c.; Athensville, ch. 7.66; per Rev. H. C. Estes, agt., 44.62

Kennebec Asso.: Cornville, J. Woodman 10; Mrs. Judkins 5; A. Morrill 2; S. W. Morrill 1; B. Judkins 1; E. Whittier 1; per Rev. H. C. E., agt., 20.00

Lincoln Asso.: St. George, 1st ch., Rev. C. Case 5; Rockland, 2d ch. 7; Camden, 1st ch. 1.98; 2d ch. and Fem. Miss. Soc. 20.02; per Rev. H. C. E., agt., 34.00

Waldo Asso.: Vassalboro', Rev. E. Trask and wife 1.50; Benjamin White and wife 3.50; E. Small, Jr., 75c.; others 23c.; with other donas. to cons. Mrs. Caroline P. Kallock L. M., per Rev. H. C. E., agt., 5.98

Oxford Asso.: Turner, ch. 15; Sumner, W. Cummings and wife 2; Rumford and Wilton, Mrs. Dr. Bullock 1; per Rev. H. C. E., agt., 18.00

Bowdoinham Asso.: Hallowell, ch. 5 54; S Sch., to sup. a child in Maulmain Karen Normal Sch., 12.50; Wayne, ch. 17; per Rev. H. C. E., agt., 35.04 — 299.89

Vermont.

Jamaica, ch. 18; Halifax, ch. 20; Fairfax, 1st ch. 19; Wilmington, Phineas Howe 10; Mrs. V. B. Howe 5; Ira, ch. 15; friends 5; Swanton Centre, D. M. Walker 1; 93.00

Vermont State Convention, A. Allen tr., 10.17; Bennington, 1st ch. 37.50; Wallingford, 1st ch. 19.25; 2d ch. 8.02; Mt. Holly, ch. 17.50; Cavendish, ch. 15.50; mon. con. 7; Felchville, ch. 14; Hydeville, ch. 11.83; Townshend, ch. 63.50; Brookline, ch. 13.72; Pondville, ch. 2.01; to cons. Mrs. Sarah C. Elliot and Samuel Gray L. M., per Rev. E. A. Cummings, agt., 220.00 — 313.00

Massachusetts.

Boston, a friend, 50; a friend, 5; Charles St. ch. 110; Fem. Miss. Soc., Mrs. Daniel Sharp, tr., to cons. Miss M. B. Chadwick, L. M., 100, Baldwin Place, Young Men's Bible Class, Edwin Rand, tr., for sup. of Mah Mee in Maulmain Normal sch., 25; Charlestown, Miss Martha Whiting, for the sup. of a native Karen preacher, and of a lad in Miss Vinton's sch., 65; Bethesda ch. 25; Worcester, Isaac Davis 100; Groton, mon. con. 4.54; South Abington, ch. mon. con. 13; Dorchester, 1st ch. 125.79; Jacob Bacon, to cons. hims. L. M., 100; Greenfield, ch. 10; Beverly, 1st ch., to cons. S. D. Herrick, L. M., 100; Ladies' Miss. Circle, Mrs. M. E. Herrick, tr. (of which 30 to sup. a native Karen assistant,) to cons. David C. Foster, L. M., 100; Haverhill, 1st ch., Geo. Appleton, tr., 400; Southwick, Rev. Alfred Gates 2 25; Mrs. Sarah Gates 2; Henry E. Gates 25 cts.; Martha C. Gates 25 cts.; Eugenio A. Gates 25 cts.; Webster, ch. 34.84; Lincoln, Mrs. Tryphena B. Smith 8; Hull, a friend, one rupee, 45 cts. Saugus, J. D. Lawrence 4; Methuen, ch. 11; Springfield, 1st ch. Sewing Circle, for sup. of Minerva Rust in Mrs. Brown's sch. Sibsagor, 25; Medfield, ch., R. A. Battelle, tr., 22.54; Newton, 1st ch. mon. con. and other coll. 111.57; S. sch., for sup. of child in Assam Orph. sch., 25; J. G. Gunderson, for sup. of child in Assam Orph. Sch., 25; Rev. S. F. Smith 25; Gardner Colby 200; Francis Edmond, to cons. Mrs. Mary Ann Edmond L. M., 100; Salem, 1st ch., Michael Shepard, tr., 490; mon. con. 27; Watertown, ch. and soc., to cons. Samuel Noyes L. M., 100; 2547.78

Rhode Island.

A friend 15; Providence, Sarah A. Jenckes 1; Bristol, 1st ch. and soc., J. Frederick Baars tr., 40; Richmond, 2d ch. and soc. 15; 71.00

Rhode Island State Conv., V. J. Bates, tr.: Providence, 1st ch. 423.50; mon. con. 150; Fem. For. Miss. Soc., Mrs. Sarah N. Bolles tr., 194.04; Pine St. ch. 56; S. Sch. 44; to cons. Daniel E. Carpenter, L. M.; Newport, Centre ch. 7; Sabbath Sch., J. S. Langley tr., 18; for sup. of Henry Jackson in Assam Orph. Sch.; Westerly, 1st ch. mon. con. 25.43; Ladies' Miss. Soc., for sup. of native Karen preacher, 40; Warren, ch. 109.85; mon. con. 40.15; 1107.97

Pawtucket, 1st ch., Stephen Benedict, to cons. Mrs. B. A. Benedict,

L. M., 100; Lewis Fairbrother, to cons. hims. L. M., 100; per Rev. E. Savage, Agent, 200.00

1378.97

Connecticut.

A friend of missions 50; New Haven, 1st ch. 270; S. Sch., to sup. a child in Nowgong Orph. Sch., 30; Essex, ch., to cons. Samuel Hesford and Isaac T. Whittemore, L. M., 200; Chester, Ladies' Sew. Soc. 14; Scathington, ch. 51.30; Plainville, ch. 21.02; Wallingford, ch. 36.29; Waterford, 1st ch. 5.25; 2d ch. 11; Killingly, ch. 25; Tolland, ch. 2.25; Avon, ch. 12.46; Wethersfield, ch. 5; South Colebrook, ch. 40; to cons. Rev. Geo. Mixter L. M.; Cornwall Hollow, ch. 5; Ruth Hodges, 6; Hartford, 1st ch. 8. Sch. 50; New Milford, ch. 2; F. A. Spalding, 2.50; Middletown, 1st ch. 56.43; S. Sch. 4.56; Stepney, ch. S. Sch. 2.26; Bristol, ch. 54; S. Sch. 10; Cromwell, ch. 1; per Rev. E. Savage, agent; 564.00 403.82

967.82

New York.

New York city, 1st ch. For. Miss. Soc., for support of Rev. T. T. Devan and wife 210; Berean ch. 100; 1st German ch., children 12; Union ch. 20; Stanton st. ch., Youth's Miss. So. in S. Sch., to sup. James Cowan in Assam Orph. Sch., 25; Hamilton, Mrs. E. C. Judson 20; Gloversville, M. Helwig's two sons 2.50; Ogdensburg, John Legg and wife 2; Hooksick Falls, ch., Polly D. Joslin 6; Mrs. Hirst 50 cts.; Mrs. Worlose 50c.; Mrs. Carter 1; Mrs. Cooper 1; Etna, ch. 87c.; Gouverneur, ch., T. M. Thayer tr., 9; Rome, Court st. ch., F. A. Gleason tr., 9; Chateaugay, "a sister" 1; New Woodstock, Mary P. Fiske 2; Shushan, Daniel Eldridge 1; Reading Centre, ch. and cong. 8.65; Limestone, Lydia Dodge 1; 433.02

New York city, Norfolk st. ch., to cons. Wilson Small L. M., 125; Bloomingdale, ch., Jonas Sparks, to cons. hims. L. M., 100; Brethren worshipping in Knickerbocker Hall 20; Brooklyn, 1st ch., Young People's Miss. Soc., to cons. Frederick W. Bokee L. M., 450; Washington Av. ch., to cons. William Taylor L. M., 101; Pierrepont St. ch. 950; per Rev. O. Dodge, Agt., 1746.00

Saratoga Asso.: John Emeigh 3; Stillwater, 1st ch. 7.70; Milton, ch. 25.26; Greenfield, ch. 8.30; Galway, 2d ch. 30.25; Burnt Hills, 17.50; Jamesville, ch. 12; Clifton Park, ch. 25; to cons. Abijah Peck L. M.; Saratoga Springs, ch. 58.58; to cons. Mrs. Della G. Stowell L. M.; Broadalbin, ch. 53; per Rev. O. D., Agt., 240.59

Hudson River North Asso.: I. M. Newton 5; Mrs. S. P. Reynolds 1; Rondout, ch. 3; per Rev. O. D., Agt., 9.00

Washington Union Asso. 5; Fort Edward, ch. 5; Galesville, ch. 3; per Rev. O. D., Agt., 13.00

Worcester Asso., John Hayden tr., to cons. John Hayden L. M., per Rev. O. D., Agt., 100.47

Franklin Asso., Wm. Stilson tr., to cons. Wm. Stewart, Linus Wolcott and Jabez Bostwick L. M., per Rev. O. D., Agt., 336.34

New York Asso.: New York city, Sixteenth st. ch., to cons. Albert Smith, Wm. Robinson and Clarissa Gregory, L. M., per Rev. O. D., Agt., 300.00

Essex and Champlain Asso., Mrs. Harriet H. Buttrick, per Rev. O. D., Agt., 25.00

Black River Asso., 6; Adams Village, ch. 2; Belleville, ch. 10.50; Watertown, ch. 18; Henderson, ch. 7; Lafargeville, ch. 19.44; Lorraine, ch. 15; Adams, ch. 8.75; Philadelphia, ch. 8.75; Carthage, ch. 7; per Rev. H. A. Smith, Agt., 102.44

Onondaga Asso.: Syracuse, 1st ch. 8.33; Onondaga, ch. 13.75; Manlius, ch. 66.25; Fayetteville, ch. 24; Tully, ch. 10; Canton, ch. 37.97; Marcellus, ch. 8; Marcellus and Sullivan, ch. 16; Plank Road, ch. 3; John Munro 20; Mrs. H. Munro 3; per Rev. H. A. S., Agt., 205.35

Otsego Asso. 7.77; Exeter, ch. 34.25; Fem. Benev. Soc. 4.40; Springfield, ch. 19.25; Hartwick, ch. 23; Warren Delancy 10; Plainfield, ch. 9.50; Winfield, ch. 10; West Burlington, ch. 6; Edmeston, ch. 5.50; P. Cook 2; Jacksonville, ch. 16.50; Butternuts, 1st ch. 14.06; Brookfield, ch. 27.42; Miss L. Pope 50c.; D. A. Doolittle 25c.; to cons. Rev. Lorenzo Bolton L. M., per Rev. H. A. S., agt., 190.40

St. Lawrence Asso., M. G. Peck tr., with donas. from Black River and Otsego Asso.'s, to cons. Warren De Lancy and S. B. Cone L. M., per Rev. H. A. S., agt., 27.00

Buffalo Asso., D. W. Williams tr.: Buffalo, Niagara Square ch. (25 of which to sup. Mary Ann Sheldon in Nowgong Orph. Sch) 100, in part; Washington St. ch. in part, to cons. Samuel Rathbone, Hugh Webster and Silas H. Fitch L. M., 300; per Rev. S. M. Osgood, agt., 400.00

Erie Asso., A. Z. Madison tr.: Forestville, ch. 11.38; Cassadaga, ch. 5.44; Cherry Creek, ch. 4; Clear Creek, ch. 4.16; Ellery, ch. 6; Leon, ch. 5.29; Poland, ch. 1.58; Perrysburg, 1st ch. 4.38; Stockton, ch. 8.43; Pomfret, 1st ch. 60.38; per Rev. S. M. O., agt., 111.02

Harmony Asso., J. B. Burrows tr., 8.12; Clymer, ch. 22; Dewittville, ch. 1.50; West Portland, ch., N. Kesler 1.50; Wattsburg, ch. 5.22; Portland, 1st ch. 10.22; Westfield, ch. 9.20; Jamestown, ch. 6.95; Mayville, ch. 31 12; Sherman, ch. 2; Mr. Dean 2.50; to cons. J. C. Breed L. M., per Rev. S. M. O., agt., 100.33

Ontario Asso., G. H. McClary tr.: Vienna, ch. 28.75; Phelps, 1st ch. 40 10; 2d ch. 9.66; Bethel, ch. 12.46; Benton, ch. 19.27; Orleans, ch. 10; Manchester, ch. 62.24; Middlesex, ch. 16.75; Mr. Woodruff 1; per Rev. S. M O., agt., 200.23

Wayne Asso., J. M. McCorn tr., 6.53; Ontario, ch. 4.50; Williamson, ch. 7.50; Wm. Bradley 2.75; Wolcott, ch. 1; Sodus, 1st ch. 8; Cena Vosburg, do. 2; Palmyra, ch. 36 50; Clyde, ch. 7; Lyons, ch. 12; Walworth, 1st ch. 5; Red Creek, ch. 8; to cons. Rev. Cyrus Miner L. M., per Rev. S. M. O., agt., 100.78

4,640.97

New Jersey.

Paterson, 1st ch., to cons. Lewis R. Stelle L. M., 100; A. W. Rogers 50; Brown & Bean 50: to cons. D. B. Bean L. M.; Perth Amboy, 1st ch. 5;	205.00	
New Jersey State Conv., P. P. Runyon tr.: Jersey City, Union ch. 12.96: Freehold, ch. 54: Bridgeton, ch. 61: Sampstown, ch. 22.15; New Market, ch. 17.30: Bethlehem, ch. 25; Hightstown, ch. 20; per Rev. J. F. Wilcox, agt.,	273.21	
		478.21

Pennsylvania.

Philadelphia, Wm. Bucknell Jr., to cons. Rufus Babcock Bucknell, L. M., 100: McKeesport, ch. 21.-22: Pittsburg, Union ch. S. Sch. 30: with donats. from Asher, Ohio, to cons. Rev. J. Lawrence Douglass, L. M.: Bustleton, ch., Harriet Dexter, 50 cts.: Sarah J. Sturdevant, 30 cts.: Hohenberg, ch. 11. Roxborough, ch. F. M. Soc., Mrs. Jos. H. Hoffman, tr., 35: Lower Merion, ch., H. G. Jones, tr., 3: Chestnut Hill, ch., Rev. L. Walton, 10.50: Manayunk, 1st ch. 17.57: Lime Lexington, Rachel Morris 5:	283.89	
Philadelphia, North church 12.51: Mt. Pleasant, ch. 1.50: Germantown, ch. 41 cts.: Brady's Bend, Welsh ch. 5: Jewelry 13 cts: per Rev. J. F. Wilcox, Agent,	22.64	
		306.53

Louisiana.

Clinton, Rev. S. Taylor,		3.00

Ohio.

Cincinnati, E. W. Lee 25; Mrs. Lee 25; 1st ch. mon. con. 5.62; S. Sch., to cons. Lorua Salsbury M. D. L. M., 100; Mrs. S. W. Bucknell 2.50; Greentown, ch., Calvin Hill tr., 8; Salisbury, Welsh, ch. 10; Asher, ch 50;		226.12

Indiana.

Hartford, ch. 2.50; "Jefferson, at New Corydon," 2.50; Blackford, Wm. Chaffee 5;		10.00

Illinois.

Bluffville, ch. 1; Littleton, ch. 6; Griggsville, ch. S. Sch. 21;	28.00	
Chicago Asso.: Dundee, ch. 6; Bloomingdale, ch. 9.25; mon. con. 7.21; Waukegan, ch. 9.21; per Rev. J. D. Cole, Agent,	31.67	
Rock River Asso.: Coral, ch. 3.85; Pekatonic, ch. 3; Verona, ch. 8.25; per Rev. J. D. C., Agent,	15.10	
Rock Island Asso.: Cordova, ch., per Rev. J. D. C., Agt.,	8.00	
Ottawa Asso.: Paw Paw, ch. 25; Harding, ch. 13; per Rev. J. D. C., Agent,	38.00	
Springfield Asso.: T. S. Leachman 50 cts.; I. A. Leachman 25 cts.; Mary E. Leachman 25 cts.; per Rev. J. D. C., Agent,	1.00	
McLean Asso.: New Castle, ch., per Rev. J. D. C., Agt.,	4.00	
Fox River Asso.: Naperville, ch. 4.04; Wheaton's Station, John M. Scott, to cons. Edward P. Scott and Joseph G. Scott, L. M., 200; per Rev. J. D. C., Agent,	204.04	
Greenville, per Rev. O. Dodge, Agent,	5.55	
		335.36

Michigan.

State Convention, R. C. Smith, tr.,	100.00	
St. Mary's, Ojibwa Mission, ch. 8.44; a lady 5; Grand Blanc, ch. 9;	22.44	
Jackson Asso.: South Jackson, ch., per Rev. J. D. Cole, Agt.,	3.00	
Kalamazoo Asso.: Union City, Rev. J. S. Twiss, per Rev. J. D. C., agt.,	1.21	
Lenawee Asso.: Dover and Hudson, ch., per Rev. J. D. C., agt.,	4.00	
Shiawassee Asso.: Woodhull, ch., per Rev. J. D. C., agt.,	4.00	
		134.65

Iowa.

State Conv., J. M. Witherwax tr.: Danville, ch. 30; Burlington, ch. 15; Cascade, ch. 10; Davenport, 24 ch. mon. con. 5; Mrs. J. E. Miles 5; Iowa City, Rev. D. P. Smith 5; Blue Grass, ch. 5; Davenport Asso., from Rev. J. Currier former tr., 2; La Claire, ch. 10; La Motte, ch. 13;		100.00

Wisconsin.

Sheboygan, ch. 6.80; Welch Settlement, Mee Mee, 5.20; per Rev. J. D. Cole, agt.,	12.00	
Beaver Dam, per Rev. O. Dodge, agt.,	2.58	
Farmersville, ch. 3; Dell Prairie, Rev. C. L. Fisher 1;	4.00	
		18.58

Canada.

Bates, E. Alger,		5.00

In Foreign Countries.

Payal, a friend,	6.00	
French Mission, Northern Dep. French Miss. Soc.,	97.60	
China, Ningpo, ch. mon. cons.,	55.65	
Maulmain, Burmah, four Karen chhs., for sup. of native assistants, 38.18; Maulmain Miss. Soc., for do., 84.10: Col. Bell, for Karen Normal Sch., 45.45; Capt. Latter 45.45; Mr. Knapp, for do., 2.27;	315.45	
		374.70
		$12,068.23

Legacies.

Sedgwick, Me., Richard Allen, D. Morgan, Exec., per, Rev. H. C. Estes, agt.,	$30.00	
Lowell, Ms., Miss Persis S. Grover, to sup. Horace S. Grover in Assam Orph. Sch.,	25.00	
Providence, R. I., Arnold Whipple, Mrs. Phebe Whipple Executrix, per V. J. Bates tr. R. I. B. State Convention, to cons. Mrs. Wm. Andrews L. M.,	200.00	
Newark, N. J. James Vanderpool, per Beach Vanderpool, Ex'r.,	100.00	
		345.00
		$12,433.23

Total from April 1, 1852, to Feb. 28, 1853, $61,224 66

"Wachuset Asso. 100.91," in the Magazine for February, should be Wachuset Asso., Fitchburg ch. $100.91.

Donations in Clothing and Goods.

New London, Ct., Huntington St. ch., 1 box clothing, etc., for Karen Normal Sch.,	36.00
Fredonia, N. Y., friends, 1 box sundries for Rev. J. Goddard.	

THE

MISSIONARY MAGAZINE.

VOL. XXXIV. MAY, 1853. No. 5.

AMERICAN BAPTIST MISSIONARY UNION.

TELOOGOO MISSION.

We have the pleasure of inserting the following unofficial correspondence of the Deputation. The report of their visit to the Teloogoo Mission has been received; but as it will claim the attention of the Board of Managers at the approaching annual meeting, its publication is delayed.

LETTER FROM THE FOREIGN SECRETARY.

Traits of oriental life and travel.

Madras, Jan. 29, 1853.— We returned from Nellore on the 22d, having been absent seventeen days, including five on the road. The distance from Madras to Nellore is only 110 miles; but there are no railroads here, and the *dâk*, or public conveyance in that direction is by budgerow and palanquin. The budgerow, or boat, manned by six or eight oarsmen and rigged with a rude sail, bore us along at the speed of two miles an hour as far as Soorloorpett, fifty miles. Most of this part of the journey was over an extended lake, or series of lakes, separated from the Bay of Bengal by a narrow strip of land, but at several points lying open to the sea. At the distance of thirty miles from Madras, we passed Pulicat, which gives name to the lake, and is noticeable chiefly as making the southern limit of the Teloogoo country, properly so called. From Soorloorpett, we proceeded by palanquin through Nedapett and Goodoor, and other villages of less note, till we came to Nellore. This part of our journey was accomplished in sixteen or eighteen hours, the ordinary speed of palanquin bearers being four miles an hour. Each palanquin had twelve bearers, beside a torch bearer, who, in sets of six, relieved each other at short distances. The distance, or *stage*, allotted to the relays averaged about twenty miles, or a little less than six hours. Between Soorloorpett and Nellore were three relays. These are not permanently stationed on the road, but the dâk was "set" on notice being given two or three days previous.*

* The population of the country is so dense and labor so cheap, concurring with the restrictions of caste and the influences of the climate, that a multitude of persons are employed to do a little. About ninety men, including boatmen, were employed to take us to Nellore, and nearly as many back, their hire averaging about six and a quarter cents per man. Another illustration of the superabundance of laborers was given us on our return from Nellore. In a field of perhaps two acres, of light soil and free

There was but little on the journey to interest. We travelled mostly by night, to avoid the heat of the day; and when sunlight rose on us, the country was too level and the general aspect too unvaried not to allow even the little interest, that was awakened occasionally, to flag. The principal villages or towns on the way are those already named, containing from three to five thousand inhabitants. Part of the road lay through extensive rice fields, and another not small through uncultivated jungle or pasture grounds. Much of the country around Nellore is devoted to the raising of cattle. The road was continually thronged with people, and the question would as continually recur, Where do they all come from? A more careful observation on our return solved the problem. On the edges of the rice fields and in the midst of almost every clump of trees, in every direction, were to be seen unnumbered villages or clusters of houses, standing low, of a single story, and of mud and thatch, scarcely distinguishable from the foliage above or the earth beneath, but filled with multitudinous households embracing the third and even the fourth generation.*

Our attention was less drawn to the cocoa trees that everywhere lined the horizon, as we had met with finer specimens in Ceylon. The banyan tree, with its pendent branches semitransformed into roots and seeking the ground, was a more novel spectacle; but we observed none that answered to the dimensions which many attain.† Of shrubs and flowers of humble pretensions, there was of course an oriental profusion; but their names were unknown to us, or, if communicated, were nevertheless heard in a strange tongue.

from root or stone, I counted eleven ploughmen following close upon one another, each with a plough drawn by two stout bullocks. But this *may* have been analogous to a custom among farmers at home, in "husking time." The occurrence is said to be not infrequent.

* The custom of the country is for children and children's children to abide in and around the homestead.

† One at Panditeripo, Ceylon, is supposed to be capable of sheltering with its shade some four or five thousand persons. The original trunk has nearly or quite decayed, but by shooting roots down from its branches at distances of ten or fifteen feet, it has multiplied itself literally a hundred fold. And this is said to be not a very rare occurrence.

A delightful Sabbath.

It was Saturday when we received the warm-hearted greetings of our brethren. The Sabbath came, and early in the day we went in company to the mission chapel to unite in the usual morning devotions, and again at a later hour, to witness the exercises of the Sabbath school. In the afternoon religious worship was conducted by Mr. Day; and at the close of the day we walked to one of the adjoining villages, where Mr. Jewett, assisted by the native laborers, announced at the corners of the principal streets, the great salvation. It was a day, throughout, of delightful interest. The congregation in the chapel numbered about forty hearers, half of them adults,—not including nearly an equal number who, from time to time in the course of the services, gathered at the street windows. The most interesting part of the congregation was composed of the pupils of the boarding school. They were nineteen in number, (nine girls and ten boys), with a few day scholars, and were seated immediately in front of the pulpit, on the floor according to native custom, clothed in neat dresses and, I was ready to add, "in their right minds." Certainly they were a great contrast to what they once were, and to children of the same age then thronging the streets. They were of all sizes, from sixteen to six years of age; and notwithstanding the extreme youth of some, they were *all* singularly decorous in their manners, and worthy, without an exception, to be presented as patterns to any Sabbath school in a Christian land which ever fell under my notice, for propriety of deportment in school or in the house of God. Every eye was fixed on the preacher, nor did I observe any withdrawal of attention, from the beginning of the services to the close.

But what interested me most was

the part *they* bore in the worship. Judge of my surprise and pleasure when, at the opening of the services, the *entire* school united (and there were one or two other little ones in heathen costume that seemed striving to join in the melody,) in singing "All hail the power of Jesus' name," in *Coronation*, and again, in another familiar tune,

"Come let us join our cheerful songs
With angels round the throne;" &c.

Shall I say it? I was moved to tears; and even now cannot recall the scene without deep emotion. I was told that the children understood what they sung, care having been taken to explain its import. They afterwards sung some Teloogoo hymns and tunes, exceedingly touching; one containing at length a narrative of the life and sufferings of the Saviour, an epitome of the gospel, with pointed appeals to the heart and conscience; another, inviting the sinner to Jesus,—"Come now, come *now*." Why, it would almost evangelize the Teloogoo nation to send abroad these little ballad singers, God out of the mouths of babes and sucklings perfecting praise. And they would be most eloquent pleaders *for* the Teloogoos among the churches. Several of these children have become hopefully pious, and others at times betray great tenderness of spirit.

Mission schools.

Having written thus much of the boarding school, I will add in this connection that its immediate superintendence is in charge of Mrs. Jewett, assisted by an excellent matron and a native school teacher, the latter conducting the elementary drilling, and giving instruction also in Teloogoo singing. Mrs. Jewett revises his teaching, but one half of the time devoted by *her* to the pupils is spent in their *religious* training. The school, to all intents and purposes, is a *daily Sabbath* school. The reading of their daily lessons, consisting mostly of the Scriptures, for those sufficiently advanced, is accompanied continually by explanations, appeals, suggestions, "and things that accompany salvation." A class is daily taught in the Scriptures, or in the Pilgrim's Progress alternately, by one of the missionaries. Some of the pupils commit to memory entire chapters of the gospels and Christian hymns. Wednesday and Friday evenings are appropriated to social religious worship among the scholars and teachers; and this, in addition to the regular morning and evening worship in the chapel, the exercises of the Sabbath School and Sabbath services. Besides the boarding school, a day school is also under the care of Mrs. Jewett, collected in a village adjoining the mission premises, and taught by a native preacher. Mrs. Jewett is in the habit of visiting this school and giving religious instruction, gaining access by its means to some of the heathen mothers.

Character and extent of the missionaries' labors.

Of the operations of the mission at large, note has already been taken in previous communications.* Yet it will not be unpleasantly repetitious to recur to two or three points. The first is the *laboriousness* of these our missionary brethren. On a very minute inquiry into the manner of appropriating their time, (minute, not from distrust, but paternal interest, and because it was in the line of our appointment,) it gave us great satisfaction to know, and scarcely less to express the conviction, that according to the strength given them, not to say above their strength, they were applying themselves to the enlightening and salvation of this great people; not giving back from the effort, because the people were so many and they so few, while none were coming to their succor; but pressing forward to do God's bidding, committing to Him the issue, and trusting that, for themselves, they will be accounted "faithful" in the day of the Lord Jesus. A second was the direction given by our brethren to their daily labors. Their great employment is Teloogoo *preaching*. About two-thirds of their

* The official report, referred to in the beginning of this article.

time are thus occupied at Nellore, in the chapel, at the bazaar, in the thoroughfares of the villages; the remainder in villages more distant, in journeyings, at stated religious festivals. And the only limitation to their work in *this* direction, is their *power of endurance*. They are but *two*, with two native exhorters. They preach till spent with toil, and the people hear. A third point was the ready fluency of the preachers and the manifest intelligence of the hearers. The word spoken did not fall to the ground. The people evidently understood both the word and the thing signified. At the preaching last spoken of, where four ways met, the groups which gathered around gave all outward indication that they apprehended the "strange things" that were then "brought to their ears." A more attentive auditory a preacher could not well have desired. Nor was the interest averted, nor the beneficial tendency, as we would hope, frustrated, by the opposition attempted by a cavilling, yet respectful Brahmin; who, however, withdrew at length discomfited. "There is one God"—he would concede the proposition; but "Jesus Christ the only name,"—he could not away with it.

Nellore as a missionary field.

I have time for only a few additional items.—The city of Nellore with its adjoining villages, or suburbs, is said to contain at the present time, twenty-three thousand inhabitants, and the number is increasing. The mission compound stands at perhaps half a mile distance from the centre of this population, north of the "fort," (the city proper, ordinarily so called from being partially enclosed by a dilapidated wall,) and equidistant from the Pennaar river, which, here circling to the north and then to the east, empties into the sea after a further course of twelve miles. Between the premises and the river, on the west, is a village of four or five thousand inhabitants (pariahs, or "no-caste people,") and on the north, a little further removed, but on the hither side of the river, a second village of nearly equal size, filled with soodras and other castes. It was to this village we went, the evening of the first Sabbath. It is evidently a thriving neighborhood, having several broad shaded streets, lined with neat native houses. Here, too, come wagoners, from a distance of from fifty to two or three hundred miles in the interior, with cotton, indigo, &c., traversing immense tracts of a thickly populated region, where, "the feet of him that publisheth good tidings" have never yet been seen. It is a choice station, both for preaching the word, and for scattering the leaves which "are for the healing of the nations."

The compound itself (the mission premises) is an enclosure of eight acres, furnishing ample accommodations, in addition to the mission house and offices, for the chapel, boarding house, school house, and several native dwelling houses occupied by the assistants and other native Christians. The grounds were virtually given to the mission, or, to speak with more precision, are held by a perpetual lease from government, at the nominal rent of two and a quarter rupees ($1.-12 1-2) per annum. A site for a second mission house might probably be obtained, if not on equally favorable terms, in as desirable a locality, on the opposite side of the city, affording a near, but entirely distinct field for evangelical labor.

LETTER FROM REV. J. N. GRANGER.

Morning worship and street preaching.

The missionaries appear to be in good health, and are heartily engaged in their work. Let me give you some idea of their common employment, premising that the heat of the sun drives a foreigner under cover during the middle of the day. Although this is their *winter* season, I have found that I cannot well go out after eight o'clock in the morning.

There is public worship every morning before breakfast in the chapel, which is attended by all residing on the compound. As the chapel opens upon the high road,

where hundreds pass every morning, the service always attracts more or less from the street. At such a time I have counted twenty men and women, who had paused under the verandah and crowded together at the door and open windows, some bearing burdens on their heads or shoulders, others with implements of husbandry in their hands, on their way to their daily work, others idle, but all respectful in their deportment, and usually quite attentive to their service. Within, the children of the boarding school and perhaps a dozen adults are seated on mats. The service usually lasts half an hour, though sometimes protracted, as the wants of the hearers seem to require.

While this is going on in the chapel, under the direction of one of the missionaries, the other is in the practice of preaching in the street, at one of several preaching stations in or around Nellore. Street preaching is very different from preaching in the chapel. The people feel no restraint. They usually exhibit no respect for the missionary or his religion. If they give attention to what he says, they usually interrupt him with questions offered in no spirit of inquiry, and they feel themselves at liberty to carry on conversation among themselves without restraint. Notwithstanding all these discouragements, the missionary often hears from his auditors the second time. They come to the chapel or the mission house.

Returning about nine o'clock to the mission house, our brethren spend the day within. One or two hours are spent with their teacher of the language, a practice which every eastern missionary, who intends to use the vernacular, should continue through life. One or two hours are spent in private study of the language, and perhaps the same amount of time in theological studies. During the day, however, visitors often call,—most commonly they are from a distance. They come for books; sometimes, however, to ask religious instruction. All receive attention, and none are sent empty away.

Evening draws on, and the missionaries go out again to their work of street preaching, again sowing in faith the seed of truth.

The two native assistants, Nursoo and James Kay, are engaged in much the same manner, except that they are able to spend much more of their time among the natives.

A Sabbath with the mission—Sabbath School—A young brahmin.

Sunday comes, and with it more labors of the same kind. At half past 10 o'clock the children assemble in the chapel for their Sunday School. Last Sunday, for example, I found about fifty children present. They were seated on mats in groups of about ten, gathered around their teachers. The teachers were Messrs. Day and Jewett, the two native assistants, and Mrs. Gilmore, the matron of the boarding school, Mrs. Jewett being detained by illness. More than half the children were from the adjoining Pariah village. They are poorly dressed, by no means cleanly, while some of them bear on their foreheads the paint marks which show that they are the worshippers of Vishnu or Siva. How differently do the children of the boarding school appear! all wearing modest apparel, all quiet in their manners, and with the necessary allowance for their complexion and costume, looking like any group of happy Christian children in our own land.

The natives have no Sabbath, and they crowd the verandah as usual, eagerly gazing on the spectacle before them. Let me give an incident which occurred last Sunday. As I sat watching the groups on the floor before me, I saw a fine-looking young man, a brahmin, of perhaps twenty years of age, who had made his way through the crowd and stood in the door opening into the street. It is usually easy to tell a brahmin, whether old or young, at first sight. Aside from the shaven crown, there is almost always an air of superiority, a look of pride about them, which no other Hindoos have. The young man had a book in one hand, while he held by the other, the hand of a little brahmin

boy of ten years, who, I afterwards learned, was his brother. The little fellow likewise held a book. I watched them for some time before they were noticed by the missionaries. They looked as if they wished to enter and to join the school, and were waiting for an invitation. In our country, their action would have been an expressive form of entreaty for permission to enter. The superintendent would have stepped forward and bid them welcome. My heart yearned towards those fine-looking youth, and I longed myself to rise and bid them enter. I called Mr. Jewett's attention to them, remarking that it must be they had come to enter the school. Looking up from his class of pupils, he replied that, in America, such a sight would indeed justify my hope, but not here. In order, however, to satisfy my mind, he beckoned the older one, who at once walked across the chapel to the place where I was sitting. He could speak English, and held in his hand an English reading book. He said he came to get a geography. He did not wish the missionaries to teach him geography; all that he wanted was the book, and he would study it alone Mr. Jewett explained to him that it was the Sabbath, that they were all diligently engaged in the study of the Bible, and that if he and his little brother would sit down on the mats with the others, he would gladly teach them the word of God. The offer was refused with the most unaffected air of disdain.

Hindoo desire for education.

The case illustrates well the greediness of this people for that description of knowledge which will give them employment in the government service, and their unbroken aversion to Christianity. There is no difficulty whatever in educating the whole Hindoo population, if we had the teachers. They are eager for knowledge. Mr. Anderson's mission school in Madras has 650 heathen day scholars; Mr. Winslow's, perhaps half that number. They read and study the Bible as a means of learning English. It is to be hoped that the truth will yet lead them to Christ. It has done so in a few cases. But the almost omnipotent power of caste acts as a barrier to a profession of Christianity. It is certainly a question, whether we are to expect a large number of conversions, where secular knowledge is held out as a lure to bring heathen within the reach of the gospel. In many of these large schools, English is the only language used. Even missionaries reside long in the country without attempting to acquire the language of the natives. You know how widely our missions differ from these in their measures. I know of no ministers in America who preach half as much as Messrs. Day and Jewett.

Public worship—Native music.

But to return to Nellore and the Sunday employments. At three o'clock all reässemble for public worship, which is conducted alternately by the missionaries. When the preacher enters, the people are all ready for the service. The children are seated in rows directly in front, in the sitting posture of the Turks. On one side are seated perhaps a dozen native women, and twice the number of men occupy places on the opposite side and near the door, while the verandah is filled with persons as usual. I counted not less than sixty persons who paused at the door and windows, staying, some five minutes, others longer, and some until the sermon was over. The service begins with prayer, when the faces of all the sitters are bowed on the mats before them. Even the heathen, who enter and seat themselves, do not refuse this token of respect for the place. So far as I can judge, our brethren seem to have an excellent command of the language. They use it with great freedom, and I observed neither hesitation nor repetition. Their manner of address appears calm, deliberate and persuasive. It was impossible not to feel that they were making deep religious impressions on their audience. The singing was very touching. The missionaries have acted wisely in retaining the native airs, some of which are singularly plaintive and adapted to the

expression of Christian sentiments, and of these the people are all extravagantly fond.

Street and chapel preaching compared.

At five o'clock one of the missionaries goes out to preach at some neighboring station, precisely as on week days. Walking out, just at dark, with Mr. Day, I came to a spot near a large banyan tree, where one of the native assistants was preaching to a company of twenty or thirty men gathered around him. I was struck by his dignified but earnest manner. Holding the New Testament in his left hand, he extended his right towards the group, in the attitude of expostulation and enforcement of his words, pausing often to read from the Scriptures. He was repeatedly interrupted by a brahmin present, but appeared ready in his replies. The service was continued for some time, in what must have been a rather rambling style; for all street preaching is necessarily more or less conversational in its form.

There is one evil growing out of street preaching. It tempts the missionary too much into the regions of disputation. He hears objections, and feels that he must meet them on the spot. The groups that gather around him come expecting to see him measure swords with their brahmins. Brahmins and others will cavil, interrupting him at every point, and he fears the ridicule of the people, if he does not promptly reply. The missionary, in his turn, has fine subjects for invective and ridicule, in the inconsistencies of idolatry and the profligacy of its priests. This is all fair enough in the way of argument. But these people are not to be converted by argument. You might as well hope to demolish Gibraltar with a ram's horn. What is needed is an objective, historical Christianity, told with the tenderness and meekness of Christ. Street preaching, for the causes I have named, does not, I fear, aid much in this direction, or tend greatly to promote the graces of a missionary. When the people come into his chapel, however, or to his house, or his tent, the case is otherwise. There they always listen in silence, and are entirely under his control.

We left Nellore with great regret. Our friends were very kind to us, and we felt that our short stay, and the knowledge we have gained of their work, have greatly endeared them to our hearts.

TAVOY MISSIONARY SOCIETY.

EXTRACTS FROM THE EIGHTEENTH ANNUAL REPORT.

From the report presented at the eighteenth annual meeting of the Tavoy Missionary Society, Oct. 20, 1852, we gather some statements and views of the labors performed during the preceding year.

Burmese department.

The assistant supported by this society has been laborious during the year, in zayat preaching and the distribution of the Scriptures and tracts. Though there have been none added to the little Burmese flock the past year, there are pleasing indications of inquiry that give promise of future success. We regret to be obliged still to add, that all the work and labor of love for the Tavoyers, and the thousands in the Burmese villages, too, has been done by natives. Where the laborers are few, it is in vain to expect a large harvest. Two of the most valuable members of the church here, are absent in Burmah, one of them laboring as an assistant, and the other in the service of the government.

Of the English and Burmese school, it is remarked:

This school has been maintained with its usual degree of interest and number of pupils. There would soon be one hundred pupils, if it were not for the fact that eighty is the number to which the school is limited, and that is as many as one person can well teach. The teacher has been indefatigable in his efforts; but, that the school may accomplish the greatest amount of good, the teacher should be aided by a missionary lady, understanding the Burmese language. This he has not enjoyed since the departure of Mrs. Bennett, Mrs.

Thomas having been able only to hear their lessons in English. Furthermore, like the schools of the American Board in Ceylon, this school should become a regular preaching stand for a Burmese missionary, where, several times a week, if not daily, he might make known the way of salvation through Christ. * * * The children are kept from worse than useless instruction; they are daily receiving valuable instruction in the natural sciences; besides, the most of them are regular in their attendance at the Sunday School, where they have manifested a very cheering interest in their lessons.

Karen department.

The report, after alluding to the necessary absence of Mr. Mason at Monmogan, and of Mr. Cross and Mrs. Bennett in America, remarks:

But, with our trials, we have to report blessings; for no one of our number has fallen by death. Hence, if not in Tavoy, we hope they may yet live long to advance the Redeemer's kingdom. The same is true of the native assistants, aided by your contributions. They all live, and not only so, but the health of the Mata pastor, which at that time was very feeble, has been recruited; hence, he and all the native laborers continue at their posts. Not one has dishonored or turned from the cause, toward which we hope the Holy Ghost has inclined them.

The report of the churches in the jungles presents few striking facts which have not been already communicated through the Magazine. From Kergau, where eight persons from among the heathen were baptized in February, 1851, (see last vol. p. 427,) good tidings continued to arrive.

We have since heard favorable reports from this village, that all remain firm, and several are awaiting the arrival of the missionaries, in order to profess Christ. There seems to be a general thoughtfulness and inquiry on the subject of religion in the region around. We also hear with pleasure, that the villagers have gone to work of their own accord, and built them a new and larger chapel. This bespeaks enterprise, as well as interest in religion, for that community,—for it was not all done by the Christians; their heathen neighbors took hold and helped. Furthermore, they own a large number of buffaloes, and are beginning to clear the forest and to raise lowland paddy. Hence we know of few villages in these provinces, which at present give more promise of good. We have stationed there an enterprising, pious young man, who seems to be constantly about his Master's work.

In his journal of a tour up the Tavoy river, (see last vol., p 429,) Mr. Thomas alludes to an expected migration of Karens from Siam, to make a settlement at Yaville, a circumstance of interest, as bringing a large company of heathens to the door of the church there, affording to the members a field of usefulness, and laying upon them a special responsibility. The report thus alludes to the migration.

Since our visit up the river, a village of Siamese Karens have come and taken up their abode in Yaville. They come, apparently a whole village with their head man, numbering upwards of fifty. The government has very kindly made them the loan of one hundred and fifty rupees, until they shall be able to settle and cultivate their own paddy. The assistant writing of them, says, "They are all cultivating fields. They constantly assemble with the disciples for worship on the Sabbath. Many of them have learned to read, while some seem to worship the true God, and are requesting baptism." Let not these strangers be forgotten in our prayers; they have already been afflicted, since their arrival, by disease, and several have fallen by death.

GERMANY.

JOURNAL OF REV. I. STRAUBE.

Baptisms—Prohibition of ordinances.

Breslau, Prussia, July 4. Lord's day. — After preaching twice to-day, I went in the evening to a place where there was "much water," accompanied by a young man, whom I baptized on confession of his faith in Christ. The silence of night permitted us, undisturbed, to enjoy the blessedness of this ordinance.

7.— Travelled through the country

surrounding Breslau, and visited Christian friends in the villages and small towns which lie scattered here.

8.— Baptized a believer, who lives in the country.

12.— Was called to appear before the commissary of police, who read to me an official document, prohibiting me to perform marriages, to baptize, or to dispense the Lord's supper.

13.— Received another command to appear before the president of police, who repeated the above prohibitions, adding that, in case of disobedience on my part, I should be banished. I referred to my Prussian citizenship, but he laid little weight on my words. Gratefully I acknowledge the help of the Lord at this trying time, which kept my heart and mind in faith and hope.

15.— Summoned to appear before the authorities, there to render an account of my transgression, in dispensing the Lord's supper and baptizing on the 8th inst. I gave a full account of my proceedings, and was much more kindly treated, than the last time I appeared before this tribunal. I was asked (although this question has already repeatedly been answered,) who has empowered me to dispense the holy sacraments, and many other things regarding our church.

18.— Held two public meetings; the police officer, sent for our surveillance, on both occasions taking a seat at my side, so that we two faced the congregation.

Baptists in Vienna — Surveillance — Trials of Silesian Baptists.

22.— Had the pleasure of a visit from Mr. M —— of Vienna, who made many interesting communications with regard to our suffering brethren in that city. During the late violent persecutions, several of our friends found an asylum at his house.

25. Lord's day.—When I had entered the pulpit, rather earlier than usual, a policeman entered, to conduct me again into the presence of the commissary of police. When my answers to the cross-examination which ensued had been taken down, I was permitted to return to my post, accompanied by a police officer, who also remained during our church-meeting.

August 3.— Left on a missionary tour among the Silesian mountains.

6.— After visiting the Christians, whose cottages lie scattered in the valleys and on the lower range of mountains, I passed the Austrian frontiers, and remained at Johannisberg until evening, when I proceeded under cover of the night to Patschkau, Camerz, &c.

8.— Held a meeting at Voigtsdorf.

11.—At the request of the brethren at Ullersdorf, I spent this day with them, and in the evening preached to a small but attentive congregation.

13–15.— Passed from one village to another, and wherever an opportunity offered, proclaimed the gospel.

19.— Arrived at Breslau. My object in making this tour into the mountains has been, chiefly, to strengthen and comfort our brethren. Surrounded by bigotry of the worst kind, and cut off from invigorating intercourse with other Christians, they are often much downcast; and if not ready to abandon their confidence in the Lord, yet willing to abandon the scene of so much persecution and discouragement, and to seek in distant lands a more congenial dwelling-place. Only those who are acquainted with the sufferings our brethren are called to undergo, are competent to judge of their desire to emigrate. The wealthier part of the Silesian population being Roman Catholics (many of them Jesuits), our poorer brethren are entirely at the mercy of their employers, who no sooner discover that they have become Protestants, than they at once dismiss them; and the only resources of these poor people are thereby suddenly and mercilessly cut off. It is needless to expatiate on this state of things; the fact speaks for itself. Humanly speaking, there is little prospect for the spread of the gospel among the people living in the mountains. A man who had for

some time visited our brethren, and had read the New Testament and tracts, felt induced by the overpowering eloquence of a Jesuit missionary to confess to him. To his dismay, the first question put to him was: "Do you read heretical books?" "I read only the New Testament," was the answer. "Do you not know then," said the priest, "that the New Testament is the most heretical book of all? If you do not give it to me, or burn it, your sins cannot be absolved." The man, however, would not agree to the priest's proposal, and was obliged to retire without absolution; but this circumstance has served fully to open his eyes to the soul-destroying errors of Romanism. On the Austrian frontiers, the priests have put a premium of forty gulden on every tract, that is delivered into their hands; under these circumstances the people fear to accept them from us, although natural curiosity, and sometimes a desire to find something more satisfactory than they possess, might almost tempt them to dare their priests and disobey their commands. The position of br. Wagener, whose three companions have returned to the church of Rome, is truly painful; a collection made by the Breslau church, has in part relieved his temporal necessities; but he is still living in extreme want.

A baptism—Inquirers from the mountains.

24.—Sailed down the Oder, until we found a spot convenient for the baptism of br. P—— 's sister.

September 1.—Visited friends at Swaitsch, and there learned that the burial of the child of one of our brethren in the churchyard had been forbidden by the priests; on applying to the magistrate our brother received a similar reply, and it was not until the arrival of a command from the higher authorities, to whom he had appealed, that the interment of the child in the churchyard took place.

5.—Received a visit from three Roman Catholic gentlemen from the mountains. Business frequently calls them to Breslau, and they said they had attended our meetings several times, and now came to request me to come and preach to their people *in the mountains*. When I told them that we have already brethren there, they were much surprised, asked for their address, and still urged me to visit them at their own homes.

25.—Two families from the Voigtsdorf church on their way to Texas, called today to bid me farewell. During last year, seven persons from the mountains emigrated to the same place.

JOURNAL OF REV. H. L. T. BERNEIKE.

Mr. Berneike occupied a highly respectable situation as schoolmaster under government until, within the preceding year, he was put out of office on account of the "Baptismal views," which he adopted.

A candid Roman Catholic—Familiar scenes.

Elbing, East Prussia, July 1, 1852.—This was the day of my departure from Hamburg, where in the enjoyment of innumerable spiritual privileges I have spent three months.

On the railway I distributed tracts, and in the evening attended a service at the chapel in Berlin, held by br. Köbner, who was temporarily supplying the church during br. Lehmann's illness.

4. Lord's day.—Conducted the public services at Elbing, and organized a Sunday school.

5.—Went to Awaken, and had an opportunity of pointing out to a young Roman Catholic some of the errors of his church. He frankly said, "All my affection goes in favor of our mother church; but I am not afraid to examine the questions you have proposed; and to prove this, I will buy a New Testament." This he did, and we parted with mutual good wishes. My unexpected arrival at home, caused much joy to my dear wife and little ones.

7.—At Goyden, I visited a schoolmaster and former colleague. At Kosthaiden, the scene of my former labors, I visited the Amtmann and my successor in office. The former is very intelligent, and a lover of truth and justice, but he cannot believe in the divinity of Jesus

Christ. I took a walk across my former little territory, and could with an unrepenting heart admire the wheat and rye, which with my own hand I had sown, and which was now ready to be gathered into another man's garner; for I remembered our Lord's saying, "It shall be given unto you an hundred fold."

Temperance—Labors by the way.

9.— At Sarbehnen, I was much grieved to see br. Z —— supply one of her lodgers with brandy. I remonstrated with her, but she did not consider that she had done wrong. Visited a gentleman who was formerly addicted to the use of ardent spirits, but since his conversion had become a warm advocate of the temperance cause, both in precept and practice. He loves our church, and longs for the same communion of saints that he witnesses among us, in the Lutheran establishment to which he is firmly attached. He requested me to spend the next day (Sunday) at his house, which I did, and had two interesting services, at which his domestics and many of his tenantry were present.

12.— At Heinrichsdorf I offered tracts to a driver who was giving refreshment to his horses. I also addressed a few words to him, and he seemed so much interested that he begged me (as I was going the same way) to take a seat in his coach, a convenience I gratefully accepted, as my feet were weary with walking, while at the same time I was enabled still farther to make known the gospel to the man. He received the word with joy, and bought a testament for his favorite sister, who, he said, often read the Bible and other good books.

16.— Visited Rev. Mr. Steimoender, the former inspector of my school; he received me kindly, but with these words: "Well, Berneike, do you not yet repent your bargain?" Travelled with br. Grabowsky by the steamer to Braunsberg. Our distribution of tracts occasioned a warm debate between a passenger and br. G. I did not interfere, until I feared that my brother would lose his temper, and by a few conciliatory words, the equanimity of both parties was soon restored. As we left the boat I gave the gentleman a copy of our confession of faith. On the way to Stolzenberg, we took supper at a farm-house, where, in return for their hospitality, we made known the glad tidings of salvation to the good people.

Numerous hearers — Objections against Baptists.

18.— Lord's day. Preached in the morning at Stolzenberg; in the afternoon, at Bladiau. At the latter place, not only our meeting-room, but the adjacent spacious hall was crowded, and we were compelled to open the windows for the listeners outside of the house. Amongst my hearers, I was glad to observe two of my own brothers, and several schoolmasters. I passed the night at the house of my elder brother, who frankly opened his mind to me; he is convinced on the subject of baptism, but, being a schoolmaster, cannot yet make up his mind publicly to declare his sentiments.

22.— At Landsberg, I called upon the clergyman, who has published a pamphlet against us: "Conversation of two friends, whether one should become a Baptist or not?" He received me very kindly, and we had an interesting conversation. The clergyman expressed a desire to labor with the Baptists for the furtherance of Christ's kingdom, but complained that they are often hard and rigid in their modes of expression, and that he frequently found it difficult to converse with them. I excused my brethren as far as lay in my power; but secretly regretted that they frequently appear to be contending rather for their own opinion than for truth; may more of the spirit of the Saviour be given us in this respect. The clergyman at my departure presented me with a copy of his pamphlet, and I in return gave him "The church of Christ," with the request that he would in future at least not work in *opposition* to us.

August 1.— At Saalfeld, at the prayer meeting, a beautiful prayer was offered

up by a young man, who formerly was constantly in a state of intoxication, until last winter, when he was prevailed on to attend our meetings. His heart was touched, he abandoned his wicked ways, and is now one of our most zealous brethren. Preached twice to-day.

6.—At Sauken, I arranged with br. Staugnowski regarding our future missionary tours. Visited a pious man, who was surprised to find me employed as a missionary, but said I could not be engaged in a better way.

8.—Lord's day. Preached twice; the afternoon service was well attended. Many of the persons whom I had visited in the surrounding country during the past week were present. Some of them would have preferred to go away unperceived, but finding this impossible, they came to me and very frankly thanked me for my address. I hope that now the ice is broken, the Lord will enable these good people to take a decided stand on the Saviour's side.

Rigid Jews—"Too old to change"—Kindness "in the name of a disciple."

9.—Conversed with two Israelites, who had formerly been my scholars, and now for the sake of old associations received me kindly, but listened to me evidently rather from politeness, than because they took an interest in the questions I proposed to them; they adhere rigidly to all the forms and ceremonies prescribed to them, and live in the greatest security with regard to a future state. Called on sister Z——, whom on another occasion I had reproved for giving brandy to a lodger; she did not then consider she had done wrong, but now confessed that she was convinced of her error, and had banished all ardent spirits from her house.

12.—Visited a widow at Johannisdorf, who is apparently on her deathbed. Conversed with her and her children, who were playing at her bedside; they were unconscious of their approaching loss, or could not realize its extent; but the tears and anxiety of the mother were truly affecting. She is a believer, and I endeavored to comfort her with the promise of the Lord to orphans, and left her more composed than I had found her. At Schönfeld I spent the evening with old Mr. M——. He to-day for the first time spoke of baptism, of which he thinks we have right views; "but I am too old to change mine," he said; "it would be a disgrace for a man of my age, publicly to adopt a new creed."

16.—At Brodsende I entered a farm house to ask for water to drink; it was given me, and I commenced a conversation with the girl who offered it; her mother also joined us, and when they found that I was a Christian, I was invited into the room to partake of a more substantial refreshment. There was a great desire for a knowledge of the truth in this family; and most happy was I to have it in my power to answer all their questions from the blessed word of God. They often quoted the catechism and other good books, but I advised them to make the scriptures their chief study. I was with difficulty that I could leave this house the same evening, against the entreaties made for me to stay. It was necessary, however, for me to proceed and, after a short service, in which the whole household took part, I continued my journey to Elbing.

21.—Went by water to Bückfort, and distributed tracts among my fellow passengers, which gave rise to a general conversation on religion. I was alone in the combat,—yet not alone,—for the Saviour gave me words to speak, and I trust that some seed may have fallen into good ground. A young boy who was on his way to a seaport, there to embark as a sailor, read "Robert the cabin-boy," with much eagerness, and promised to pray to God to make him like "Robert."

A hater of dissent softened.

28.—Walked a part of the way to Altenhagen with a letter carrier, who spoke quite openly about the state of his mind and confessed that he had hitherto neglected to think of religion. He was a light-hearted young man, and dreaded above all things to become gloomy, which he seemed to think a necessary conse-

quence of becoming a Christian. I endeavored to show him that Christianity alone can make us truly happy, for that alone endures, while the pleasures of the world are at best but fleeting and evanescent. He became very grave while I spoke, and at parting said, "Well, I hope I shall not forget what you have told me; pray for me." Visited the clergyman, Mr. M——, and also his gamekeeper, whom I found stretched on his dying bed. With Mr. M—— I had a lengthened interview, as he has always (ever since I have become a Baptist) declared himself to be a warm friend of mine; while at a late conference of the clergy of the diocese, he has been heard to declare, that if I were to preach in his parish, and afterwards to visit him, he would show me the door.—I now requested an explanation of this seeming contradiction; and added that as Christ wishes all his disciples to be one, he who can show the door to a Christian cannot be one himself; and that if we are in error, (which we know we are not,) we deserve to be treated with peculiar consideration by our more enlightened brethren. Mr. M—— got very warm, but said that, although he could not actually show me the door under any circumstances, yet he had publicly made the assertion, to prove his abhorrence of all dissent. When he had somewhat regained his composure, I wished to take leave; but Mrs. M——, who had in the meanwhile announced dinner, now sent to request me to join them. Her husband very cordially seconding the invitation, I accepted it. Our conversation during dinner was highly interesting. Mrs. M—— is an intelligent lady, and the children are well brought up. After coffee I took my departure, with many assurances of friendship and good will from the pastor, and a gentle hint not to "meddle with an unknown trade."

A Jewish family—A welcome summons.

At Wodigehnen I called on a lady, the owner of a large estate, who formerly sent her daughter to me for instruction; she received me kindly, but requested me not to speak to her daughter about religion. In the village I saw an old grandmother, mother, and five grown up children sitting at their door. The children were formerly my pupils; they are Jews, and the change in my religious sentiments was of no importance in their eyes. They were accustomed that I should speak to them of Christianity, and now listened with much courtesy. After a short conversation I left them, praying that the veil may be taken from their eyes, that they may see the Saviour of Israel. After a day of much spiritual enjoyment, I reached Altenhagen at dusk There a pleasant occurrence was in store for me;—as I was leisurely walking through the cornfields, and passing a farmhouse not many yards distant, the owner, a woman advanced in life, ran after me. calling my name, and when I turned she exclaimed, "Pray wait a moment, I have so much to say to you." When she came up to me, she expressed the greatest joy at this unexpected meeting, and said she hoped I had come to preach at Altenhagen. She insisted on my accompanying her home, as she wished me to converse with her son, who had been much impressed at our last meeting, and had since then, she said, become "a most affectionate, dutiful son;" while formerly he had neglected the farm and spent his money at the ale-house. I conversed with the son alone; he was attentive, and his heart evidently softened by the Spirit of God; and, though he said little, I left him with the pleasing conviction that he is not far from the kingdom of God. On the following day we had two public meetings, at both of which the widow and her son were present.

29.—Preached twice, and called on Mr. W——, who expressed much interest in the spread of the truth, and gave me a small sum of money for missionary purposes. He also requested me to supply him with Bibles and testaments, as he has frequent opportunities of disposing of them.

Sad bereavement—Bigoted superstition—Tokens of spiritual life.

September 2.—It was my intention to have left early this morning for Stolzen-

berg; but the sudden illness of my youngest son induced me to delay my departure until the afternoon. I committed my family to the care of Him without whose knowledge not a sparrow falleth to the ground, and commenced my journey,—but did not anticipate that at my return, I should find my prettiest favorite little son a corpse. An attack of cholera had in a few hours put an end to his life.

3.—In passing through the Roman Catholic district of Ermeland, I distributed suitable tracts and endeavored to speak to the people; but they eyed me very suspiciously, and some frankly said, that they would not endanger their souls by even accepting a book from a heretic. I pitied the people, for they were ignorant and superstitious, and evidently kept in great awe by their priests. Visited two young men, former pupils of mine, who are now about to study theology. They consider infant baptism unscriptural; but, on the other hand, they regard our form of baptism as something which would in their case overthrow their entire plans of life; and although they are not against true Christianity, they have not yet arrived at the point to be able to say, "I count all for loss," &c.

5. Lord's day.—I had the pleasure of addressing two numerous congregations at Bladiau, and afterwards broke bread with the few members we have here. Hitherto we have seen little fruit of our labors at Bladiau; but there are now indications of spiritual life, and many persons came during the evening to converse with me.

The missionary spirit—Old friendship tried.

6.—Proceeded to Stolzenberg, in order to conduct the monthly missionary meeting there, but was much grieved to find only a small number of persons assembled. I think it would be judicious on certain Sundays to preach missionary sermons (as is the case at Saalfeld) and to make collections on such occasions, that we ourselves may be stirred up to feel more interest in missionary labor, and that we should as far as we can contribute to this great cause; we regard too slightly the word of our Saviour, "*Give*, and it shall be given unto you." The word of God also enjoins on us to pray, not only every month but daily, for the extension of Christ's kingdom; and where the prayer daily ascends, "Thy kingdom come," there we shall also find willing hearts to do something for the cause of Christ, and where there is no desire to *do* something, there prayer is an empty sound, and an abomination to the Lord. In my estimation it is also not a good thing, that large churches should contribute nothing towards the support of their pastor, (where this becomes necessary,) and receive aid themselves from various sources. Every church, without exception, is bound by the word of God and our confession of faith to support their pastor, if necessary; and not only this,—it is incumbent on them to send out missionaries. We have only isolated cases in the New Testament, cases of actual need, where churches may with a good conscience receive aid from others. 2 Cor. viii. 14, 15. May the Lord endow us, his children, with increased zeal, to labor more earnestly in word and deed for the glory of his name!

7.—Went to preach at Quenen. At Tiefensee I called on the clergyman, who received me kindly and assured me he retained his old feeling of friendship for me, though he must disapprove of my sentiments. His mother, an old lady, a staunch defender of Lutheranism, employed every argument to convince me of my error in becoming a Baptist; but as I would admit no other authority than the Scriptures, the old lady at length abated in her zeal, and gave up the case as a hopeless one. As I had listened quietly to all she had said, courtesy required that she should do the same to me; and in a few words I endeavored to show her that neither forms nor creeds can save us, but faith in Jesus Christ alone.

8.— Visited my former instructor, Mr. S—, who considered it his duty to call me seriously to account for the step I have taken in becoming a Baptist. He dwelt much on the opportunity I have

lost of doing good among the young, &c., but I felt it became me, as a Christian, to listen to his reproaches in silence, until he had ended, and then defended my views. I reminded him, how violent an opponent I had been of adult baptism, although I already loved the Baptist churches; for I had long been convinced that the church should consist only of believers, which is the case with the Baptists. I also told him, that I believed that the church to which I now belong is the church founded by Jesus Christ, and of which he says, that "the gates of hell shall not prevail against it." Of course Mr. S. did not agree with me, but he took leave of me with a reconciled heart, and a warm pressure of the hand. I reached Galitten late, but the brethren and a few strangers nevertheless assembled, and we had a pleasing little service.

Teaching by example—A second bereavement.

14.— Visited a gamekeeper and his wife, who said they had formerly despised our denomination; but that their opinion was now changed, owing to the improved character of two persons who formerly had a very bad name, but are now members of our church, and walk very consistently. The gamekeeper seemed anxious about the salvation of his soul.

17.—Visited friends at Schönviese and hastened to Eischen where br. Rimlack already expected me. This dear brother and his wife are the only professing believers in the place; but they have by their walk and conversation made so good an impression on their neighbors, that many of them assembled with us this evening for edification from the word of God. At the close of the service, my hearers retained their seats, and I entered into conversation with them. From their replies, I had the pleasure of finding that they had comprehended my address.

22.— Returning from a lengthened missionary tour, I to-day reached home, and to my infinite grief found, that my second dear child had during my absence been removed. Great is the grief of separation from a being so cherished and beloved; but consoling are the words of our Saviour, "Of such is the kingdom of heaven."

23.— Arranged the funeral of my boy; visited the woman who had nursed him during his illness, and who has to-day been attacked by cholera; the frequent cases of this dreadful disease cause us to tremble for ourselves and those dear to us; but we are reassured, when we remember who it is that has said, "There shall no evil come nigh unto thy dwelling;" and that even seeming evil is but "a blessing in disguise."

Lord's day.— Preached after vesper, and visited a woman, to whom I was called. She was suffering from cholera, and apparently near her end, but she expressed trust in the Saviour and his atoning merits. The Lord alone knows whether hers was a living faith; she had never made a profession of religion, and was much opposed to us.

28.— This morning I was attacked by the prevalent disorder.

30.— Being recovered from my illness I to-day commenced a missionary tour to Schöneck, Druzig, &c., and trust the Lord will enable me faithfully to make known his gospel to perishing sinners.

MISCELLANY.

OUR CONFIDENCE.

If, in treating of the missionary work, we seem at times to insist upon principles exceedingly familiar, we must rest for justification on the equally familiar fact, that truths the most obvious and most freely confessed, are not always the truths most steadily operative upon our feelings and actions. "I will not be negligent," says the apostle Peter, "to put you always in remembrance of these things, *though ye know them.*"

It is our privilege, in this department of the Magazine, to record many facts concerning the labors and sacrifices of men not connected with our Union or denomination, and the successes they gain, in extending the kingdom of Christ. This is pleasant, and may be profitable to us all. It is good, in a world like ours, to be well assured that we, and those who act in organized union with us, are not alone in struggling with the fearful tide of human sin and wretchedness; to look around us and discern, on the right hand and on the left, many who are devoted to the same holy cause, laboring according to the grace given unto them for its perfect consummation; and not only to know this, but to assure ourselves by frequent observations, that the good work in which we are enlisted, even though it be not prospered in our own hands according to the measure of our desires, is yet neither stationary nor retrograding. Facts of this nature, taken in connection with the tidings brought from our own mission fields, are cheering and strengthening. Important lessons may also be gained from these contemporary records of the progress of Christianity. Human nature in its fallen state is presented to view in novel and instructive developments of character. The mighty power of the gospel, and its adaptation to meet and vanquish depravity in all its forms, are displayed. The diverse manifestations in which we trace the working of "the same Spirit," may teach us much, that we might not otherwise conceive, of the mysteries of our faith.

But if we become accustomed to rely on the stimulus of such facts and narrative to sustain our interest in the cause of missions; if we suffer ourselves to regard with comparative indifference mission fields from which the shouting of the reapers is not borne to our ears; then we pervert missionary reports, from their true, to a very pernicious purpose. How far this effect is produced, we cannot affirm; but that it exists to an undesirable extent, is but too probable. "If I mistake not," wrote a missionary recently, "the *majority* of God's people soon become discouraged in their efforts to aid the missionary, unless he can tell them something cheerful. Their feelings and sympathy ebb and flow with the tide of missionary intelligence." Now, if the question were formally propounded, What is the true ground of confidence in prosecuting the missionary enterprise? — we suppose there would be little difference in the answers. All would say, in the words of the oft-repeated anniversary resolution, "'The missionary work is preëminently a work of faith;' our confidence is solely in our Lord, 'the faithful and true witness,' whose word is given, and whose unlimited power is pledged to its ultimate triumph. Our sympathy for the missionary should be primarily for His sake." But it is always easier to say this, than habitually to feel it, or to act consistently upon it.

To this it may be replied, that the effect we deprecate is natural and necessary: "we cannot help being cheered by good and cast down by evil tidings; and if we are not to be affected by missionary intelligence, of what use is its publication?" The proper use of missionary intelligence, we answer, is to make our zeal, our sympathy and our

faith, *intelligent;* not to create the impulse,— not, even, to sustain by its variable force a movement legitimately begun,— but to shed the light we need in determining, from time to time, the direction and the energy of movement required. True missionary activity, in him who goes to the heathen, or in those who stay up his hands, springs from a *principle* implanted by the Spirit in every regenerate soul. The tidings that come up from the ends of the earth give providential warning where to go and how much to give, impelling some to hasten their steps abroad, and all to be more than ever instant in prayer and cheerful in self-denial. Tidings of success, of *the* success at which the missionary first of all aims, cause joy in the presence of the angels, and answering joy in the hearts of good men on earth. They serve to inspire holy gratitude, and praise, and adoring admiration of the triumphs of the Redeemer's grace. But intelligence of the contrary sort, of truth rejected, of grace despised and of hopes long deferred, ought not, even for an hour, to shake our confidence or enfeeble exertion. It is in the light, or rather in the darkness, of such painful facts, that the arms of faith should reach forth to lay hold the more earnestly on the pillars of divine sovereignty and truth. These are the fixed supports of the great plan of mercy in which the church is privileged to coöperate. We have no right to suspend our faith on the strength or the feebleness, the present triumphs or the present reverses, of our brethren who struggle in the fore front of the battle. We know, and this is enough for our confidence, that the end is not doubtful, though the time of the end and the manner of its accomplishment, are hidden.

These observations are pertinent to the present state of our missions and of the enterprise generally, not by reason of any lack of incitement to be found in our current intelligence, but from the contrary fact, that so much of stirring interest is wafted from every quarter of the world. It is when our sensibilities and imaginations, our hopes and prospects, are heightened by extraordinary events, that we should be more concerned to think soberly of the work laid upon us;— a work which requires us to be instant in season and out of season, to labor thankfully when we can see the ripened or fast ripening fruits, but also to labor faithfully and with patience, even though we should scarcely discern the blade or the bud. Still more is the lesson we are reading appropriate to the varied character of our missionary relations. Seldom or never do we gain from all points of our extended field an equal measure of encouragement. The mind accustomed unduly to rely on the signs of the times, is in danger of forgetting those of our brethren whose toils as yet have been productive of scanty visible results. But the very weariness and painfulness of their labors, the necessity that is laid upon them to work on, in simple reliance upon the divine promise, with but little present assurance of success apart from their faith, is a reason why they should have warmer sympathy, more constant remembrance, more efficient help. To be able thus to meet all local and temporary emergencies, we need the more habitually to fix our confidence on that which is eternal and changeless.

JAPAN.

The attempt by our government to open commercial intercourse with Japan has awakened a general interest, both at home and abroad, in the character of the Japanese and their country. Without indulging in any speculations as to the ground or probable success of the American expedition, it may gratify a laudable curiosity to condense from such authorities as are at hand a brief account of this singular nation.

Japan was first made known to Europeans by the Portuguese in 1542. The government at first permitted Portuguese and Spaniards to enjoy commercial intercourse and religious freedom, but the

rapacity of the merchants and the restless intrigues of the Jesuits alarmed the emperor and caused their expulsion. The Dutch have since monopolized the trade with Europe, but they are restricted to a single port, and are there treated more like prisoners than friends. An English factory was established about the year 1614, but soon discontinued by the jealousy of the Dutch.

The empire comprises five principal islands and a great number of smaller ones, lying between the 30th and 50th parallels of North Latitude, having an estimated area of 266,600 square miles. They are uneven, with extensive hilly regions, and Niphon, the largest, has a chain of mountains, one of whose peaks is said to be 12,000 and another 8000 feet above the level of the sea, covered with perpetual snow; but the average elevation is so moderate, that cultivation extends to their very summits. The two highest peaks are active volcanoes, and the whole group is apparently of volcanic origin. Earthquakes are frequent. The northern dependencies have a severely cold climate, the southern much milder, but in all parts extremely variable. Much rain falls, and there are frequent hurricanes and violent storms. Rivers are numerous, but inconsiderable. The soil, by diligent culture, is very productive; except on the mountain summits there is little or no untilled land. There are also great mineral riches: gold, silver, copper, lead, quicksilver, tin, iron, coal, naptha, ambergris, and sulphur, are enumerated; agates, cornelians, jaspers, and other precious stones, are found in the mountains, and pearls are fished from the waters.

The government is absolute. There are two emperors, one spiritual and the other civil. The first is the legitimate sovereign. The power of the second sprung from a military usurpation, about 260 years ago. The sacred emperor is nominally entitled to be consulted on all projects of law, and there is a kind of senate having a similar claim, but neither materially check the civil emperor.* A stronger restraint is that of the ancient customs of the land, which cannot be changed or infringed, without a hazard which none of "the powers that be" are disposed to incur. The empire is divided into principalities under the rule of independent princes, and into provinces, each with two governors, who serve as mutual spies. The system of espionage is perfect; even the French police might learn something in Japan. No man can escape the eye of power. Wherever he goes, whatever he says or does is known and marked. The laws are severe, evidence is extracted by torture, and penalties are bloody. But the government, though harsh in theory, does not seem to be oppressive, and the people are very well contented under it.

The population cannot be stated with accuracy. Estimates vary from twenty-five to fifty millions. The capital, Jeddo, is said to contain ten millions! There has been much incredulity on this subject, but all observation confirms the belief that the country is densely peopled. Its isolation has saved it from foreign war, domestic peace has generally prevailed, polygamy is unknown, the climate is not unhealthful, and the increase of population is thus freed from the checks that exist in regions less favored. The people are divided into eight classes: hereditary princes, hereditary nobles, priests, soldiers, merchants, shopkeepers and mechanics, peasants and laborers, and slaves. Their language is peculiar, the form used by the higher classes differing widely from that of the lower. The Chinese written language is used extensively by the learned. Education is nearly universal. Scarcely a man can be found unable to read and write. Medicine, astronomy, zoölogy and botany are much pursued, and poetry and music are cultivated.

* It is affirmed, however, in a recent article in the *Edinburgh Review*, that the secular emperor is nearly as much a puppet of state as the ecclesiastical; that the senate, or council, exercise the actual sovereignty, keeping the emperor in a species of honorable captivity. We cannot reconcile, and will not attempt to arbitrate between, the conflicting authorities.

All accounts agree in representing the Japanese to be gentle and inoffensive, habitually urbane and polished in their manners, displaying remarkable moderation of temper under the greatest provocation, and singularly calm and deliberate in speech and action. Cleanliness, in their persons and dwellings, and temperance in eating and drinking, are nearly universal traits. They are cheerful, social and fond of pleasure; music and dancing, and all kinds of merriment, are their delight. At the same time they are distinguished by courage and a nice sense of personal honor, which does not, however, prevent the indulgence of a propensity to cunning and deceit. But they are noted for honesty, whether through principle or fear of legal penalties; they will sooner, it is said, die of hunger, than touch even a grain of rice without consent of the owner. Their domestic morals are lax, as compared with the Christian standard, though far superior to those of most heathen nations. Filial and parental affection, even more than among the Chinese, is exemplified in their families.

The ancient Japanese religion, called the Sintoo, acknowledges one supreme deity, who is only to be worshipped through the mediation of the *Mikado*, the Son of Heaven, or of inferior spirits and canonized mortals, called Kami, whose images are invoked. It recognizes a future state of rewards and punishments. But many of the people have adopted Budhism, and Confucianism prevails among the more learned. All religions are tolerated except the Christian. The Jesuits made the Christian name so odious that their converts were scattered, or exterminated by a bloody persecution, and Christianity will have to overcome this unhappy prejudice. The Dutch traders have earned their monopoly by trampling on the cross, and solemnly abjuring the Christian faith,—an exchange of their souls for gain, so open as to seem almost incredible. The Japanese themselves despise it; they have it for a jest, that one of them being suddenly met with the question, "Are you a Christian?" hastily replied, "No, only a Dutchman."

Whatever may be the issue of pending measures to open the ports of Japan, the cross will not ever be thus dishonored. For the day cometh when "the Lord shall be king over all the earth: in that day there shall be one Lord and his name one."

METHODIST EPISCOPAL MISSIONS.

The Board of the Methodist Missionary Society, at their meeting in May last, having decided to make their year correspond with the civil year, the thirty-fourth annual report embraces only the transactions of about nine months. As we gave in a review of the thirty-third report (see Mag., last vol., p. 414,) a comprehensive statistical view of the society's operations, and as the changes of the few intervening months do not very materially modify those statements, we will content ourselves with a more general notice of its work, with special reference to its plans for enlargement and increase.

It has been resolved to establish a mission in India, as soon as suitable men can be obtained for that service. The Board already have applications from two men, to be so appointed. A mission is also authorized in Bulgaria, European Turkey. The people, says the report, "are of the Greek church, though not of the Greek nation, and are fallen into as deep superstition and darkness as any of the oriental churches; and yet they are not so bigoted, but are of a mild, inquiring, religious disposition, and exceedingly athirst for the word of God. * * It is believed that this mission can be prosecuted without much difficulty, under the protection of the Turkish government." "A wide and remarkable door" for evangelical operations in France and Italy "was open in the city of Nice, in Sardinia, which is the gateway on the Mediterranean between France and Italy. An intelligent French minister

was in the midst of the work, indeed was the father of it, and was ready to prosecute it, if aided. We could not refuse." An appropriation was made, to be expended under the direction of the Rev. Dr. Cooke, President of the French Methodist Conference. "Since the appropriation was made, information has reached the Board that the door is wide open into the higher Alps, on the borders of Italy, into the valleys occupied by the good and great Felix Neff. The French Methodist Conference now occupies this region by Mr. Rostan, one of its missionaries; and Dr. Cooke earnestly appealed to our Board to enable him to send another missionary to aid Mr. Rostan. We have authorized him to do so for us, and have made him a grant towards employing three other suitable men, who were ready to enter the work if he could receive them." The appropriations for these new missions amount to $15,750, making the whole expenditure of the society in foreign fields, $65,750. To this sum might appropriately be added $67,050, expended in missions to the American Indians and to the populations of our country speaking foreign languages, in which department of labor the Methodist Episcopal church has shown a remarkable energy and efficiency; $43,300 are expended in German missions alone.

Some of the facts stated in the report, relative to the origin and progress of the existing missions, have a peculiar interest. The Liberian mission, for example, was developed from a nucleus in the first colonization. Among the original colonists were many members of the church, including two local preachers. Missionaries were sent, about twenty-five years ago, to reduce the elements to order, and lay foundations for extending the boundaries of the church. "The mission now covers the whole territory of Liberia, and the territory of the Maryland colony of Cape Palmas, and has access to the whole colonial population, amounting to, say 7,500, and to the numerous towns and villages of the natives, who amount to, say 140,000. The annual conference consists of twenty-one members, in full connexion and on trial, and there are in all the churches 1,257, being about one in seven of the whole colonial population. There are twenty Sunday schools, containing 731 scholars; one day school at Cape Palmas; and one girls' school at Millsburgh, under the care of Mrs. Wilkins; and a fine new academy in Monrovia, under the care of Rev. James W. Horne as principal."

The German mission may be said to have originated in the conversion of William Nast, now the Rev. Dr. Nast, of Cincinnati, about eighteen years ago. He had recently arrived in this country, a young man, "well educated and strong." In consequence of letters received from Germany, he visited his fatherland in 1848, found the door for evangelical labor open, and his report led to the despatch of the Rev. L. S. Jacoby, who established the head-quarters of the mission in Bremen, in the autumn of 1849. "The mission has extended itself formally to Hamburg on the north and to Frankfort on the south, and its influence has penetrated all the surrounding states, and is established in the kingdom of Wurtemburg. Helpers have been raised up to preach the gospel in the places where they were converted; persecutions have followed, and some of our brethren have been occasionally imprisoned; but they still persist in proclaiming the life-giving gospel. * * * Already the fruits are great. In the state of Bremen these fruits are formed into churches; in other states, where this is not allowed, they are formed into societies, and are met in class and prayer meetings by the prominent persons whom God hath raised up among them, as in the early days of Methodism. And where they may not enjoy this privilege, they fly by scores to the United States, bringing their certificates and joining our churches here."

ACHING TO THE CHINESE.

ollowing extracts from a letter of . J. K. Wight, missionary of the erian Board at Shanghai, give a pression of the difficulties to be e in communicating a knowledge e truth to the Chinese. By de- ese obstacles are surmounted at ations, and more systematic and d preaching becomes practicable; beginnings are always difficult, the patience and faith of the ry. The observations on the prop- ts of preaching are also worthy of

We are too apt to reason from ess of a particular mission, to clusion that the same methods, if by all others, would produce e happy effects, forgetting that ism is exceedingly diverse in its r. In some nations, the popular of superstition embody certain guilt and retribution, perhaps of n, which prepare the mind in a for the more direct and imme- mmunication of the gospel. In there is no such recognition of esponsibility, and the missionary bor long to impress those truths e adapted to quicken the con- to awaken a sense of guilt, and e a desire for deliverance. The teousness, self-sufficiency and insensibility of the Chinese, are barriers against the life-giving f the gospel.

aching of the word, in the earlier of missionary effort, is attended any circumstances, which render tially different in form from that is customary in Christian lands. re our place of assembling, with a in benches and a table for a pul- d instead of a congregation who e holy day, we go to the door and the passers-by to come in; one with his bundle, and another with , and we must soon commence or dience will tire with waiting. At- by hearing a foreigner talk Chi- rhaps a few more will come in. re they to be instructed? They ith no appetite for the truth, and heir attention is gained, will soon ing, saying they have business, or will return after eating their rice. The ears of some can only be gained by the simplest historical account or illustration; and perhaps before any single truth is offered, others have come in who derive but little benefit, from having lost what has gone before. Not unfrequently the character of an audience changes so much, that in order to adapt your remarks to the new comers, the subject has to be changed. So that frequently the only mode of preparation appears to be, to have many arrows in one's quiver, which can be brought out as occasion serves. One of the most dampening influences, after having talked on some interesting truth, and as you had hoped forcibly, is to be questioned in regard to the material of your hat or coat; and one of the most difficult things is to turn this conversation, and see how much of the truth has been appreciated and understood. Now and then, a little advance seems to have been gained. A man either from politeness or honest conviction assents to what you say. In either case a ray of light, a grain of truth, has been brought within reach of his understanding; and the hope is, that as light it may dispel some darkness, or that as seed, it may find good soil and spring up and bear fruit. The danger, however, is that the truth will be confounded with some heathen superstition—that the God we worship will in their minds take the form of some of their false deities, and the Jesus whom we preach be likened to Confucius, a sage and a philosopher—but not a Saviour and Redeemer from sin.

For the sake of illustrating more fully what is necessary in preaching the gospel to the heathen, it may not be out of place to refer to an idea which is somewhat prevalent among Christians at home, that it is only necessary to repeat the story of the cross, and tell idolaters of the love of Jesus, and they will immediately see the superiority of the Christian system, and come to Christ as the only refuge and escape from their sins. In proof of this the story of the Moravian and the Greenlander is often adduced—the latter asking the missionary why he had not sooner told them of Jesus. But it is doubtful whether a heathen is the most proper judge of the time when he can best appreciate this truth. What need does he feel of a Saviour before he feels the guilt and weight of his sins? And how can he know the guilt of sin, before he knows of God and his holy law? In all the numerous offerings made in the numberless temples of this heathen empire, there is

no reference to man as a sinner. Supplications are made for favor, and thank-offerings presented, but no attempt made at expiation or atonement of sin. Where must we begin then with our teachings? Surely not with the remedy, for they that are whole have no need of a physician. We must first proclaim the law as a schoolmaster to bring them to Christ. We must go back to natural religion, and reproclaim its truths—set forth the existence and perfections of God—show his character as revealed in the works of creation, in his sustaining and governing all his creatures, and supplying all their wants. We must show the manner in which he regards sin; how he punished it in our first parents and at the flood; how particularly he hates and has denounced idolatry. Let the Old Testament with its law and history, as well as the New, bear upon their conscience, and show their short-comings, and then the remedy will sound as glad tidings—good news unto all people. Jesus will no longer appear like Confucius, a sage and a philosopher, but as a divine Saviour, able and willing to redeem from the power and curse of sin.

It is plain then, that the heathen require instruction, some knowledge of divine things, before they can become Christians. They must be convinced of their folly and sin, before an exhortation will suffice to lead them to forsake their idols and turn unto the living God. Our present work, therefore, we feel to be especially that of sowers, and not of reapers. Glad shall we be, however, if both he that soweth and he that reapeth may rejoice together. But whether we reap or not, sow we must, even though others enter upon our labors. And as is our work, so must also be the encouragement which we and the church must derive in the prosecution of it. It is not the encouragement of reaping an abundant harvest, but of sowing good seed—of laboring in faith and hope, being stimulated by the commandment and encouraged by the promise, Lo, I am with you always, even unto the end of the world.

MADAGASCAR.

Most of our readers are already aware of the revolution in the policy of the government of Madagascar, by which the administration of affairs is virtually in the control of the crown prince, whose attachment to Christianity is a guaranty that persecution is at length ended. "It is he," writes one of the native Christians in September, "who commands in the the name of his mother. When orders do not emanate from him, they are not followed. He is above all governors. He reigns in the room of his mother, and possesses the same authority as she did." The prince seems to have acted promptly for the improvement of affairs. He has invited the exiles for conscience' sake, of whom there are about 500 at Mauritius, to return to their country, and has expressed a desire to renew amicable relations with the English. These exiles, and the far greater number, supposed to be not less than 5000, who have continued through long years of persecution, to worship God in caves and fastnesses of the mountains, will now be at liberty to work together for the faith, under better auspices than ever before.

The Directors of the London Missionary Society have issued an animated appeal for aid to reëstablish their mission so long suspended. They say,

"It cannot be doubted that as the prayers of the faithful *throughout the Christian world* have been offered to God for the deliverance of his suffering Church, so their joyful praises will now ascend with those of their rejoicing brethren, as fragrant incense before His throne. But on the members of the London Missionary Society, the claims of Madagascar come with *peculiar and unequalled force*. *They* were honored of God to make known those blessed truths which constrained her children to renounce the absurdities and abominations of paganism,—to embrace the Word of God as the ground of their faith and the law of their lives,—to endure shame, poverty, and bondage for Christ's sake, and to brave death in its most terrific forms rather than do Him dishonor, and renounce the glorious hope inspired by His cross. And to the London Missionary Society the Christians of Madagascar have ever looked, and are still looking, as children to a parent, for that generous sympathy and help which the peculiarity of their position renders indispensable.

Among the native Christians, it may be expected that the great Head of the Church has trained, by His Word and Spirit, and by the painful discipline of their past history, many faithful men for

the work of the ministry. In Mauritius, also, about 500 Malagassy Christians are waiting to return to their native land; and among these are several well qualified for the work of Native Teachers and evangelists. But it is obvious that valuable, *most valuable*, as this amount of native agency will prove for the future extension of the Gospel among the numerous population of the island, *an adequate number of judicious and devoted English Missionaries must be superadded.* On *them* it will devolve to guide and instruct the infant churches of Madagascar in the faith and order of the gospel; to select and train up native Christians as pastors and teachers of their countrymen; to translate into the vernacular language suitable Christian literature; and vigorously to employ the printing press for the interests of education, social improvement, and religion.

The Directors of the London Missionary Society are deeply sensible of the solemn obligations now devolved on them, by the providence of God, to send forth a competent number of such men to prosecute the Mission in Madagascar; and so far as information has yet reached them, they are happy to know that their constituents throughout the country have spontaneously cherished the same feeling, and are prepared cordially to co-operate for the accomplishment of this momentous object."

More than £2000 had been pledged in February for this object. We can readily conceive that the sympathies of British Christians would be specially drawn out towards a mission, every stage of whose progress has been so full of interest, so crowded with demonstrations that the hand of God was working there, and withal so intimately associated with the memory of men whom they have abundant reason to regard with affection and reverence. The opening of Madagascar, of Burmah and of Siam, occurring in such rapid succession, together with all those other movements which enlarge the field open to the evangelical churches of both hemispheres, marks an era in the propagation of the gospel which we do well to heed. It is not often that we have so much reason to "gather assuredly that the Lord has called us to preach the gospel to" many people. Will these opportunities be improved? This is a question which each must determine for himself, as he must also give account of himself.

ARCTIC SEARCHING EXPEDITIONS.

When sufficient time for completing the course in the Arctic Expedition, under Sir John Franklin, had elapsed, and he did not return, and there were no recent tidings respecting him, the whole civilized world was thrown into a state of high excitement on the subject, and expeditions were fitted out to search for and carry relief to the sufferers if living, or if not living, to learn, if possible their fate.

Not only did the English government, on the most liberal scale, fit, man, and provision such expeditions, and that too, year after year, but offered also a reward of £20,000, to those who might afford effective relief to the missing expedition. There was no lack of men to volunteer in these expeditions, so long, arduous, and attended with the greatest exposure, danger, and extreme suffering. Private expeditions also were fitted out, and gentlemen of fortune engaged in them, and at their own charges. Sir John Richardson, at the age of 61, "already honored, and already rewarded with a lucrative government appointment," left his family and the comforts of home to go in search of his lost friend, by an overland journey through the desolate and frozen regions of the North American continent. Sir John Ross, at the age of 73, volunteered in this philanthropic search. An old man of 73, volunteering to take command of an expedition to those icy, stormy seas! and from his private fortune defraying part of the expense! A merchant of New York, at an outlay of $25,000 or more, fitted out two vessels, which were sent in search of English navigators, the object of whose expedition had been the promotion of science.

The ships' crews in the various searching expeditions, and the overland companies, suffered almost incredible hardships; wintering in regions where the cold was sometimes 64 1-2° below zero—companies again leaving such winter quarters to go on foot over ice and through snow, dragging by hand sledges laden with provisions for themselves and for the missing sufferers, should they find them. In these pedestrian excursions, in the midst of Arctic winters, the suffering was intense, and some of the men died of exhaustion and frostbite.

Think of it! An honorable gentleman, having two ships, with 138 men and their officers, on a voyage for the promotion of science, fails to return at a time when he might reasonably be expected, and see what sympathy is excited in his behalf—what numbers of refined and educated gentlemen offer to go in the search—what wealth, both of the public and individuals, is freely given! And all this was nothing different from what should be; humanity required it all.

Yet when these expeditions return, and bring back word respecting aboriginal tribes in some of those frozen regions, who are without proper religious instruction, how much sympathy is awakened—who *volunteers to go in search of them*—what merchant-princes offer their thousands to defray a portion of the expense in carrying them relief? How many tribes of the aboriginal inhabitants of this continent are now wretched and miserable, and poor, and blind, and naked; but who goes to counsel them to buy that gold tried in the fire, that they may be rich; white raiment that they may be clothed, and to anoint their eyes with eye-salve, that they may see? That one wretched tribe, for example, called "The Root Diggers," where are human beings in a more forlorn condition than they? but who volunteers to carry them relief?

The lady of Sir John Franklin offered a reward of £3,000 to those who might afford "effective relief" to her husband and those with him. But in the case which we present, it is the husband that will bestow the reward; for the Church is the bride, the Lamb's wife; and if some are to be gathered out of every tribe, then are there not amongst the "Root Diggers" some who are his? The reward, however, is not to be counted out in pounds, shillings, and pence, nor will it be in the insignia and honors of baron, baronet, or knight; it is the reward like that promised to those who give a cup of cold water in the name of a disciple; and the toil, danger, and privations, will be no greater than were encountered in the Arctic Expeditions. In the interior of Africa are unnumbered, and as yet unvisited tribes, in a distressed and starving state. Who, now, for the sake of humanity, in compassion for immortal souls, and from love to Christ, will brave their scorching sun, and their fever-laden breezes, in order to bear to them the bread of everlasting life?

In interior and northern Asia how many tribes are there that are lost, and still wandering, led by blind guides! Who will go in the search for them, that they may be turned into the right way? In how many of the islands of the ocean do the inhabitants sit in a darkness thicker and more gloomy than that long night which settles down on the polar regions! Who will go and be the instruments of leading these benighted ones by a way which they know not? And who is offering the money? who furnishes the ships?—*Presbyterian Record.*

THE INSURRECTION IN CHINA.

Accounts of a very contradictory character have reached this country, respecting the insurrection in the province of Kwang-Si, which has given the Chinese government so much trouble, and continued, by the latest account, to make head against the imperial troops. It has been reported that the rebellion threatened to turn out a revolution; on the other hand, it has been said that the Chinese emigrants in California are as likely to subvert the government of the United States, as the Kwang-Si insurrection to overturn the reigning dynasty. As current rumors in China are the only source of information, it is no wonder that our intelligence should be so contradictory. The most important rumor is to the effect that the movement is religious, as well as political. Says Rev. Mr. Doty, missionary of the American Board at Amoy:

"According to this rumor the chief mover, who has assumed the style and title of emperor by the designation of Fian-tick (Heavenly Virtue), is a professed Christian and was baptized by Mr. Gützlaff at Macao in 1840. The rebels themselves have either assumed the title of "Shang-ti-hui," (association of Shang-ti,) or are thus designated by the opposing party. It is also reported that they have books concerning Jesus among them, which are regarded as sacred, and that a war of extermination is waged against idols and the temples. It may be that we have in these facts one of the reasons, perhaps the chief, for the increased jealousy of foreigners manifested by our young emperor and his government.

"We think it requires no spirit of prophecy to foresee, that very much, in reference to the future spread of the gospel in China, may depend on the issue of this contest, should no other agencies and influences be brought forward to modify and control that issue. If the rumor as to the religious feature be substantially correct, the success of the movement in Kwangsi may quite revolutionize the whole empire, and the prophecy concerning the land of Sinim be verified at no distant period. But failure, on the other hand, may have the effect to annul the religious toleration which has been conceded, and China, like Japan, may make trampling on the cross a test of loyalty to the throne. How constantly importunate in prayer should all Christians be, that He who is Head over all things to the church, may cause the issue of these present commotions to be for the furtherance and establishment of his kingdom among this people!"

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The thirty-ninth annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the meeting house of the North Pearl street Baptist church, Albany, N. Y., on Tuesday, May 17, 1853, at 10 o'clock A. M.

IRA HARRIS, *Chairman.*

Albany, N. Y., March 8, 1853.

The American Baptist Missionary Union will hold its ensuing annual meeting in the meeting house of the North Pearl street Baptist church, Albany, N. Y., on Thursday, May 19th, 1853, at 10 o'clock A. M. The annual sermon will be preached by the Rev. Robert Turnbull, D. D., of Connecticut, or by the Rev. Silas Bailey, D. D., of Indiana, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

Brookline, Mass., March 8, 1853.

DONATIONS.

RECEIVED IN MARCH, 1853.

"A friend to Africa, for the African Mission," 100.00

Maine.

South St. George, ch. 18; Waldoboro, Henry Kennedy 5; Brooklin, ch. 15; Bangor, 1st ch., R. Clarke tr., 100; Weld, Sarah Holt 2; Jefferson, 1st ch. 8 Freeport, ch. 15; Farmington, ch. 10; Belfast, Wm. Dwelly, for Burman Mission, 3; China, 1st ch. 12; Bowdoinham, Village ch. 10; Buckfield, Rev. E. Harlow and wife 2; Paris and Woodstock, ch. 7; Camden, 2d ch. 7.21; Mrs. E. L. Porter 5; Calais, 2d ch., E D. Greene tr., to cons. Samuel Kelley L. M., 104; S. Sch., for sup. of a child to be named Noah Smith, under care of Rev. Mr. Johnson, Hongkong, 36; Portland, 1st ch. 179.24; mon. con. 56.50; S. Sch. 91.37; Burman Miss. Soc. 84.25; Cape Elizabeth, Mrs. Lemuel Cobb 5; Kenduskeag, Moses W. Batchelder and friends 7; Eastport, Washington St. ch. 57; S. Sch. 25; Bloomfield, 1st ch., B. W. Norris tr., 88; Rev. Charles Miller 5; New Sharon, Ebenezer Clark 5; Avon, Wm. Smith 1; Mercer, Enos Field 1; to cons. Rev. Albion K. P. Small

L. M. Portland, Free St. ch. 576; Mariaville, Rev. C. C. Long 5; Male and Female Miss. Soc. 5; Damariscotta, ch. 200; Bristol and Miscongus, ch. 6; Yarmouth, ch. 61; North Haven, ch. 10; Rockland, ch. mon. con. 20.48; Surry, ch. 8; Waltham, Male and Female Miss. Soc. 3; Biddeford, ch., Wm Cummings tr., 16.25; Brunswick, Rev. W. Johnson 1; Saco, ch. 96.89; S. Sch. 4.21; to cons. Tristram Jordan L. M. Warren, Mrs. Keziah Counce 5; Lewiston Falls, ch. 35; Rockland, 1st ch. 51; 2062.40

Lincoln Asso., A. Perkins tr.: Thomaston, 2d ch. 25.50

Penobscot For. Miss. Soc., J. C. White tr.: Bangor, 2d ch. 35.75; Corinth, ch. 15; Stetson, Isaac Bicknell 30; Old Town, ch. 3.50; Hampden, 2d ch. 10.50; Corinna, David Steward and wife 5.25; 100.00

China, ch. 35.75; Belfast, ch. 21; Portland, 3d ch., a friend 1; East Brunswick, I. Woodward 50 cts.; Topsham, Rev. J. Gilpatrick 2; S. Perkins 2; C. Kelgore 1; R. Ricker 50 cts.; C. E. White 2; J. Perkins 3; D. Hall 50 cts.; a friend 50 cts.; Waldoboro, A. Young 1; J. R. Kennedy 1; Mrs. Kennedy 1; A. Hall 50 cts.; a friend 50 cts.; H. B. Woodbury 50 cts.; A. Welt 2; S. Benner 50 cts.; New Castle and Alna, ch. 34.75; Nobleboro, 1st ch. 20.07; 2d ch. 10.25; Damariscotta Mills, ch. 2.40; Sidney, ch. 20; Fayette, Mrs. A. T. Drinkwater 15: Friends 31.03; to cons. Mrs. Harriet F. Mathews and Mrs. Anne T. Drinkwater L. M., per Rev. H. C. Estes, Agt., 209.75 — 2,397.65

New Hampshire.

Milford Asso.: Nashua and Nashville, ch., to cons. Wm. D. Beasom L. M., 120.00

Swanzy, ch. 10.30; Claremont, ch. 32.80; per Rev. E. A. Cummings, Agt., 43.10

Swanzy, ch. 14.24; Silas Parsons, to cons. Miss Mary Ann Magnoni and Miss Mary B. F. Brown L. M., 266; Concord, ch., J. A. Gault tr., to cons. Seth Eastman L. M., 100; New London, Mrs. Eliza A. Colby 20; Londonderry, a mother and her three daughters, for Burmah, 2; Stratham, ch. mon. con. 10; Dover, Franklin St. ch. 60; Plaistow, ch. 7; South Hampton, Friends of Missions, 34.55; New Boston, ch. 18; Deerfield Centre, ch. 1; 532.79

New Hampshire State Conv., A. J. Prescott tr., 136.16; Concord, ch. S. Sch., "to sup. a Burman preacher under direction of Rev. E. Stevens, Maulmain," 30; Fisherville, ch. S. Sch., to support "Wrought," a Siamese girl, 7.66; 173.82 — 869.71

Vermont.

Granby, a friend 5; Chester, ch. 6; Wilmington, ch. mon. con. 5.30; Shaftsbury, ch. 50; Harlow Huntington 50; to cons. Harlow Huntington L. M.; N. H. Bottum 500; Derby, ch. 31; Lunenburg, *Ebenezer Evans 3; Bristol*, ch. 7; Wallingford, ch., Mrs. Diliana Webster, for Burman Mission, 1; Swanton, ch. 10; Rutland, ch. (25 of which is from Sam'l Griggs, for Sch. at Sibsagor) to cons. Mrs. Polly Allen L. M., 100; Essex, Ira Abbey 5; St. Johnsbury, Joseph Allen 3; Passumpsic, ch., 14.61; friends of Missions 3; 793.91

Brattleboro', ch. 59.38; Wilmington, ch. 7; Manchester, ch. 5; Dummerston, ch. 3; Bennington, 2d ch. 40; Mt. Holly, Mrs. Lucy S. Packer 20; Windsor, ch., P. C. Skinner tr., 54; with other dona's, to cons. Mrs. Lydia Burrows, Mrs. Laura M. Hutchinson, and Wm. E. Hawks L. M., per Rev. E. A. Cummings, Agent, 188.38 — 982.

Massachusetts.

Boston, a friend 500; a friend 100; a friend 74; a friend 2; "a little boy, for the heathen," 2; Milton S. Sch. Blossom St., for sup. of Reuben N. Houghton, in Burman Sch. at Maulmain, 25; Rowe St. ch., aun. coll. 501.35; mon. con. 182.95; S. Sch., (of wh. 25 is for sup. of Margaret D. Baldwin in Mrs. Jewett's Sch. at Nellore) 173.25; a friend 7; Charles St. ch. mon. con 8.53; South ch. 796.68; Mrs. Eunice Safford, to sup. Wm. Judson Safford in Assam Orph. Sch., 25; 1st ch., C. P. Chamberlain tr., 400; Harvard St. ch., John Putnam tr., to cons. Ansel Lothrop and Geo. E. Horr L. M., 203; Baldwin Place ch. 234.75; mon. con. 76.36; Lucy Shaw 10; a widow's mite 6.45; a friend 10.44; a member of the Young Men's Bible class 2; Bowdoin Square ch., Bd. of Benev. Operations, Joseph A. Pond tr., to cons. John M. Clark, Abijah Learned, Jr., Mrs. Sarah Stetson and Rev. Jacob Tuck L. M., 400; Moses Pond, to cons. James Winchell Pond L. M., 100; Otis Tufts, to cons. W. Oliver L. M., 100; Northborough, S. Wood 5; Reading, Salem St. ch. mon. con. 20; Mansfield, ch. 5.57; Chelsea, ch. to cons. Geo. W. Wilson L. M., 100; N. Boynton, to cons. Mrs. Mary J. Boynton L. M., 100; Roxbury, Tremont ch., Robt. W. Ames tr., to cons. Thomas Hiller L. M., 100; Dudley St. ch. 700; S. Sch., J. G. Shed tr., for sup of Ko A. Bak, at Hong Kong, 100; Middleboro, Central ch., to cons. Geo. Vaughan L. M., 126; S. Sch. class No. 3, 10.42; "a member" of the ch., to cons. Ezra Thomas L. M., 100; Bolton, ch. 23.50; S. Sch. 3.75; Canton, ch. 43; E. Capen 57; for sup. of Rev. F. Mason and to cons. Ezekiel Capen L. M. South Abington, ch. 56; Georgetown, ch. 11.43; Holden, ch. 88; Lawrence, ch. Ladies Miss. Soc. 1; Woburn, 1st, ch. 137.22; S. Sch., to sup. Nathaniel Hutchinson in Sch. at Sibsagor, 25; Chelmsford, a friend 25; a friend 5; Groton, ch. 8.93; Fiskedale, ch. 30.60; New Bedford, a friend, to sup. a child in Karen normal Sch., 25; Cambridge, 1st. ch., 750; S. Sch., for sup. of Levi Farwell at Basse mission, 25; Judson Soc. 25; Geo Cummings 100; Old Cambridge, ch., J. E. Dana, tr., to

cons. Josiah Coolidge and Philip Nutting L. M., 262.29; North Uxbridge, ch. 4; Andover, 1st ch., Josiah B. Clough 1; Egremont, ch. 20; Middlefield, John Newton, for Burman mission, 10; Newton Upper Falls, ch. mon. con. 8.25; Ashland, Fem. Mis. Soc. 17; Worcester, 1st ch., to cons. Benj. F. Stowell L. M., 100; Third ch. 64; Charles Thurber, to cons. Mrs. Caroline E. Thurber L. M., 100; West Dedham, ch. 67.06; Wenham, ch. 35; Malden, 1st ch., to cons. Chas. Merrill L. M., 117.35; S. Sch., for sup. of M. W. Sawyer in the Burmese Sch. in Maulmain, 30; Miss. Soc., Miss E. H. Bucknam tr., for sup. of a native Karen Assistant, 60; Henry E. Turner 25; Foxboro, ch. 25; South Reading, ch., E. S. Upham tr., 50; Salem, 2d. ch. 134; S. Sch., for sup. of Benjamin Edwards in Assam Orph. Sch., 30; Manchang, ch. 5; Royalston Centre, ch. 4; Tyngsboro, ch. 12; Greenfield, 1st ch. 3.60; Cotuit Port, ch., mon. con. 12; Pocasset, ch., mon. con. 5; North Bridgewater, ch. 5; Florida, avails of sundry articles of needle work by the late Mrs. Freelove Drury, 43.50; Westfield, Ambrose Day 15.75; Chesterfield, ch. 3.25; Seekonk, ch. 55; Feltonville, ch. 16; Medford, 1st ch. 20; North Reading, 1st ch. and cong. 21; Newton Upper Falls, Miss Eliza Jameson 5; Hingham, 1st ch 25; Wendell, ch. 25; Framingham, ch. 250; South Framingham, Soc., "Friends" 14; A. Haven 10; Grafton, 1st ch. 40; Marshfield, North ch., mon. con. 13; Charlestown, 1st ch., Judson Miss. Soc., Mrs. A. H. Edmands tr., to sup. Emily Waldo in Mrs. Ward's Sch. Gowahati, 25; South Natick, ch., with 14, from Brookline, ch., to cons. Rev. W. H. Watson L. M., 86; Dorchester, North ch., Jacob Davis tr., 63.13: S. Sch., Geo. Ellis tr., 5.87; Millbury, ch. 40; Plymouth, 1st ch. 18; Belchertown, ch., with other donas., to cons. Wm. Greene L. M., 44; Springfield, Augustine Burt, to sup. a child of his name in Assam Orph. Sch., 25: Brookline, ch. 609; Littleton, ch. S. Sch. 6; Fall River, 1st ch., C. Borden tr., 685.89; S. Sch., for sup. of the Mopoon Sch. near Maulmain, 80; 10140.12

Taunton Green, ch. 200; West Cambridge, ch. 65: Barre, Mrs. J. M. Smith 5; Worcester, Pleasant St. ch. 13; Lowell, Worthen St. ch.. to cons. J. M. Hadley L. M., 150; Harvard, ch. 2; West Boylston, ch. 37.09; per Rev. E. Savage, Agent. 472.09

Conway, ch. 54.26; S. Sch. 4; Amherst, ch. 23.25; Ware, ch. 25 cts.: Shelburne Falls, ch. 1; Hinsdale, ch. 3; Chesterfield, ch. 5; South Adams, ch. 1.50; Chicopee, Luther Ainsworth 3; Colerain, ch. 18.25; Cheshire, ch. 6; to cons. Eliphaz Morse L. M., per Rev. E. A. Cummings, Agent, 119.51

Wendell Asso.: Athol ch., mon. con. 9; a friend 1; 10.00

Berkshire Asso.: Sandisfield, ch. 27; S. Sch., T. Ingham tr., 3.50 30.50

Worcester Asso., H. Ayres tr.; Leicester, Greenville ch. 20.00

Hampden Co. Miss. Soc., J. E. Taylor tr.: Granville, ch. 42; Westfield, Central ch. 13.93; Holyoke, 1st ch. 35; Southwick, 4.08; Russell Z. Dickinson 1; Agawam, ch. 30; Chicopee Falls, ch., to cons. John E. Marsh L. M., 102; Springfield, 1st ch. 75; S. Sch., for sup. of Minor G. Clarke in the Karen Orph. Sch., 25; total 328.01; less 4.25; paid for printing and freight on money 323.76 — 11,115.98

Rhode Island.

Rhode Island State Conv., V. J. Bates tr.: Providence, 1st ch. 271; Young Ladies' For. Miss. Soc., Miss Harriet N. Langley tr., 37; 3d ch., A. G. Stilwell tr., 51; Ladies' Miss. Soc. of do., Mrs. Wm. Woodward tr., 72; 4th ch., G. B. Peck tr., 100; Fem. For. Miss. Soc., Miss H. Peck tr., 51; 8th ch. 27; S. Sch., per John F. Jolls sup., 15; Pine St. ch. 89; S. Sch. 11; Ladies' For. Miss. Soc., Mrs. J. B. Hartwell tr., to cons. Mrs. Barnard Eddy L. M., 100; Lonsdale, ch., mon. con. 16.25; Woonsocket, ch., R. B. Chapman 15: Newport, Central, ch., W. H. Barker tr., 50; Fruit Hill, ch., B. A. Whipple tr., mon. con. 10; Wickford, 1st ch., to cons. Rev. John E. Chesshire L. M., 100; S. Sch. penny coll. 25; Warren, ch., for sup. of native Karen preacher, 64; Pawtuxet, ch. 25; 1129.25

Providence, Friends, for the Karen Mission, 2000; 1st ch., B. D. Bailey 10; 3d ch. S. Sch., A. W. Godding sup., 30; Newport, 2d ch., to sup. three heathen children, named Alonzo Leland, Betsey Stevens and Elizabeth Choules, and to cons. Geo. C. Shaw L. M., 109; Tiverton, Central ch. 6; Slatersville, Isaac Taber 8; 2154.00

Westerly, O. M. Stillman 10; F. R. Hyde 5; per Rev. E. Savage, agent, 15.00 — 3298.25

Connecticut.

State Convention, Wareham Griswold tr.: Ruth Hodges, 5; Wilkinson, ch. 35; East Lyme, 2d ch. 5; Ladies' Soc. 5; Wethersfield, ch. 2; Suffield, 2d ch. 175; New Britain, ch. 7; Canton, ch. 10; a lady 3; Meriden, ch. 130; Stepney, ch. 12.50; Plainfield, Union ch. 35; 424.50

Lyme, 1st ch. 5; Bridgeport, ch., to cons. Thomas P. White L. M., 125; Branford, ch., 6; North Colebrook, Rev. David Wright 5; Bozrah, ch. 11; Groton, 2d ch. 73; Lake's Pond, ch. 10; Mystic River, Erastus Denison 5; Roxbury, per Rev. Wm. Biddle, 3; 243.00

Suffield, 2d ch. per Rev. E. Savage, agent, 200.00

Stoningtonboro', ch. 45; Preston, Rev. Levi Meech 30; North Lyme, ch. 11; Friends of Missions 9; New London, Mrs. P. C. Turner 20; Groton Bank, Mrs. Anna Weaver 20; W. A. Weaver 10; Wallingford, ch. 15; Mrs. Rebecca Hill 5; to cons. Rev. Levi Meech L. M., total 165; less 17.58

paid for printing Minutes of Conn. Bap. Conv.; per Rev. E. Savage, agent, 147.42

1,014.92

New York.

New York City, J. F. Zebley and a few friends, to cons. Richard E. Peterson L. M., 100; Laight St. ch., to cons. Edward G. Bradbury L. M., 100; Mrs. M. M. Brown, to cons. her brother, Randall W. Main L. M., 100; Oliver St. ch., Richard Stout tr., (in addition to 2,800; previously paid) Male Miss. Soc. 375.98; Female Miss. Soc. 251.60; Lexington Avenue ch. 100.75; Tabernacle ch., to cons D. N. Tucker L. M., 1382.31; South ch. 31; 2,441.64

New York City, Stanton St. ch., to cons. Robert J. Jemmerson, Benj. M. Thompson, Isaac Lewis, R. C. Akerly and Wm. D Mangam L. M.. 500; Berean ch. 50; South ch. 33.05; 1st German ch. 10; Sixth St. ch. 120.75, Olive Branch ch., to cons. Rev. Meriwether Winston L. M., 125; Harlem ch., to cons. Ezekiel Archer L. M., 100; Twelfth ch. 50; Bethesda ch. 62; Broadway ch. 100; North ch 50; Mariner's ch. 14; Zion ch. 9.82; Abyssinian ch. 7.50; East Brooklyn, ch., to cons. Robert M. Webb L. M., 85; Williamsburg, 2d ch., to cons. Sam'l Taylor L. M., 80; Rosendale, ch. 6; per Rev. O. Dodge, agent, 1408.12

Brooklyn, Strong Place ch. 550; S. Sch., to sup. a child named Elisha E. L. Taylor in Assam Mission, 25; Mrs. J. A. Burke, to sup. J. A. Burke in do., 25; to cons. Otis G. Corbett, John V. Harriott, Lewis Roberts, J. K. Samson, Calvin F. Howe and James Burt L. M. Central ch., S. R. Kelly tr., to cons. B. B. St. John L. M., 100; S. Sch. Miss. Soc., Jas. Watson tr., (of wh. 50 is to sup. two Karen children named John W. and Cornelia Sarles) to cons. Daniel C. Sillick L. M., 100; Ladies of Pierrepont St. ch. 50; Sand Lake, ch. 60; Ogdensburg. ch. 16.50; Mrs. Judson, for Burman Mission, 1.50; Braman's Corners, Mrs. C. A. Quick 4; Fayetteville, Mrs. Sarah Edwards 100; Cazenovia, 1st ch. 76; Churchville, ch. 19; Peach Orchard, ch. 20; Bennington, Rev. E. S. Smith 55 cts.; Newburg, ch. 30; S. Sch. 20; Alden, ch. 21; Gloversville, ch., to cons. H. L. Burr, L. M., 110; Fem. Karen Miss. Soc. 35; Shawnee, Alvin Chapin 10; John Hills 5; Hamilton, 1st ch. S. Sch., Emily Taylor tr., to sup. Wm. T. Biddle in Assam Orph. Sch., 10; North Shore, Staten Island, 1st ch. 13; Mrs. Lucy Bushnell 2; North East, Ladies For. Miss. Soc. 12.75; Moriah, ch. 4; Eaton, ch. 60; Ogden, ch. 18; Vesper, ch. 10; Blossvale, James Lillybridge 5; Owego, ch. 105; Colesville, ch. 5; Elizabethtown, ch. 2.84; three little girls 2.16; Stillwater, 2d ch., to cons. Miss Harriet Newland L. M., 100; Hornby, ch. 15; Batavia, ch. 61; Pulaski, ch. 16; Sherburne Village, ch. 13.54; S. Sch. 1.46; Milo, 2d ch. 2; Masonville, ch. mon. con. 4; Chateaugay, ch. 6; Williamsburg, 1st ch. 660; Rushford, 1st ch. 50; Schenectady, ch. 41; Savona, ch. 2; Porter ch. 15; 2585.80

New York Asso.: New York City, North Beriah ch., to cons. Geo. Harrison Irwin L. M., 100; Union, ch. 16; per Rev. O. Dodge, Agt., 116.00

Hudson River South Asso.: New York City, Sixth St. ch., per Rev. O. D., Agt., 5.00

Saratoga Asso.: Providence, ch. 11; Clifton Park, Abijah Peck 25; Stillwater, Ephraim Newland, to cons. Mrs. Harriet Hodge L. M., 100; Ballston Spa, ch. 50.08; Mrs. Isaiah Blood, with other dona's to cons her L. M., 25; Burnt Hills, ch. 8; per l'ev. O. D., Agt., 219.08

Essex and Champlain Asso.: Jay, Miss Phebe Arnold, to cons. herself L. M., per Rev. O. D., Agent, 100.00

Franklin Asso.: Oneonta, ch., per Rev. O. D., Agent, 16.00

Washington Union Asso.: Kingsbury, ch. 18; Granville, Thos. Robles 33; Galesville, Green R. Lewis, with other dona's to cons. him L. M., 51; per Rev. O. D., Agent, 97.00

Dutchess Asso.: Pine Plains, Justus Booth, with other dona's, to cons. Mrs. Eliza A. Booth L. M., per Rev. O. D., Agt, 95.00

Hudson River North Asso.: Albany, Pearl St. ch. 277; S. Sch., for sup. of Karen preacher, 150; John F. Rathbone, to cons. Miss Mary E Rogers, Miss Clara A. Eddy, Miss Sarah J. Peck, Miss Mary P. Hill and Miss Mary Jane Cary L. M., 500; Friend Humphrey 150; Lewis Rathbone, to cons. hims. L. M., 100; W. C. Boardman 50; John N. Wilder 40; S. O. Shepherd 25; Mrs. Mary C. Beecher 25; M. J. Hollenbeck 30; Ellis Baker 30; Eli Perry 25; Ira Harris 20; Smith Sheldon 20; James E. Marble 15; Gaylor Sheldon 10; Thomas L. Green 10; T. Van Heusen 10; to cons. Thomas J. Mesick, Frederick Bishoff, Mrs. S. M. Fellows, Miss Jane M. Howard, Miss Mary M. Fletcher, and Miss Elizabeth A. Green L.M. 1st ch. 166; State St. ch. 33.63; South ch. 16.87; to cons Mrs. Sarah A. Bayeux and Mrs. W. G. Boardman, L. M. Rondout, John Dodge, with other dona's, to cons. him L. M., 25; Troy, 1st ch. 147.50; S. Sch, 80; F. B. M. Soc. 72.80; North ch. 139.45; S. Sch., for sup. of native preacher under direction of Rev. Mr. Haswell, 75; F. Miss. Soc. 35 55; Samuel Shepherd, to cons. him L. M., 100; Saugerties, ch., with other dona's, to cons. Mrs. J. R. Johnson L. M., 46; Sand Lake, Chas. H. Gregory 25; Lansingburgh, ch., to cons. Dennis S. Baxter L. M., 100; Cohoes, ch. 6; to cons. James Wager, Francis Warriner, James R. Prentice, James S. Newell, S. E. Pierce and Mrs. Susannah G. Warren, L. M., per Rev. O. D., Agent, 2565.80

Union Asso.: Carmel, ch. 25; Sing Sing, James Johnston, to cons. himself L. M., 100; per Rev. O. D., agent, 125.00

Stephentown Asso.: Stephentown, William Smith, with other dones. to cons. him L. M., per Rev. O. D., agent, 60.00

Black River Asso.: Martinsburgh, ch. 16 50; Harrisburgh, ch. 20.25; Lowville, ch. 40; J. Osborn 5; a friend 1; per Rev. H. A. Smith, agent, 82.75

Broome and Tioga Asso.: Barker and Chenango, ch. 21; Whitney's Point, ch. 12; a friend 25c.; Binghamton, ch. 37.19; Owego Creek, ch. 4.25; Tioga Centre, ch. 2 75; per Rev. H. A. S., ag't, 77.44

Chenango Asso.: C. York tr., 2; Dr. Farr and wife 4; per Rev. H. A. S., agent, 6.00

Cayuga Asso.: 18.87; Weed's Port, ch. 25.29; Judson M. Persons 12c.; Eilen M. Persons 6c.; Mrs. Martha Conklin 2; Victory, ch. 23.25; Homer Lockwood 1; Sempronius, 1st ch. 5; Wm. Daniels 10; Rachel Olney 5; R. Coe 3; Rev. T. H. Green 1; Sennett, ch. 21.75; F. Benev. Soc. 25; Jordan, ch. 51 08; Skaneateles, ch. 49; S. Sch., for Assam Orph. Sch., 14; Port Byron, ch. 6.62; Sterling, ch. 5; Ira, ch. 18; Scipio, ch. 6; Throopsville, ch. 20; Auburn, ch. 140; to cons. Ezra Breed and Henry L. Bean L. M., per Rev. H. A. S., agent, 451 04

Onondaga Asso.: Elbridge, ch. 37.66; H. Warner 5; Fabius, ch. 17; Baldwinsville, Individuals 5; Camillus, ch. 8.52; David A. Munro 30; Syracuse, 1st ch. 59.10; S. Sch. 25; Manlius, ch. 10; per Rev. H. A. S., agent, 197.28

Mohawk River Asso.: Frankfort, ch. 47; Avon, Mrs. Harrington 1; Mrs. Orrilla Mason, a gold watch to cons. hers. L. M., 110; per Rev. H. A S., agent, 158.00

Oneida Asso.: Oneida Depot 9; Jas. A. Chapman 1; per Rev. H. A. S., agent, 10.00

Oswego Asso.: 5.05; Sarah Randall 1; South Richland, ch. 14.50; a friend 25c.; Central Sq. ch. 8; P. W. Allen 2; Fulton, ch. 24; Oswego, ch. 40; with other donas. to cons. Mrs. Sila Denison and Mrs. Catharine Collins L. M., per Rev. H. A. S., agent, 94.80

Otsego Asso.: Cooperstown, ch. 10.72; Warren, ch. 18; per Rev. H. A. S. agt. 28.72

Cortland Asso., T. D. Chollar, tr., 9.75; McGrawville, ch. 8; Juv. Miss. Soc. 4 35; Solon, ch. 17.62; Taylor, ch. 3.63; Truxton, ch. 28.23; Dryden, ch. 10 25; McLean, ch. 8.50; Sempronius, ch. 3.50; Virgil, ch. 6.57; Lansing and Groton, ch. 15.13; Groton, ch. 26; Fem. Mite Soc. 15 75; Milan, ch. 2; Cortlandville, ch. 26; Fabius and Truxton, ch. 31; Homer, ch. 132 27; S. Sch., for Assam Orph. Sch., 25; Homer and Cortland Juv. Miss. Soc. 47.-28; per Rev. H. A. S., Agent, 420.83

Madison Asso.: 11.33; Lenox, 17; Eaton, Mrs. D. P. 5; DeRuyter 12.19; Rev. D. Leach 2; Erieville, ch. 5; Brookfield, 2d ch. 19.31; Fem. Benev. Soc. 5.18; Hamilton, 2d ch. 5.20; Madison, ch. 50.94; Morrisville, ch. 13.15; Georgetown, ch. 17 50; Lebanon, ch. 23; Cazenovia, ch. 65.10; Wm. Cooledge 5.35; Delphi, ch. 33.62; Hamilton, ch. 187.06; Madison University, Soc. of Inquiry 37.26; Chittenango, Coll. by Rev. I. K. Bronson 10.60; with other donas. to cons. Rev. J. W. Starkweather, Rev. Geo. Matthews, Rev. Miles J. Knowlton, Rev. Wm. W. Mosse. Mulford Bogard, Ebenezo Warner, Daniel Mason, Simon Brown and Mrs G. W. Eaton L. M., per Rev. H. A. S., Agent, 525.78

Chenango Asso., Chas. York tr., 84.05

Buffalo Asso., D. W. Williams tr.: Buffalo, Niagara Sq. ch. 10.67; S. Sch. for Nowgong Orph. Sch. 25; Washington St. ch. S. Sch., for sup. of Letham M. Burrows in Assam Orph. Sch., 25; Coll. by Martha Ann Webster, for sup. of child in Mrs. Brown's sch., Assam, 5; Strykersville, ch. 12; Sardinia, ch. 24; Boston and Concord, ch. 6 30; to cons. Mrs. Cynthia B. Smith L. M., per Rev. S. M. Osgood. agt., 107.97

Cattaraugus Asso., P. Burlingame tr.: Freedom, 1st ch. 10; Cuba, ch. 20; per Rev. S. M. O., agent, 30,00

Big Flat, George Shriver 5; a friend 1; per Rev. S. M. O., agent, 6.00

Erie Asso., A. Z. Madison tr., Pomfret, 1st ch. 39 62; Dunkirk, ch. 6 14; Clear Creek, ch. 3; Stockton ch. 9; per Rev. S. M. O., agent, 57.76

Livingston Asso., John H. Norton tr.: Lakeville, ch., E. Winans 25; East Avon, ch. 34; per Rev. S. M. O., agent, 59.00

Genesee Asso., S. Chapman tr.: Bennington, ch. 2.87; Rev. E. S. Smith and family 1.63; Pavilion, ch 40; Oakfield and Alabama, ch. 20; Elba, ch. 20; Attica, ch. 20; Middlebury, 1st ch. 120; S. Sch. 10; a friend 100; S. H. Phinney 2; to cons. Rev. Roswell C. Palmer and Mrs. Abby C. Morey L. M., per Rev. S. M. O., agent, 336.00

Harmony Asso., J. B. Burrows tr.: Frewsburg, ch. 19.25; Harmony, ch. 64.72; Ripley centre, ch. 2.03; per Rev. S. M. O., agent, 86.00

Monroe Asso., W. N. Sage tr.: Rochester, 1st ch. S. Sch., (40 of wh. is to sup. Justin A. and Julia A. Smith in Maulmain Karen Normal Sch., and the bal. for salary of Oganaya, late Cherokee preacher) 100; to cons. Miss Emma Peck L. M.; 2d ch. 100.96; D. R. Barton to cons. Miss Julia M. Barton L. M., 100; Tabernacle ch. 28; Rochester University, J. H. Castle 1; Greece, S. Snell 5; per Rev. S. M. O., Agent, 334.96

Niagara Asso., B. Van Vorn tr.: Royalton, Rev. H. Petit 10; Mr. Horton 1; Newfane, ch. 38; per Rev. S. M. O., Agent, 49.00

Ontario Asso, G. H. McClary tr.: 1.90; Naples, ch. 15.60; Daniel Dodge 2; Mrs. Amy Dodge 1; E. and F. Toyer 66c.: Geneva, 1st ch. 7; Bristol, ch. 21; friends 7; Canandaigua, 1st ch. 7; Village ch. 5; Rev. W. C. Phillips 5; Geo. Willson 10; Bethel, ch. 40; Seneca Falls, ch. 10; Waterloo, ch. 2.60; Mrs. Mary Litchfield 1; Gorham, ch. 4; Phelps, 1st ch. Rev. A. P. Draper 10; Benton, ch. 5; per Rev. S. M. O., Agent, 155.76

Orleans Asso., B. Farr, tr.: Shelby, ch. 23.75; S Sch. 1.25: Carlton, ch. 21.60; Carlton Centre, ch. 15 86; Kendall, ch. 8 75; Medina, ch. 13.25; Gaines and Murray, ch. 32; Knowlesville, ch. 1.85; Yates, ch., to cons. Abel S. Barnum L. M., 127.16: Albion, ch., to cons. Wm. H. Dorrance and Joseph M. Cornell L. M., 200.14: per Rev. S. M. O., Agent, 465.51

Seneca Asso, J. McLallen, tr.: Farmersville, ch., to cons. James B. Scott L. M., 107; Covert, ch. 49; Mrs. Sarah Hall 5; Reading, ch. 18.55; Ithaca, ch. 33.40; S. Sch., for Sup. of Alfred Bennet in Assam Orph Sch., 25; Danby, ch., Rev. E. A. Hadley 1; Mrs. E. M. Kendall 3; Bennettsburg, ch. 9.88; Jefferson, J. Mosher 1.12; Lodi, ch. 6.75; Newfield, S. T. Brown, 25c.; Peach Orchard, ch. 4; Trumansburg, ch. 74.07; S. Sch. 8; Romulus, ch., to cons. Wm. W. Folwell, L. M., 128.35; Ovid, ch. 45.50; to cons. Rev. Wm. Wilkins L. M., less 4.52 advanced by tr. in 1851; per Rev. S. M. O., Agent, 510.35

Wayne Asso., J. McCarn tr.: Macedon, ch. 18; V Perry 10; Marion, ch. 50; Lockville, ch. 27; Ontario, ch. 6.85; Walworth, 2d ch. 15; per Rev. S. M. O. Agent, 126.85

Steuben Asso.: Wayne, ch., per Rev. S. M. O., Agent, 1.00

Yates Asso.: Penn Yan, ch., per Rev S. M. O., Agent, 5.00 ——— 14,156.89

New Jersey.

Piscataway, ch., Danl. Runyon tr., 110; Rahway, ch. 56.69; Alloways-town, ch. 5; Holmdel, a friend 2; Key Port, ch. 15; Caldwell, ch. 10; Dividing Creek, ch. 19; Greenwich, ch. 50; Middletown Point, ch. 6.60; Beverly, ch. 15; Cohansy, ch. 42; Bridgton, ch. 5; Salem, 1st ch. 85; with other donas. to cons. Mrs. Martha Boon L. M. Sculltown, Jacob Banks 200; Red Bank, Shrewsbury, ch. 24; Somerville, ch. 96; S. Sch. 4; Newark, 1st ch. 400; South ch., Danl. C. Whitman tr., to cons. Abner Dodd, Wm. Dowling and Wm. W. Hague L. M., 400; Hoboken, 1st ch., to cons. Mrs. Mary A. Hatt L. M., 100; 1645.29

New Jersey State Conv., P. P. Runyon tr.: Cohansy, ch. 26; Heightstown, ch. 20; Plainfield, 1st ch. 112; S. Sch. Miss. Soc. 23; S. Milbanks 25; Trenton and Lamberton, ch. 12; Plainfield, 2d ch., to cons. Rev. Isaac N. Hill L. M., 100.25; Mrs. Caroline T. Wilson, to cons. hers. L. M., 100; Newark, Mr. Townley 50 cts.; Columbus, ch. 12; Pemberton, ch. 62.68; Burlington, ch., special coll. on account reopening Burmah, 37.50; Self Denying Miss. Soc., Miss M Simonson tr., 25.20; Camden, 1st ch. 58; 2d ch. 7; Moorestown, ch. 16.59; S. Sch. 7; Flemington, ch. 122; S. Sch. 13; J. S. Higgins, to cons. himself L. M., 100; Morristown, ch. 20; per Rev. J. F. Wilcox Agent, 904.72 ——— 2550.01

Pennsylvania.

Philadelphia, James M. Linnard 120; 2d ch. 50; West Philadelphia, ch. 300; Pittsburgh, Everson Preston & Co., to cons. William W. Foale and Thomas J. Hoskinson L. M., 200; 1st ch. Juv. Miss. Soc., H. B. Brockett tr., 5; Union, ch. 100; "a member of the Union ch." 10; South Pittsburg, ch. 6.63; Eaton, Thomas Mitchell 1; Logan's Valley, ch. 55; West Abington, ch. 14; Braintrim, ch. 13; North Auburn, ch. 8; Monroe ch. 2; Eaton ch. 5; Tunkhannock, Mrs. Whitmore 1; Mrs. Avery 1; Salem, ch. 10; Big Sewickly, ch. 2; Wyoming, Henry Woodhouse 10; Great Valley, ch. 55.56; Upland, ch. mon. con. 10.06; S. Sch. class 2.-25; Phenixville, ch. S. Sch. 5: Williston, ch. 65; with other donas. to cons. Rev. William Roney L. M.; Bridgeport, ch. 5; Gethsemane, ch. 5.81; Alleghany city, Sandusky St. ch., L. H. Eaton tr., 40; S. Sch. Youth's Miss. Soc., John Bentz tr., 60; to cons. William Whitehead L. M., 1162.31

Philadelphia, Eleventh ch. to cons. Mrs. Sarah C. H. Cheney and C. W. Annable Esq. L. M., 275; 2d ch. Southwark, to cons. Jacob Bartholomew L. M., 100; J. Tolman 10; 1st ch., Miss Mary Hallman tr., 178.08; Mon. con. 40.23; S. Sch. male dep., to cons. John Dilworth L. M., 100; Fem. For. Miss. Soc., Miss Mary Hallman tr., as follows:—"From the Karen Soc., for sup. of two scholarships in the Orph. Sch. at *Nowgong* in Assam, under names of Ann Rhees and Mary Hallman 50; making their 5th and 6th instalments of 25 per annum. To the Normal Sch. at Maulmain, for sup. of *Eleven scholarships* in that institution as follows:—12 each, for sup. of Mary Weatherly, Hannah Mitchell, Thomas Wattson and Mary B. Wattson, being their 4th annual instalments; 12 each for Mathias Seddenger, Mary Hallman and Ellen Hansell, being their third instalments; 12 each for John C. Davis and George B. Ide, being their 2d instalments; 12 each for Thomas Brown and Susan Brown, being their 1st instalments; for sup. of a native Karen preacher under charge of Rev. Mr. Vinton, making the 4th instalment for him, 40; in aid of Samuel J. Smith, at Bangkok Siam," 69.14; Schuylkill Branch of 1st ch., mon. con. 13.63; to cons. Mrs. Elizabeth Brown, Mrs. Ellen Hansell, and Mrs. Elizabeth W. Moore L. M. Spruce St. ch. 131.91; Ladies, per Mrs. Larcomb, for sup. of Sarah E. Kempton in Assam Orph. Sch., 30; David Jayne 200; West Kensington, ch. 25.76; Israel Deacon, to cons. himself L. M., 100; Ladies, per Miss S. R. P. Stokes, for sup. of George Kempton in Assam Orph. Sch., 25; 3d ch. to cons. Mrs. Sarah Rebecca Remington L. M., 100.32; W. C. McIntosh, to cons. Miss Matilda B. Kincaid L. M., 100; North ch. 2; H. W. Scott 50; Tabernacle ch., to cons. John Mustin L. M., 100; Rev. S. J. Creswell, to cons. George W. Creswell L. M., 100; Thomas White 25; Sansom St. ch. Coll. at gen. miss. meeting, 43.34; Tenth ch. 450; Twelfth ch. 28.12; Turkey Foot, ch. 5; New Milford, ch. 10; McKeesport, ch. mon. con. 15; Damascus, ch. 10, Summit Hill, Welsh ch. 5; Blossburg, Welsh ch. 2; Peter's Creek, friends 2; Smithfield, Rev. C. Rossell's family missionary box 2; Mt. Pleasant, ch 76.50; Reading, ch. mon. con. 11; S. Sch. 12; Ridley, ch. 15; Brush Valley,

ch. 5; West Chester, ch. 9.68; Rev. W. Parker 5; Germantown, ch. 6.66; S. Sch. 13.50; Rev. J. N. Brown 3; Mrs. Brown 2; South Ten Mile, ch. 7; Lower Merion, ch. 40.10; per Rev. J. F. Wilcox, Agt., 2776.97

3939.28

Ohio.

Cleveland, James M. Hoyt 50; Marietta, ch. 31.98; S. Sch. 5.12; Good Hope, ch. 2; Centreville, ch. 6; West Barre, Amos Taft 2.25; Norwalk, ch. 45.46; S. Sch., for Assam Orph. Sch., 3.11; Cincinnati, 5th St. ch. 20; S. Sch. 12; Miss Susan Trevor, for sup. of Mr. Goodman, 3; North Fairfield, ch., mon. con. 43.60; S. Sch. 1.47; Elyria, ch. 14; Lebanon, ch., to cons. Robert L. Collett L. M., 100; Ashtabula, ch. 5; New Market, friends of Missions 6; Franklin, ch. (Warren Co.) Chas. Butler tr., 142; Amherst, ch., for Burman Mission, 8; Maumee City, ch. 15; Akron, Daniel Farnum 10; L. B. Austin 50; Linus Austin 40; "a friend of the lonely" 25; —Mc Mellen 10; W. T. Allen 5; Geo. Thomas 1; S. R. Colburn 1; C. B. Bennard 2; D. G. Wilcox 1; Joab Gillet 2; John Morton 1; Wm. Clark 50 cts.; Mr. Grimwood 1; Mrs. Burton, 94 cts.; Mrs. Smith 1; Rachel Brown 5; Mrs. Sumner 1; "Two Gifts" 50 cts.; Brimfield, ch. Mr. Thomas 3; Stow, ch., Mr. Post 5; Mr. Sears 3; Mr. Knowlton 1; Mrs. Gardner 2; Akron and Middlebury, ch. 24: Columbia, ch. 15; Mt. Vernon, ch. 15; 741.93

Anglaise Asso.: Lima, ch., per Rev. J. Stevens, agent, 7.00

Columbus Asso.: Granville, ch. 113.50; Welch Hills, ch. 5; Columbus, ch. 81.50; per Rev. J. S., Agent, 200.00

Coshocton Asso.: Walhounding, H. Yunker 50 cts.; Clark tp., ch. 2.68; Warsaw, ch. 1.32; Keene, Mr. Whittemore 2; per Rev. J. S. Agent, 6.50

East Fork Asso.: Bethel ch. at Cheviot 141.50; Newtown, ch. 6.06; per Rev. J. S., Agent, 147.56

Geauga Asso.; Perry, ch., per Rev. J. S. Agent, 3.00

Grand River Asso.: Cherry Valley, Mrs. Colby 3; Sheffield, ch. 10; Kingsville, ch. 17; per Rev. J. S., Agent, 30.00

Huron Asso.: Auburn, ch. 24.50; Ripley, Mrs. Austin 2,50; Peru, Rev. E. Eaton 2.50; per Rev. J. S., Agent, 29.50

Lorain Asso.: Birmingham, ch. 10; S. G. Morse 5; Henrietta, ch. 4; Avon, ch. 9; Sullivan, ch. 5; Fem. Soc. 5; per Rev. J. S. Agent, 38.00

Mad River Asso.: Springfield, Mrs. Nancy G. Moore, to sup. a child in Nowgong Orph. Sch., 25; Urbana, Mr. and Mrs. Parker 10; Piqua, ch. 50; Bloomingburg, ch. 5; per Rev. J. S., Agent, 90.00

Meigs Creek Asso.: Newport, ch. 20; McConnellsville, ch. 27; Zanesville, 1st ch., Juv. Miss. Soc., towards sup. of two children in Siam, under care of Rev. Wm. Ashmore, 20.68; per Rev. J. S., Agent, 67.68

Miami Asso.: Cincinnati, Francis Dunlevy, to cons. himself L. M., 100; Ninth St. ch. 46.69; Harrison St. ch. 27; High St. ch. 5.40; S. Sch. 5.50; Lebanon, ch. 7; A. H. Dunlevy, to cons. Mrs. Lucy C. Dunlevy L. M., 100; Dayton, 1st ch. 67; S. Sch. 32; Wayne St. ch. 3; Hamilton, ch. 50; S. Sch. 10; Middletown, ch. 1.25; Muddy Creek, ch. 7.86; Mt. Carmel, ch. 7.15; per Rev. J. S., agent, 469.85

Mt. Vernon Asso.: Owl Creek, ch. per Rev. J. S., agent, 9.00

Mohecan Asso.: Mansfield, ch. per Rev. J. S., agent, 10.00

Maumee Asso.: Maumee city, ch. per Rev. J. S., agent, 25.00

Ohio Asso.; Bethlehem, ch. 7; Portsmouth, ch. 19.50; per Rev. J. S., agent, 26.50

Portage Asso.: Streetsboro', ch. 5; Brimfield, Edwin Barber, 5; per Rev. J. S. agent, 10.00

Rocky River Asso.: Cleveland, 1st ch. 128 51; Erie St. ch. 80; Bath, ch. 1; Chatham, B. & S. Rogers 5; per Rev. J. S., agent, 214.51

Scioto Asso.: Lancaster, ch. 40; Circleville, S. Sch. 3; per Rev. J. S., agent, 43.00

Salem Asso.: Springfield, ch. 6; Rev. H. Parsons 2; per Rev. J. S., agent, 8.00

Strait Creek Asso.: Winchester, Mrs. Gabriel 1: Hillsboro', ch. 8.60; S. Sch. 2.40; per Rev. J. S., agent, 12.00

Wills Creek Asso.: Zanesville, Market St. ch. 54: Rev. William Mears 5; Birds Run, Philip Shoff 2; per Rev. J. S., agent, 61.00

Mount Vernon Asso.: Mt. Vernon, ch., per Rev. J. S, agent, 5.00

Mad River Asso.: Pleasant Run, ch. 2.00

Trumbull Asso.: U. H. Hutchins tr., 26.15; Cornersburg, ch. Michael Hampson 1; Rhoda Rumsy 1; 28.15

Rockport, Henry Alger, to cons. Rev. Thomas Allen L. M., per Rev. J. S., agent, 100.00

2365.18

Indiana.

A friend at the West 10; his wife 10; Logansport, Mrs. Margaret Robinson 1.50; Miss Cornelia M. Robinson 1; John F. Robinson 50c.; 2d ch. 30; Blackford, John Wells 1; Evansville, ch. 16.25; Connersville, Richard Willson 2.60; Dupont, L. Janes 50c.; Indianapolis, ch, 55.30; 128.65

Cedar Lake, ch. 4.50; West Creek, ch. 5.50; Crown Point, ch. 7.50; Rev. A. Waters and Mrs. Waters 2; B. N. Bennett 2; Laughery, ch. 7; Little Buck Creek, ch. 5; H. Brady 2; Zoar, ch. (Jennings Co.) 5; Vernon, ch. 14; Bethel, ch. White Lick Asso. 3; Waveland, Individuals, per J. P. Palmer, 13; West Creek, ch. 11; Vernal, ch. 6; Madison, ch. 16; Veal's Creek, ch. 7; Mr. and Mrs. Alden 10; Rev. J. G. Kerr 5; Central Sq. ch. 10: Manchester, ch. 13.15; Mrs. Wicks, (of wh. 10: is for African mission) 20; Wesan Creek, ch. 10; Aurora, ch. 20; Sugar Creek, ch. 3.65; Rev. D. J. Huston 4.55; Ebenezer, ch. 20; Aikmans Creek, ch. 11; Ladoga, ch. 3.55; Delphi, ch. 5; Rossville, ch. 3; A. D. Billingsley 45c.; Franklin, ch. 30; per Rev. J. Stevens, agent, 279.65

Northern Indiana Asso.: Rolling Prairie, ch. 5.60; Laport, B. R. Hews 1; James N. Hews 18c.;

Robert A. Hews 19c.; Wm. H. Hews 16c.; John Bonney 50c.; per Rev. J. D. Cole, agent, 7.63 — 415.93

Illinois.

Georgetown, ch. 5; Upper Alton, ch. 46.70; mon. con. 13.30; Fem. Karen Soc. 14; Shurtleff College, Bible and Miss. Soc 26; to cons Wm. A. Simerwell L. M. Pavilion, ch. 15; Kickapoo, ch. 4; Monmouth, ch. 11; Rockford, Geo. Haskell 20; St. Charles, ch. mon. con. 4; Juv. Miss. Soc.. Miss L. A. Thompson tr., 3; 162.00

"From friends at Albion, Wauboro, Little Burke, Burnt Village and English Prairies, including 5.50, per Wm. Curtis through their tr. Wm. Hall," per Rev. J. Stevens agt., 41.00

Rock River Asso.: Roscoe and Stockton, ch. 4; Howard, Rev. Wm. Gates 3; Buffalo Grove, ch. 9; Roscoe, J. B Tricker 5; Union, ch. 78 cts.; "a steward of God" 3.22; per Rev. J. D. Cole, Agent, 25.00

Illinois River Asso.: Canton, ch. 27.90; James Sulley, to cons. himself L. M., 100; per Rev. J. D C., Agent, 127.80

Springfield Asso.: Winchester, ch. per Rev. J. D. C, Agent, 9.00

Fox River Asso.: Chicago, 1st ch. 35; S. Sch. 92.90; Mrs. Frances L. Cole 10; Hadley, ch. 10; Bristol, ch. 7; Warrenville, ch. 5; Thornton, D. H. Pierce 1; Lockport, ch. 8; per Rev. J. D. C., agent, 168.90

Chicago Asso.: Elgin, ch. 26.40; Coll. by Mrs. Barker for Fem. Miss. Sch. in Gowahati, 12; Rev. E. W. Freeman 1; per Rev. J. D C., Agent, 39.40

Rock Island Asso.: Lyndon, ch. 10; Como, coll. by Rev. J. Van Vleck 3; per Rev. J. D. C., Agent, 13.00 — 586.10

Michigan.

Dexter, ch. 10: Unadilla, ch. 10; Sault Ste Marie, Ojibwa Mission ch. 28; Napoleon, ch. 10; Dearborn, ch. 3; Lansing, Friends 1; Cassopolis, Mrs. C. A. Smith 3; H. B. Downing 50 cts.: J. Price and family 1.50: Newburg, ch. 3; Galien, ch Union Pennell 1; James Wells 50 cts.; Levi Logan 50 cts.; 72.00

State Convention, R. C. Smith tr., 68.00

Michigan Asso.: Detroit, Tabernacle ch. 5.85; S. Sch. 5.50: 1st ch. 34.07: Troy, ch. 19.21; Rev. S. Cornelius 10; Pontiac, J. R. Bowman 1; per Rev. J. D. Cole, Agent, 75.63

Kalamazoo Asso.: Battle Creek, ch. 7.82: Kalamazoo, ch. 44.16; "the dying donation of Jonathan Going, an Indian brother, 2: Shingetkee, an Indian brother. 25 cts.; per Rev. J D. C., Agent, 54.23

Hillsdale Asso.: Ovid, ch. per Rev. J. D. C., agent, 8.00

Lenawee Asso.: Medina, ch. 6.02; mon. con. 4.77: Hudson, ch. 4.65; S. Sch. 4; Adrian, ch. 38.-23; Tecumseh, ch 13.50; Fairfield, ch. 10; per Rev. J. D. C., agent, 81.17

Washtenaw Asso.: Clinton, ch. per Rev. J. D. C., agent, 4.73 — 338.51

Iowa.

Iowa State Conv., J. M. Witherwax tr., 8.40; Lamotte, ch. 22; Bellevue, ch. Benj. B. Lumbertson 15; Macoquita, ch. 10; Mrs. G. Scott 2; Davenport, 1st ch. 10; 2d ch 5; Rev. B. F. Brabrook 5; Camanche, ch. 2.60; Burlington, ch. 10; Iowa city 5; Keokuk, 5; to cons., J. M. Witherwax L. M., 100.00

Muscatine, ch. 5; Mt. Pleasant. ch. 10; Brighton, Rev. Wm. Elliott 1; A. Fisher 2; Gilbert Fisher 2; 20.00 — 120.00

Wisconsin.

Beaver Dam, ch. 1.98

Dane Asso.: Waupon, ch. 5; Dartford, ch 1.40; per Rev. J. D. Cole, Agent, 6.40

Milwaukee Asso.: East Troy, ch., per Rev. J. D. C., agent, 15.00

Walworth Asso. (of which 37 for Siam Mission) 39; Beloit, ch. 30.68; 69 68 — 93.06

District of Columbia.

Washington, E St. ch., Youth's Miss. Asso., 25.00

Canada West.

Danville, Rev. D. Way 2.00

In Foreign Countries.

Burmah. Maulmain Mission. Soc., for assistants, 62.27; do. for schools, 28.64: sundry donas. for do., 373.72; Amherst, ch. 2.37; 467.00

Siam, Bangkok, Mission ch. 28 90

Arracan, Sandoway, sundry donas. for schools, 100.00

Calcutta, Lieut. Henry Yule, for the Nellore Mission, 10.00

Tavoy Miss. Soc., for Burman Schools, 90.91; do., for Karen Schools, 27.27; 118 18 — 724 08

$45,140.14

Legacies.

Fayette, Me., David Walton, per Rev. H. C. Estes, Agt., 50.00

Middleboro', Ms., Mrs. Sarah B. Peirce 100.00

No Springfield, Ms., Mrs. Ruth Boynton, per Rev. E. A. Cummings, agt., 125.00

Suffield, Ct., Betsey Loomis, Interest on Legacy, per G. Fowler, Exr., 25.00

Pomfret, Ct., James Elliott, per Rev. E Savage, agt., 150 00

Waterville, N. Y., Mrs. R. Grant 566.75

Rushford, N. Y., J. Mc. Call, per Wm. Colgate & Co., 50 00

Butler Co. Pa., Euphemia Rose, per Saml. R. Stoughton Exr., 55.00 — 1,121.75

$46,261.89

Total fr'm Apr. 1, 1852, to Mar. 31, 1853, $108,186.55

Donations in Clothing and Goods.

Boston, Timothy Gilbert and wife, two barrels Flour and Meal, and 1 box clothing etc. for Mrs. Dauble, 33.71

Woburn, Ms., Ladies' Miss. Soc. of 1st ch. 2 boxes clothing, for Rev. J. G. Pratt, 105.19

THE

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SANDOWAY MISSION.

The following journal and letters will give a vivid idea of what the Karens have had to pass through, and of the alternate hopes and fears, sufferings and triumphs that have been experienced during the transition from Burman to English rule;—a transition painful in the process, but having an auspicious and happy issue.

JOURNAL OF MR. VAN METER.

Departure of Mr. Abbott—Dismission of the Karen school.

Bassein, Sept. 22, 1852.—Br. Abbott has gone on Board the "Pegu" bound for Maulmain, himself bound probably for America,* a separation which I had not expected when we left Maulmain. For a week past he has hardly been outside the house. He had a most distressing time, night before last. This seemed to fix the decision at which he had arrived a few days before. And even the Karens seem at length to give him up. They resisted very stoutly at first, and such is the depth of feeling on the subject, that they can hardly approach him without weeping. Several times within a few days I have seen one and another come to him, and, before a word could be uttered, the tear would start, the bosom heave, and they turned away and wept like children about to lose a fond and revered parent. We parted yesterday,—he for the ship, and I for the camp. Myat Keh gave a long exhortation to the Karens on Sunday evening, on the necessity of faith in prayer, and, by way of application, urged them all to try its efficacy in the case of their teacher. He himself spent the *whole night* in prayer. Sad news came in to-day of the destruction of two Karen villages.

23.—Br. Abbott came on shore. We had a long consultation on the expediency of trying to continue the school. It had been decided that I should continue the school. All seemed to acquiesce cheerfully, and were apparently glad at the prospect of continuing longer together. All things considered, however, especially the increasing boldness of the Burmans and their spoliations; above all, the report that the small pox

* Mr. Abbott, according to the intimation above, went from Maulmain to prosecute a voyage to the United States, embarking at Calcutta for England, Jan. 12.

had broken out in Bassein; I was led to doubt the propriety of trying to retain them longer. After freely discussing the matter, it was decided to dismiss at once. Heard to-day of the destruction of Kau Gyee's village. He is a younger brother of Shway Wing, and third in authority over the Karens in this region.

The Burmans recover courage—Spirited resistance of the Karens.

Oct. 2. Saturday.—The Pegu got off on Thursday last. Reports constantly arrive of the continued depredations of the Burmese in Karen villages. Two or three companies are in daily from above, or from the eastward. The people are flying from their villages, or, if they dare to remain at home and receive the Burmese, are subjected to the most relentless extortions. The Burmans have appointed their own governors again over all this part of the country. The steamer went up the river again on Monday, but did not accomplish much; she had some poor shells which burst at a short distance from the ship. Have just learned of a spirited and successful resistance made by the Karens at Kyoung Ta a few days since. The Burmese had decided to attack the village on the Sabbath, as they supposed the Karens would then be engaged in worship and off their guard. A few, however, with only four muskets, were on the watch for them at a point where the stream becomes quite narrow. The Burmese came in twenty boats, large and small. The Karens attacked them just at the right time. Thirteen of the Burmans were killed on the spot, and the others took to flight, leaving twelve of their boats behind.

Adversities—Pestilence and war.

14.—Two Karens were "cut to death" by the Burmans, yesterday, at Pay Bāng. A man in to-day says the Burmans have carried off two children of his, a boy and girl. Shway Wing's son is lying very low of cholera. There have been a number of fatal cases here within a few days past. War and pestilence! what occasion have we for gratitude that, thus far, the complement of the fearful trio, *famine*, has not made its appearance.

17. Sabbath.—Some ten or fifteen women and a number of children, accompanied by two or three men, came in to-day from Pay Bāng,—flying from the Burmans. The wife and child of one of the men died on the way, of cholera, others were left sick at the village, and some on the way, with a few faithful ones to watch over them. Three came in from Kin Da. The people there are in constant fear. They say that the Burmans above are now talking of compelling the Karens in that quarter to go and fight the Karens who are making such a spirited resistance below, but they are to have *no arms!* This is quite an original idea with the Burmese, to drive a number of Karens before them when making an attack, so as to protect themselves from the shots of the enemy.

Various incidents of the war—Barbarities of the Burmans.

22.—Some Karens from above have just brought down the head of a Burmese chief, who was on his way, with 450 men, to attack Kyouk-kyoung-gyee, distant only about two hours from here. A party of thirty Karens and eight Burmese, with about twenty muskets, lay in ambush, and attacked his party in front and rear, just as they were passing between a hill and the river. More than ten of the enemy were killed and several severely wounded; the remainder made their escape.

25.—Kau Gyee just in from Kyoungtōng, with five prisoners. A party of fifty or sixty came to plunder and destroy what there was left at this village. The Karens attacked them, taking five prisoners and one musket.

28.—Heard this morning that three young men were killed a day or two since in La-bo-ge-la. They were taken while driving up some buffaloes. Two were also taken under similar circumstances at Thee Gwin, four days ago,

and tortured to death, by making incisions all over their bodies and rubbing salt into them.

30.—The Karens say that their buffaloes are killed by the Burmans, who sell the meat here and buy powder of their friends in and about Bassein, and then go back to fight. "But what object can they have in fighting with you?" I have asked again and again. "What do they expect to gain by it?" From all that I can learn, there seem to be three parties or classes among the Burmans: those who fight because they are compelled to, those who do it for the sake of the plunder, and those who do it from hearty good-will. The latter lay all the blame of the war on the Karens, because they had received the "white book" and adopted the religion of the English.

Kyoung Ta (see entry of the 2d inst.) has had to submit at last. The village is at length destroyed. The Karens say, "If we kill ten, they send fifteen; if 100 cannot conquer us, they send 200; if that will not do, they send 300; and so on, until they completely overpower us."

Nov. 3.—The Karens in La-bo-ge-la repulsed an attack of the Burmese and killed three. As usual, none were injured on the side of the Karens, a fact which they often mention with much feeling, ascribing it at the same time to the preserving goodness of God.

Capt. G——, a great friend of Shway Wing, gave him a very pretty brass mounted sword yesterday, accompanied by the following note, "I have presented a sword to Moung Shway Wan-gee, as he is a sterling honest man, and head of the Karens in this district."

6.—A great fight just reported, and the Karens victorious. The Burmans had built a stockade at a place called Mè-gyee-gōn in the Pan Dau district, and garrisoned it with 200 men. The assaulting party consisted of 200 Karens on land and eighty Burmans in boats. The fight lasted from a little after noon until near sunset, when the garrison made their escape as they best could. Three officers, having secreted themselves in the jungle, were captured and killed. Several other Burmese were killed and a number of muskets taken, but none were injured on the side of the Karens.

9.—The Karens took eight prisoners at Zan-wa-kyoung. They are Burmans, and were found under very suspicious circumstances. Four of them were brought in here to-day. Have just heard that, of a number of Karen women kept prisoners at Kyoung-gōn, three have already died through the violence offered them by their brutal captors.

Building—Rich spoil—Captivity of a preacher—Anxieties.

A large number of Karens came in to-day to help build me a house. I have just decided to build a good sized house inside the stockade. Have had quite enough of the jungle in which our kyoung stands. I have not been well for a number of weeks past, and the officers all advised the change.

The European troops, that have but just come to relieve those who have been here from the time Bassein was taken, have been getting large quantities of gold and silver images from the old pagodas, which had been dug over and over again for that purpose. Several hundred have been taken out by them already. I had heard, but never before seen, or hardly imagined, how much Boodhism costs its stupid devotees.

16.—Pa Yeh, one of the assistants, came in to-day from Pan Dau, very urgent to have the steamer, or some boats, go up immediately. The Burmans had come down upon one of the villages, carried off the preacher, Tha Gay, his son Shway Nyo, who has been studying for some time past, and a number of the villagers. This is a new move on the part of the Burmans in that quarter. Pah Yeh thinks they will go on and do the same in other villages. The people are in great distress; the Burmans are all around them, and they cannot escape.

Three men came in to-day with a long letter from Na Kee, assistant at Katee-ya, a village some two hours above Pantanau, not quite half way to Rangoon. The Burmese there, also, are oppressing the Karens worse than ever, and have positively forbidden them to celebrate Christian worship on pain of death. They had been compelled twice to go to the kyoungs and offer obeisance, if not worship, to the priests, and were taxed almost to their last pice. A small schooner had been seen there, and two gun boats; one of the latter was fired into and one man killed. If these things are actually as represented, of course there will soon be a strong force sent there from the Rangoon side.

18.—A few weeks since, nearly the whole village of Pin-gnè-gwin, below, on the west side of the river, was swept off by small pox. Twenty-eight died within a few days, the preacher, Kya Ging among the rest. Many of the dead were left unburied in their houses.

Bad news from above and east of here,—the Burmese coming down in force upon Guè So and his little band of 200 men. Word has just come in that, unless they have some help from the steamer, they will be overwhelmed.

20.—More definite news respecting the movements of the Burmese. They are coming in three directions: from Kyoung Gōn 500; from Myau Mya 200; and from Kyouk Kyoung-ge-la 600 to 1000. One Karen village, Kyōn-gè-byin, is already in the hands of the enemy. The Burmans surprised them by night and secured twenty prisoners. The steamer went up the river this morning. Myee Koo is out of danger, but very weak. All the Karens who were helping on the house have returned. It is a time of distressing anxiety.

Better tidings—Successes of the Karens.

22.—Most encouraging tidings from the seat of war. The Karens have retaken Kyōn-gè-byin *by storm*. There was a total route on the part of the Burmese. Over twenty were killed on the spot, and the Karens are hot in the pursuit. The only spring at this place was in the jungle, a considerable distance from the village. The Burmese had made several attempts to get water, but the Karens were watching, and fired on them whenever they came near. Water they must have, and so a captain with a company of sixty was sent for a supply. The Karens attacked, routed them and killed their leader, and immediately made a general attack on the village. Shortly after this, two of the Rattler's boats went up the Duggah to the aid of these Karens, and in conjunction with 200 Karens attacked a large body of Burmese at a place called Thabau-gnoo. The Burmese fled at once, leaving almost everything behind them. Capt. M—— wrote a glowing account of the affair, speaking in the highest terms of the bravery of the Karens.

27.—The Karens frequently express their gratitude for the presence of a teacher. One said, this evening, "Teacher, if you had not been here, we could not have staid in the country." A few days since, a man who had just come in from Mee-Kyoung-ti-rah, some three or four hours distant, exclaimed as soon as he saw me, "O, teacher, we come in and see you *here*, and it makes us very happy." And for my own part, I ask not to be anywhere else on earth, all alone as I have been for the last two months, than in the midst of these dear disciples. Among such a people, missionary labor is a pleasure.

A new village—Temporizing with the Burmans.

Dec. 6.—Have been out with several of the assistants and Shway Wing, for the purpose of selecting a good site for a Karen village near Bassein. Nearly every eligible place is already occupied by the Burmese. We have fixed upon a place some four miles below here, just a good distance from the city. All seem to approve of the choice, and there will probably be a large Karen village there before many months. There is no know-

ing, yet, when the country will become quiet. A large number of refugees came in three days ago, most of them from Kyoung Ta, one of the villages first destroyed by the Burmese. They brought a number of buffaloes, several canoes, a large ox-cart and a full proportion of little ones. They are all living in our kyoung outside the stockade. I see them generally morning and evening, and give the sick medicine and advice.

Three men came in yesterday from Shan Gwin, a long way above here; they had fled from their village three days since. They came to inquire whether it would be wrong for them to acknowledge the rule of the Burmese, and thereby to save their property, especially their paddy, which is now just ready for the sickle. I told them to return at once, to make their most respectful obeisance to the Min Gyee, and be quiet until the English had taken the country.

7.—A schooner is just in from Rangoon, after seven weeks, during which I have heard not a word from any part of the world, excepting a short note from Sandoway. The days of my loneliness are ended; br. Beecher has come. The Rattler is just down from above. The captain has very kindly brought down three hundred baskets of paddy from a Karen village, respecting which I had written him. The great object, now, is to cut and *save* all the paddy we can.

LETTERS FROM MR. BEECHER.

The annexation—Protection and favor to Karens.

Bassein, Dec. 28, 1852.—You will rejoice with us and the suffering Karens, to hear that the province of Pegu has been proclaimed a portion of the British territories in the East. The Commissioner of Pegu very kindly sent the mission a copy of the proclamation, accompanied by a letter, in which he speaks of the Karens as follows:

"I am particularly anxious that your Karen people should receive protection and be put under people of their own race. I hear but one account of the Karens from every officer of the force, namely, that on all occasions their information has been the best and their assistance the most hearty. We must not forget such good will as has thus been shown us."

This is truly glad tidings and a day of deliverance to this long oppressed people. Blessed be the Lord, who bringeth the counsel of the heathen to nought, whose eye is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death and to keep them alive in famine. And were it not for this timely proclamation, to be followed up, we hope, with vigorous measures for the suppression of the large robber bands which are now laying waste the country on every side, this people must soon have the calamities of famine added to the horrors of war. But the hand of Providence, which has been so remarkably displayed in the preservation of His people here during the whole war, is now again made bare for their deliverance, and blessed be his name. I find, on making definite inquiries, that the Karens, in about fifteen engagements, fought for the defence of their homes, their wives and children, have killed one hundred and sixty-five of the enemy, while only three of their own number have been killed and three wounded; and this, notwithstanding they were disarmed by the Burmans at the commencement of the war. They are still fighting in self-defence, and reports of battles with various success come in almost daily.

A triumph.

Karens, distressed with fears that their villages will be pillaged and their harvests burned by some robber bands hovering near, come in daily for counsel and aid, and beg that their teachers will intercede with the military and naval commanders in their behalf. On returning to my house after an effort to aid them, a few days since, I saw at a distance a small company appearing like Burmans, approaching the stockade. Two men were mounted upon large ponies, and near them were two others, bearing aloft

upon staves ten or twelve feet long, large red umbrellas. "None but Burmese captains have such umbrellas as these," said an astonished Karen by my side. They enter the stockade, come around, and stop in front of my house. One advances towards me. "Is it you, Po Quay! Who and what are these?"

"It is thus, teacher. One week ago to-day, a detachment from a body of three or four hundred Burmans, who had stockaded themselves not far from a Karen village, made an attack upon the village very early in the morning, and took several women prisoners. The Karens rushed to their rescue, as soon they could rally fifty-six fighting men, came upon the Burmans while at their rice, firing, shouting, and brandishing their swords and spears. The Burmans were panic struck and fled in confusion, but not till six of their number were shot down. The women were all rescued, and the Karens in returning took these umbrellas, and several muskets, swords and spears, which the Burmans had thrown away in their flight. The ponies were also seized there. One of them lacked a bridle, but the Karen who captured him made the fetters he had wrenched from his own feet serve for bits, ropes completed the bridle, and he who was, a few days previous, a prisoner in irons, now rides his enemy's steed. Teacher, we have brought the umbrellas for you and the officers to look at and do with as you like, and the ponies for your use, if you wish them. One of the umbrellas I must keep, to commemorate the valor of the Karens, and that same pony, that once served our enemies, shall henceforth serve you, teacher."

A bitter contrast.

Such are the scenes of war in one district, but how sadly different are they in another! Not two days' walk from the scene just described, Thah Gay and Tau Lau, with many of their flock, are in the hands of mereiless heathen robbers. From day to day the fiendish Burmans wreak their vengeance on these defenceless disciples of Christ. They are pierced with swords and spears, savagely beaten, suspended by their necks from trees, and let down just before life is extinct, to recover strength for a repetition of the same cruel tortures. Day after day and week after week, for two dreadful months, do these men thus die daily. News comes, at length, that they are released from these sufferings by death. Word was brought yesterday, that they died three days since, strong in faith to the last. The news was a mournful relief to our painful anxiety. May the Lord of Hosts grant that this state of anarchy, terror and woe, may soon be succeeded by the blessings of peace, under a firm and just government!

The new era and its demands.

Jan. 8.—With the new year, a new era dawns upon all the nations of Pegu. Annexation was proclaimed here on the morning of the 3d. It was read in three languages to the attentive multitude. Twenty-one guns from the stockade, and as many from the steamer, thundered forth the decree of a mighty and victorious nation. What various emotions are awakened in the awe-stricken crowd! The soldier is elated with thoughts of glory. The haughty Burman hears in those peals the doom of his kingdom and his religion, and trembles. But the long oppressed Karen hears a voice proclaiming liberty to the captive,—freedom to worship God!

And, louder than trumpet blast or cannon's roar, the messenger of God hears the voice of his ascended Lord speaking to the Christians of his native land,—"Behold how plenteous the harvest, how few the laborers,—how wide and effectual the door, how few to enter in! Awake! awake! put on thy strength, O Zion! Awake! and come up to the help of the Lord against the mighty!"

Renewed conflicts—The dead alive.

The imposing ceremony is over,—but the enemies of the English and the persecutors of the Karens are not yet subdued. Scarcely has the voice ceased

which proclaims Pegu to be British soil, and its inhabitants subjects of English rule and protection, when news arrives of another conflict between the Karens and the banditti. Two Karens have been wounded and four Burmans killed. The lives of the Karens were spared, but their staff of life has been wrested from them, for 5000 baskets of uncleaned rice, which they had striven long and hard to defend, were devoured by the flames. In this hour of distress they come to their teacher, beseeching him to intercede with the commissioner and obtain deliverance from their destroyers, who are threatening still further devastations. Their case is laid before the magistrate, is regarded with favor,—inquiries are made, plans formed,—and, at the appointed hour, the steamer starts on its errand of mercy.

The mind feels relieved of a burden of anxiety; and patience, too, whether its work has been perfect or not, has had work, work enough, in obtaining definite information from natives of indefinable stupidity; and the whole frame, in constant excitement for days and nights, needs relaxation. The steamer has been gone only a few hours, when Tau Lau,—only a week since reported to have died from cruel tortures—emerging from his long hiding place, makes his appearance and tells his tale of sufferings, from which he barely escaped with his life, wounded and naked.

A tale of suffering—Burdens of a missionary.

Shway No, who has been missing two months, and was known to have fallen into the hands of robbers, comes as Tau Lau's companion. He was redeemed for thirty rupees, and has since lived secreted. They bring word that Thah Gay, too, is still alive, but that the tortures he is suffering are worse, if possible, than those of which he was reported, a week since, to have died. He is alive, but an awful death is awaiting him, together with thirty-nine others. They are crowded into one prison, and allowed from day to day barely sufficient food to prevent starvation. Beneath their prison floor are already piled the faggots which are to burn them alive. More than seven hundred rupees have been extorted from their friends by false promises of release. Perhaps the hope of obtaining more money delays their doom, but their language to their victims more probably expresses their real intention: "We shall despatch you as soon as we can catch a few more of your brethren." Thah Gay is loaded with three pairs of fetters, and split bamboos are so applied as to pinch his flesh, from his toes to his shoulders.

Sad and anxious countenances again approach the missionary, and he is implored to aid in delivering Thah Gay and his flock from such sufferings and from their impending destruction. O for the arm of a Samson to stretch forth for their deliverance! But help can come alone from Him whose arm is not shortened that it cannot save; and the prayer that for weeks has been going up to God in their behalf, is now offered with renewed ferver. But faith without works is dead, and, after an anxious, prayerful night, Tway Poh and Myat Kyeh ask the teacher's opinion of their plan. "We have resolved to go in different directions, and calling together a company of our brethren, make an attempt to rescue Thah Gay." "Go; and may He who is mighty to save grant you success!" Muskets and ammunition are sought, arrangements are made, and they come again to the teacher's room. Solemn and fervent prayer is offered, and they go forth, saying, as they give the parting hand and the last anxious look, "Teacher, pray for us fervently, very fervently."

These go their way, followed by many anxious thoughts, but many others still remain. The new order of things implies new, toilsome, and responsible duties for the missionary. Crowds throng his house from day to day, plying him with ten thousand questions respecting the intentions of the English and their form of government. One company of

thirty or forty (more than seventy were one day counted in and about the house,) are no sooner satisfied and return, than another company arrives, equally ignorant, equally curious, and equally persevering in trying the strength and patience of the missionary.

The Karens, by their hearty and efficient aid during the war, have merited the special favor and protection of the English, and are to be under petty magistrates of their own race. The opinion of the missionaries is sought as to who are best qualified for these offices. Thus the temporal as well as the spiritual welfare of thousands is affected by the words and acts of the missionaries. Who is sufficient for these things?

Active operations against the Burmese—Emigration from Arracan.

The hope expressed in the following letter, of the final pacification of Bassein district, by the expulsion of the Burmese forces and the complete establishment of the British authority, is corroborated by other accounts. We are permmitted to hope that this is the closing chapter in the sorrowful history we have had to record.

Feb. 5.—The expedition mentioned in my last, sent to disperse the robber bands that were laying waste the country to the south and east of this, so effectually routed the banditti that the people in that region, who were placed under the temporary jurisdiction of the Karen chief, Shway Wing, are now quiet, and peacefully returning to their homes.

The Karens who thought to release Thah Gay found their numbers too small to make the attempt with any prospect of success, and, fearing to increase the number of victims by an unsuccessful effort, gave up the plan. Tway Poh returned to Arracan, to bring his family and his whole congregation, from the unfruitful and unhealthy jungles bordering the sea, to the fertile plains and salubrious climate of Bassein. Other pastors and elders from Arracan seek advice respecting the propriety and practicability of following Tway Poh's example.

The steamer Zenobia, from Maulmain, reached this on the evening of the 20th ult., bringing my family, with br. and sr Van Meter, all in usual health. The steamer's crew and boats, since her arrival, have been actively engaged in dispersing the forces of the Burmese, which were keeping the country in a constant state of alarm. The first expedition was against the Burmans in the vicinity of Pantanau, where the Karens have suffered most severely, and was in every way most successful, closing up the whole by a brilliant victory of ninety Europeans over 3000 Burmans; the number of the enemy was swelled by camp followers to nearly 10,000. Forty were found dead on the field, and fifty were taken prisoners. We hope that this will prove to be the finishing stroke to the war in the district of Bassein.

Encouraged by news of the near approach of a European force, a large body of Karens made a rapid march upon the Burmans, who have held Thah Gay and his villagers. They were in time to save all but Thah Gay. Two days previous to the attack of the Karens, the Burmans had fastened him to a cross and discharged two muskets upon him, when, life not being extinct, they disembowelled him and cut his throat. Thus has perished a good, faithful and promising pastor. Nah Gee, who long lived secreted, has at last escaped the vigilance of his enemies, and is now with us.

We hope that the country will soon become settled, and that we shall be able to prosecute our labors without interruption.

LETTER FROM MR. VAN METER.

The Deputy Commissioner of Bassein.

In a letter written a little more than a week before the preceding, Mr. Van Meter mentions some additional facts of interest.

Jan. 27.—Since my last communication I have made a trip to Maulmain. A principal object of my going was, to secure a passage for our families. In this we were very successful, having been furnished with a passage in one of the Company's large class war steamers, the Zenobia. When I left Bassein I did

not expect to be away more than three weeks, but we were blown off to sea when almost within sight of Amherst, and were sixteen days in accomplishing what we had expected to do easily in six.

Alluding to the act of annexation, of which he speaks as "a very great blessing to the people of the country, Burmans as well as Karens," he adds that "it will take the people some time, however, to realize, to learn from happy experience the full extent of the change, which has now taken place. Capt. A. Fytche, our old friend at Sandoway, has been appointed Deputy Commissioner of Bassein, and has been here some weeks. He is now away with an expedition which left since our arrival, with the view of making a complete clearing out of some two or three places above here, which the Burmans have made their head quarters from the first, and which no European force had ever yet succeeded in reaching. A large force of Karens coöperate with the Europeans in this affair." The news from the expedition was of complete success in its first movement upon the enemy.

Romish mission—Instruction in Burmese.

A Catholic missionary came over from Rangoon on board of a little schooner, which the Zenobia towed up the river. A large bamboo house has been put up on the Catholic compound since my departure, and we hear that they have quite a large attendance of the European troops now at this place. We do not hear that they are doing much in the way of native work.

Since the arrival of the "mammas," our Kyoung has been nearly all the time full, principally, of Burman women and children, who have their curiosity greatly excited at the sight of two American women with their children. Mrs. V—— has sat down some two hours or more each day, reading and talking to them in their own language. Even now, many of them listen with a great deal of interest to what is said, although the greater part, of course, come from mere curiosity. But there is not the least doubt that many a willing ear will be found, willing to listen to the truth for the truth's sake, and the more as she acquires greater facility in the language. As to the Karen field here, we could hardly ask for anything more interesting and encouraging than that is at the present time. Had a very large company in on Sunday last, among them a large number of Karen women.

ARRACAN.

LETTER FROM MR. KNAPP.

Tour among the Kemees—Their school.

Akyab, Dec. 1852.—I have just returned from a tour of little more than a month among the Kemees, in which I have visited many villages never before reached by a missionary, and for the first time preached the glad tidings of salvation. In some respects I have met with encouragement beyond my hopes, and have reason to believe that God has not yet given *all* over to hardness of heart. Without attempting a formal journal, I propose to give some of the leading events, connected with my visits.

I must first premise a few words to make all clear. As heretofore reported, the teacher sent to the jungle succeeded very well for a time. The old school house fell down, and, from various causes, another was not built, as we had directed. The school continued in a private house, but with some difficulties for want of rice, which could not be purchased short of a day's journey down the river. Soon, the teacher wanted to get married, and came down, leaving the school in care of a boy named *Sapah*. After twenty days he returned with his wife, and in five more they quarrelled and parted; and off he came again to try to settle up. In a few days more, Sapah came down with four of the scholars, the rest being scattered. This was the end of the school. With the boys came *Paiting* and a man whom I had met two years ago, *L'shay* by name, who proved to be a very interesting inquirer, and has since been baptized.

Old Arracan—Famous idols.

In my journey I had with me as boatmen and assistants, &c., Paiting, Ong Aing, Kŏnong, and the boys that were with me last year, Kemees; Moung Po, the teacher, and Sway Yet, Burmans. L'shay and S'pah had gone before. All was made ready and we left on the 29th of September, with a good degree of hope and courage. Our first important visit was at "*Old Arracan*," where we spent two days, preaching and visiting the va-

rious places of interest and curiosity, connected with the once strongly fortified and far-famed city, the residence of the Raking dynasty, the ancient kings of Arracan. The remains of its walls and palaces and pagodas are among the wonders of ancient relics. But we must not stop here to delineate; enough to say, that most of the site of the ancient city is now a jungle, a vast howling wilderness, haunted by wild beasts. From this we proceed up a river which runs nearly parallel with the Koladon for two full tides, probably thirty or forty miles. The river is for many miles large and beautiful, running through a rich rice country, and dotted with villages, in some of which we preached with very encouraging success. The latter part of the journey was through an impenetrable forest, as wild and luxuriant as a tropical climate can make it.

We next reached Maha Monee, a place once greatly famed as seat of the Rakĭng (Arracan) gods, and still much resorted to as a place of worship, though sunken in ruin. A pagoda is still preserved, with three large images, which are confidently affirmed to possess life and wonderful powers.

Visit to Kemee villages—Indifference of the people.

My object in coming here was to visit the Kemees; numbers of whom I had repeatedly met at my house. Accompanied by several of my boys, I ascended to their villages, some two or three miles distant, on Saturday, but found very few at home. On Sunday, held a meeting in a zayat, and preached in Burmese to a good number, some of whom had come from far to worship the gilded idols. After this we met the head Kemee and many of his people, just returning from a journey. We spent a long time explaining to them the truths of the bible, and felt assured that some understood the words spoken; yet it should be added that nearly all manifested a great indifference. In almost every place the Kemees seem to say, "Well, that is very good, it will do for the *Mugs* (Arracanese), but we Kemees do not want any God.' were here three days, and though pointed about meeting the people homes, had opportunity to conver many who came down with ginge fruits, &c., to market. Paiting a other boys spent a night with t their village, but found they w busy through the day bringing i paddy from the distant hills, (of they transport all on their backs, or heads,) and hence it was impos get the attention of many. We fore left sooner than we otherwise There are in this section some fift ty houses, considerably scattered. this we made our way by a roun course to the Koladon.

Promising hearers.

Spent two or three days in villages along the river, conversi the people as best we could, and reached Paiting's village on Friday ing and his blind father, Chetza, deep affliction, one or two of man's wives, and one of Paiting having died recently, and stil friends being dangerously ill. was at the time absent. Opp this place, nearly two miles bac the river, among hills beautiful most sublime, is the village where the before mentioned inquirer, We crossed over and found so men, with L'shay and his wife, at the bank constructing a raft of b for sale. All laid by their wo after a little conversation on gene ics, listened for two hours to the A number seemed truly interest went to their town, and the a spent the night there. L'shay wife both appear well, almost li ized people. On Saturday, the with their son, accompanied us Khyong, as they said, to hear th They constantly listened with an ent desire to learn, and I now h hope that the Holy Spirit was m his mind and heart.

Painful contrast—A steadfast convert.

When we arrived in the vicinity of Tetkau's village, a painful contrast awaited us. We found the great mass of the people engaged in a bacchanalian revel. We met Tetkau; he was drunk and silly, and yet more religious in his speech than when sober, while his neighbors were some of them boisterous and almost raging. I could not but feel sad to witness such scenes, where the gospel has been preached from time to time for years. We have borne with Tetkau, hoping that he might see his folly and turn heartily to the right way. But it would seem that forbearance has ceased to be a virtue, and he must be excluded. I have some hope for a few of the boys and young men. The poor Khyen women baptized last year came to us and seemed overjoyed to meet the teacher again. I have frequently heard from her during the year, and every report has been favorable. While the school teacher was there she was regular in attendance on all the meetings. She is very ignorant, but we hope truly converted. On Sunday the 12th, twenty or more met at Tetkau's house, where I preached from the last great command of our Saviour. All listened and appeared solemn; after which held a prayer and conference meeting, and questioned and warned, with solemn entreaty, those who had gone astray. All made fair promises. Here L'shay bore testimony to his interest in the truth, and made himself useful by exhorting others.

I had given direction to have a house built for a school, in which I could stop while here, promising to pay all expenses; but nothing more had been done than to dispute where it should be, and who should have the honor of overseeing the work. Hence I had no dwelling place but my boat, and there was no chance for a school. It now being the season of Kemee holidays and feasting, most of the boys who had been in school wished to play. Three or four were very anxious to go with me to Akyab, but with one exception were forcibly prevented by friends. On Tuesday a company of twenty or more went off in great glee on hunting excursions, to procure elephants' teeth and tusks,— Tetkau among them. Finding but little encouragement to remain here, returned on Wednesday evening to Paiting's village.

Kemee ideas on prayer—Applicants for baptism—One received.

Here we remained some days, visiting all the villages in the vicinity, and made arrangement for building a school-house. L'shay was with me daily, and repeatedly asked baptism. While here I succeeded for the first time in getting a Kemee to pray in his own tongue. Time after time I have tried in vain; all thought it impossible and many laughed at the idea. How could they pray in Kemee? Hence those only who could speak Burman were in the habit of praying at all. Persons have been brought by disciples to me as inquirers asking baptism. Do you pray? was the question; the disciple would reply at once, "No, he does not understand Burman!" I had now become able to give them examples, very short indeed, of prayer, and they found it was possible. Here we had preaching and prayer meetings every evening, in one village or another, for nearly a week, in which L'shay took part, and, with a good degree of zeal, repeated the leading truths of the bible, as far as he knew, so that all might understand. He seemed anxious for others and especially for his own family, and of course I took all possible pains to instruct him, so far as I could with an imperfect knowledge of the language.

We spent Sunday, the 19th of December, at a large village a little below. Here after preaching and a prayer meeting, L'shay was examined in the presence of a large number, five or six of whom were Christians. Knowing what has been the course of these wild people, I felt fearful that he would turn away and feast and drink like others, and was therefore the more cautious; but in the end I felt as though it would

be wrong to withhold the ordinance. We therefore assembled by the water side, and, after commending him and all to God, and imploring His blessing, in obedience to the Divine command he was buried with Christ in baptism. The Lord only knows his heart, and He alone can preserve him from the snares of wicked men and the adversary of souls. He is a man of little more than thirty, and possesses in a high degree the respect of those around him. In this region there are two or three others who seem to be thoughtful. Among them is the blind Chetza. He confessed he was a sinner, said he believed in Jesus as the Saviour and was desirous of becoming a Christian, and once asked baptism; but I fear it will pass away when he forgets his afflictions. Yet God is able to soften his stubborn heart. I was encouraged to pray for him.

The word eagerly received—Grand scenery and pure water.

On Monday, accompanied by S'pah and the man baptized, we left for Pee Khyoung. Having a favorable wind, we made rapid progress, and reached the Kemee settlement on Tuesday morning. Finding the people at the first villages gone to attend a *funeral*, (if such the heathen revel can be called,) we ascended as far up the river as we could with a large boat, and stopped at a village where an uncle and other relatives of our new disciple live. We were very favorably received. All laid aside their work for the three days we remained, and listened attentively and with increasing interest to the word of life. They had never heard such truths before, no white man had ever visited them. S'pah and the late convert were here of great service, preached, and prayed with and for the people. On Wednesday I went on foot, accompanied by a large number, over the hills and up a branch of the Pee, a distance of four or five miles, to visit two villages of considerable size, where, though the people were quite wild, some listened to the truth. In this region nature presents most grand and sublime scenery; dense forests, lofty trees, rocks and mountains, with a stream of pure cold water now gently rippling along among the rocks, but which, in the rainy season, must be a raging mountain torrent. I was carried across this stream probably fifty times in one journey, and often stopped to drink its cool, refreshing water, the best I have tasted out of America. We returned towards evening with buoyant spirits, refreshed rather than wearied by the journey. When I came to leave, two or three young men unexpectedly wished to go with me to Akyab. We descended the river slowly, stopping and preaching at four villages, and receiving promises of pupils if a school should be set up in the region. The people here, though afflicted with the same vices as at Mee Khyoung, appear to be more moderate in indulging them.

Application for a school—Mountain Kemees.

We spent Sunday, December 26th, at a large village, which I visited two years ago. It is called Paiting's village, from the name of the head man, a very intelligent and well disposed man; though a wild heathen, he has a great deal of natural dignity. He became much interested, urged me to give him liberty to build a bamboo school-house at his own expense, and promised, if I would send a teacher, to send two of his boys and to use his influence to induce others to attend. I have not yet fully decided what course to take, but mean to make the best use I can of this favorable disposition. Here I met a number of Kemees from the hills to the eastward, who said there were a hundred houses in the region where they came from. Also met five or six called "Mountain Kemees," much resembling the Kemees I have before met, but more wild, and with quite a different language. It was said that their tribe is numerous.

Interesting inquirers.

Two young men from the upper village here joined our company, fully decided to go with me to Akyab, saying

that they had never before heard of the true God and wished to know more, to learn to read and to be disciples. After much conversation, finding they were fully decided, I encouraged them and promised to supply them with food, &c. They are now here, have commenced the spelling-book, and seem to be fully in earnest. I have in all, six Kemees with me, three young men and three boys. On Sunday evening called all in, talked with them a long time, and four of the six engaged in prayer, with apparent earnestness and sincerity. They are now daily asking for baptism. They say they are great sinners, they believe that Christ died to save them, they fear to die in their sins, and that they came down on purpose to be baptized and to become Christians. Their views seem to be quite satisfactory and I gain some hope that the Spirit of God is with them, but fear they will not be able to endure the temptations to which they will be exposed when they return. The two from Pee cannot now stay long. It is the season for cutting jungle preparatory for raising rice, and they are both married; but they say they will come again in the rains.

Hopeful aspects.

Such is a hasty and imperfect sketch of my late tour. There are many incidental circumstances of interest, but this letter is already too long. I need hardly add that, on the whole, I have been encouraged, especially at Pee Khyoung. As to prospects, I have long confidently believed that perseverance, with the divine blessing, would succeed. Success now seems nearer at hand than I had hitherto hoped, yet I am more than ever convinced that a thorough knowledge of their language alone can give the missionary access to their hearts. The number is very small, indeed, who can understand the gospel preached in Burmese. If books are provided in their own language, I am confident that a large number may soon be taught to read, and thus prepared for usefulness. Notwithstanding the smallness of their number, I am now of the opinion that books should be provided for them. The Koomees and other similar tribes will readily learn to read them, and thus the field will be enlarged.

I have long been hoping and praying for an assistant, a Kemee *preacher*. As yet there is no one whom I dare appoint; Paiting has no disposition to preach, S'pah and Kŏnong have asked to be appointed preachers, but they are mere boys and know not what they ask, nor can I get evidence that they have half the desire to preach that they have to get the pay. Still I am to encourage them. L'shay, the new convert, is quite intelligent, and so far as I can judge, has a disposition to do good, but he does not know his letters, and having a family, it is difficult for him to stop with me long enough to receive instruction. He says, however, he means to learn to read, and have his little boy read with him. I certainly have strong hope that he will be useful. The Lord only can direct in this matter, it is for me to pray and wait the Lord's time

I am reminded that my hopes in the past have often been disappointed, and those here expressed may be, but God is able to do more than my hopes or my fears. I greatly feel my lack of wisdom, and to Him would I look, even to Jesus. I have reason to be grateful that, with the exception of a cold and one slight ague chill, I have been quite well, though living constantly in my open boat, and out almost every night, talking and preaching in the open air till eight o'clock.

MERGUI.

JOURNAL OF MR. BRAYTON.

The church at Ulah—A fearful disease and a remedy scarcely better.

Mr. Brayton left Mergui with his family on the 3rd of November, 1852, upon his customary autumnal tour in the jungle, of which his journal furnishes an interesting sketch.

Nov. 4.—Arrived at Ulah about nine o'clock P.M. Our boat was immediately filled with visitors, with whom we were

engaged until after eleven. The assistant says the disciples are all steadfast, and that some three or four individuals wish to be baptized. Here we met Sau Quala, who arrived to-day on a preaching tour up the river.

A school was commenced here early in the season, but an awful contagious disease soon broke out and dispersed it. "This disease," Dr. Waring tells me, "is similar, in some respects, to the *molluscum;* and yet it is quite different, though it comes nearer to that than anything else I know of in English." It is certainly an awful malady. It comes out in dreadful sores, sometimes covering nearly the whole body. Under the most favorable circumstances it continues for months, and sometimes bids defiance to all attempts at cure. At times, when all other remedies fail, the patient is cured by inhaling the perfumes of a compound of quicksilver and arsenic, which produces a terrible effect on the system, and sometimes causes the teeth to fall out. But patients sometimes submit to this, as a last resort.

5.—Early in the morning, moved our baggage into the zayat, where we were immediately visited by the people of the village, men, women and children. In the afternoon, visited some of the families. At the first house, the man, who was baptized last year, has been terribly afflicted with the disease referred to yesterday, and is now just recovering from the shock of having resorted to that fearful remedy. His wife, a high-spirited woman, applied for baptism last year at the same time with her husband; but was rejected by the church, as not giving sufficient evidence of a change of heart. And the best evidence now, I think, is the fact that she bore the rejection so meekly, and has appeared so well since. The assistant has been called to part with a darling son, but appears to receive the rod with Christian meekness. The other families in the village have all suffered, or are now suffering from the prevalent disease. Still, I cannot discover any symptoms of discontent, but Christian submission seems to possess the hearts of all. Preached in the evening from 2 Cor. v. 4: "We know that if our earthly house of this tabernacle were dissolved," &c.

6.—Was occupied during the day with individual visitors, and preached in the evening from Gal. v. 16: "Walk in the spirit, and ye shall not fulfil the lust of the flesh."

7. Sabbath.—Prayer meeting at daylight, preaching at half past ten A. M., bible class at two P. M., and preaching again at half past five P. M.

A moral suicide—Report of the assistants at P'ra-kwang.

8.—Left my family at Ulah, and started at daylight on a tour up the river. Fell in with Kyo-lah, who, some nine years since, professed to be very anxious about his soul, and expressed a wish to become a Christian. At that time he said he had never drunk intoxicating liquors, and so said his neighbors; but he has now become a dreadful sot and is reaping the consequences. Our boats were in company during the day; and when we hauled up to cook rice, I invited him into my boat. He listened very attentively, and appeared solemn while I was reading and speaking. He acknowledged that it was all true, but said, "My ears are very crooked and my heart is dreadfully hard." Did he appear sensible of what he uttered, there might be some hope; but it was said with such an air of indifference, as made it evident that he is far from any proper feeling on the subject. Again he said, "It is just as God's holy Book says, if any one wants to go to heaven, he must forsake the devil and believe in Christ, but if he wants to go to hell he must not believe in Christ." The Lord have mercy on his undying soul.

Arrived at P'ra-kwang just at dark. Mau Yoke, the Sgau man who was baptized at Ongpōng last year, lives at this place, and here the assistant S'tee, whom br. Cross sent out last year, has been laboring. Here, also, I again met Sau Quala, who has been laboring with S'tee for two or three days past. They have this even-

ing been giving me a report of the state of things in this vicinity, a brief summary of which is as follows.

S'tee's mother seems somewhat anxious about the concerns of her soul. Mau Yoke's wife is much hardened, and grieves to think her husband has become a Christian. The mother of the family nearest to the zayat seems anxious to follow Christ, but her husband seems determined she shall not, if he can prevent it. While the assistants were in his house preaching last Sabbath, he gave her a beating before them; and, as they went away, told her to be off and follow her new husband, meaning the assistant. Others generally listen quietly, none opposing, and none ready to come out on the Lord's side. Still there is encouragement to persevere; for there is some evidence that the good seed is really germinating, and I trust it will yet produce a plentiful harvest.

A persecutor softened—Threshing paddy.

9.—Early this morning the persecuted woman, referred to yesterday, came down to draw water, and took the opportunity to tell me that she was very anxious to become a Christian; but that her husband abused her so much, she was exceedingly afraid of him. I tried to encourage her to trust in God and fear him. After breakfast, went with Sau Quala to their house, and spent the forenoon in reading and conversing with the man. Before us, he was not only attentive but acknowledged the truth of all we said; and even made a solemn promise that if S'tee would remain here another year, he would certainly learn to read, and would consider the religion of Jesus Christ. He has certainly heard a good deal of truth;—Heaven knows the result

About noon, two or three families came down the river, and about four P. M. we had public services in the zayat. Sau Quala preached from the parable of the prodigal son, and I followed him with some remarks on the same subject. Two individuals requested baptism; but, there not being sufficient evidence of a change of heart, they were put off for the present.

Left, about sunset, and came on to Tiger-head, where we found Ee-bang and his company going to their field to tread out paddy. Although it was bed time, yet thinking I should not have another so good opportunity of preaching to them, I at once resolved to accompany them. They laughed heartily and said, "We have a very steep mountain to climb, teacher." I followed on, however, until we reached the summit, where I had the pleasure of seeing the simplicity of an eastern threshing floor. They spread down some large mats made of bamboo splints, around which small bundles of paddy are piled. A stick of wood is laid in the centre of the open space on the mats. One then takes up a handful of the small bundles and strikes it on the stick until the paddy is nearly all out, when he throws it to one side and another person takes it to a second mat, and treads the bundles under his feet till the remainder of the paddy is separated from the straw. Men, women and children engage in the work together, and with apparent pleasure, generally singing as they work. They usually manage to collect a large company, and do the work at night on account of the heat of the day. Here I had an opportunity of preaching, till I felt it my duty to retire to rest. One young man said he had made up his mind to learn to read, which, with a Karen, is about the same as to make up his mind to be a Christian.

Field-preaching — Impostors.

10.—At sunrise this morning the company were off again to their fields to reap paddy, and I again followed them. By taking hold of the sickle and working with them (much to their amusement) during the cool of the morning, I had a fine opportunity of presenting truth to their minds. They returned about noon, for rest and refreshment, when I had another interesting season in reading and preaching to them. Though no one is ready to come

out decidedly for Christ, yet there is a manifest change in favor of the truth. Spent the evening, also, in reading and preaching in the house. Ee-bang himself manifests much more interest than I have ever before known him to do, and even asked with some apparent feeling, "How *can* I believe?" Of course I had much pleasure in trying to tell him how. His wife several times repeated the first verse of a hymn which I read at noon, the sentiment of which had evidently been revolving in her mind, which is to this effect,—"O, ye enemies of God, when death comes, where will you be?" And one of the little ones, just beginning to run about the house, went about repeating, "The Lord Jesus Christ came and suffered." Thus is the seed sown, which I trust will yet spring up and bear fruit unto eternal life.

11.—Left early this morning and returned to Ulah, where we arrived about sunset and found all well. During my absence, Mrs. B. has had meetings with the women and children during the day, and the assistant has preached in the evenings. Mrs. B. thinks the women baptized last year have made evident progress in the divine life.

12.—A company of Karens from Siam have been here for a day or two past, two of whom came into the zayat this morning and listened attentively to the truth. They neither worship idols, offer to the nats nor drink arrack. At first they said, "We worship the great Being who dwells on high." But it became evident, before they left, that they are followers of one of their own deceiving leaders. There are many of this class among the Karens, who rise up and proclaim themselves "to be somebody," and multitudes follow them. One of them is now in this vicinity, who makes the people believe that he can live without eating, and allows none but virgins to be his personal attendants! He commenced his career about a year since, and soon had some eight or ten young girls as his body guard. Alas, poor human nature!

The malice of an apostate.

About two, P. M., a young sister (whose husband, with a wicked determination to keep her away from the disciples, removed her several miles from the village,) came into the zayat in great agitation, saying that she had been obliged to come away and leave her babe, only about three months old. Her husband had positively forbidden her coming among Christians. But she, having heard that "the teacher and the mamma" had arrived, felt that it was her duty and her privilege to come, and resolved to do so. Her parents (heathens) being on a visit at her house, and on their way directly here, she concluded to accompany them. This made her husband rage with diabolical fury. She had just prepared breakfast, when he knocked over the dishes and smashed them, with all the cooking utensils, and ended by breaking down and setting fire to the house. She attempted to bring her babe; but he tore it from her arms, saying, "If the governor sends for me, I will tear the child in pieces, and kill you and myself too." But, as soon as she arrived here, our good Christian governor sent post haste for the child, so that, about sunset, the father himself arrived, with the starving infant in his arms. Even then, he at first refused to allow the mother to take it.

This dear sister is a daily sufferer for Christ's sake. Her husband was formerly a member of the church, and there is not a member in it who had to stem such violent opposition as he had. He was not only disinherited, but his father actually threatened his life in my presence, and the young man was obliged to flee to my boat for protection. This I consider a striking instance, showing the insufficiency of any circumstances to *prove* the sincerity of a profession.

Good tidings—Karen confessions—Interesting inquirer—Baptisms.

About four, P. M., good old Taundee arrived from Mamaza and Ongpōng. He reports that some are anxiously waiting our arrival at Mamaza, saying that

their minds are now made up to become the disciples of Jesus Christ.

13.— Covenant meeting at two, P. M. The Karens, as well as more enlightened Christians, are quite inclined to be uniform in their relations at these meetings. Still, they occasionally step out of the beaten track, and their confessions are very ingenuous and simple. One woman, for example, said, "This morning I heard a fuss among the fowls, and went to see what was the matter. On finding that the dog had almost killed one, my heart began to be *very hot;* but 'We can still eat it,' I thought to myself, 'and it is of no consequence;' so my heart cooled down again."

In the evening, a prayer meeting was held for the unconverted, after which two applicants for baptism were examined. Others are to be examined to-morrow. After the meeting was closed, had an interesting interview with two young men from Mamaza. One of them has just left the ranks of the Burman priesthood, where for three years he had been himself worshipped as a divine being. But having become tired of that folly and wickedness, he has again become a mere man, and says he wishes to learn to read his own language, that he may know about Jesus Christ. As he can read Burmese, I gave him a volume of tracts, and also a Karen spelling-book, that he may learn to read his own language.

14. Sabbath.— A prayer meeting was held at daylight; there was preaching at ten, A. M.; after this service, two more candidates for baptism were examined, and the four unanimously received by the church. We then assembled on the river's bank, and after reading, singing and prayer, they were buried in baptism. At two, P. M., the communion was administered, and there was preaching in the evening. We have thus had an interesting, and, we trust, a profitable season with this little church.

Mr. Brayton left for Mergui the next day, arriving home at an early hour on the following morning. He expected, in eight or ten days, to start on a longer tour, to the churches up the coast. In the close of his communication, he alludes to the conference at Maulmain, notice of which had just reached him.

I find a packet of letters which arrived in my absence, and in them the call for the general meeting of missionaries at Maulmain in March next. I am really delighted, and, I believe, thankful, that there is to be such a meeting; not only in view of Burmah, but of several other points, bearing directly on our every day labors, about which I have felt deeply for some months past, which I am confident can be satisfactorily arranged in a very short time in such a meeting, but which cannot be done in writing, on account of the infrequency and uncertainty of our communications from place to place. I am not alone in thinking that such a meeting ought to be held as often, at least, as once in three years.

GERMANY.

JOURNAL OF REV. I. H. LORDERS.

Daily labors—Efficacy of "a soft answer."

Lübeck, July 1, 1852.—Visited inquirers at Schwartau, and distributed tracts; conducted our usual bible-class.

2.— Offered bibles and tracts to eight families; some of these received me very well, for there is much religious feeling in Lübeck, although the opposition to Baptists is great.

4.—Conducted the usual public services; at our church meeting we resolved no longer to repeat the hymns aloud, but to sing from the hymn books, without this interruption. In the evening I distributed seventy-six tracts beyond the gates of the city, where the pleasure-seekers resort on the Lord's day.

6.—This morning our sister H—— was buried, and I gave an address at the grave. Many strangers had assembled at the place, to whom we gave tracts. Conversed with a man who has long attended our meetings, and seems to be impressed with the truth; he is however the owner of a large circulating library, and a profession of Christianity would therefore involve a great sacrifice on his part. He sees his duty, but has not yet

strength sufficient to perform it. May the Lord prepare the way for him.

8.—Went to Travemünde where sr. W—— and her parents received me very hospitably. At their house I conversed with a Lutheran clergyman, on the subject of baptism; he owned infant baptism to be unscriptural, but at the same time seemed very unwilling to yield to me on the point of adult baptism. From Travemünde, I proceeded to Schwartau, distributing tracts on the way, and embracing every opportunity of making known the gospel to sinners.

9.—In returning to Lübeck to-day, I fell in with some low men who knew me to be a missionary, and by blasphemous jests and songs, sought to provoke me to anger. I was however enabled to listen in silence, until a good opportunity offered for addressing a few words to them in kindness, and I experienced the truth of the proverb, "A soft answer turneth away wrath," for my persecutors, when I spoke to them, not only relapsed into silence, but by various little attentions showed that (as one of them said,) they meant no harm.

Bible and tract distribution—A witnessing church—Baptisms.

12.—To-day, a large fair being held at Nosdorf, I went, not as a buyer but a seller, and I succeeded in disposing of several bibles. Stopping for refreshment at a country inn, I gave tracts to my hostess and spoke to her of the way of salvation; two men who were smoking their pipes in a corner, and whom I had not at first observed, joined our conversation, and when I left accompanied me several miles, in order to ask more concerning the things which make for our peace. On my arrival at Nosdorf, I applied for permission to stand in the market with bibles, which after some demur was granted me. I therefore chose a convenient spot in the fair, and by degrees sold four bibles and eleven testaments, and distributed 462 tracts. Many a thoughtless person, to whom I addressed a few words, seemed arrested by them, and most left me with a more thoughtful countenance than they came with. I passed the night at Grunsthagen, where the landlord of the house I staid at, showed me his bible, and at my request gathered the other members of his household together, to be present while I read a chapter and prayed. My host continued to converse with me on religion till very late, when we separated; he promising to search the scriptures for himself.

15.—Received a letter from br. L—— stating that five persons at Schwartau wished to be baptized, and requesting me to visit them as soon as possible. Having nothing to prevent, I left the following day for Schwartau, and at once visited the five candidates for baptism. It was very interesting to listen to their account of the way in which they had been brought to a knowledge of the truth, one by reading a tract, another by hearing a sermon, and all owed the means of their conversion to one or other of our brethren here, who are faithful servants, always abounding in the work of the Lord. When the friends had given their assent to the reception of these persons, we repaired to an adjacent stream, where I buried them with their Lord in baptism. Sister D—— gave me a pleasing account of her husband, who is but a poor laborer on the estate of a wealthy gentleman, but has shown sufficient love to Christ, recently to give up his place, because he will not desecrate the Sabbath by labor. I inquired why he had not been with us to-day? His wife replied, "Because, as he says, 'he is not good enough to be received by the church.'" On the following day I visited him, and endeavored to show him, that we neither have nor ever will have any other worthiness, than that derived from the righteousness of Jesus Christ, which by faith becomes ours. Since then he has been baptized and joined the church.

Association at Felde—Fraternal correspondence—Lay preaching.

26.—To-day I left for Hamburg, and proceeded from thence with several brethren to Felde, where at the Baptist

chapel, the deputies of the northern association of German Baptists were to meet. After travelling two days we reached our place of destination, and the following days were spent in consultations regarding the welfare of the kingdom of Christ in Northern Germany.

August 1.—Being the day of separation, we met for the last time at the chapel, and br. Oncken at parting requested me to return to Lubeck by way of Midlum, and to visit br.—— and his wife there. I therefore abandoned my wish to become acquainted with the church at Bremen, and left with brn. Haese and De Neui for Oldenburg. During our journey we three brethren agreed to keep up a regular correspondence, and supply each other with missionary intelligence from our various fields of labor, to be read at the missionary meetings.

4.—Continued my journey alone, and visited various brethren, who live in the villages scattered over this part of the country. At Elsfleth I had the pleasure of meeting br. Krügner, whose acquaintance I made seven years ago in Hamburg, when we were both members of the young men's association. At this place several other brethren from the neighborhood, who had heard of my ex pected arrival, joined me, and I could not resist their urgent entreaties, to remain with them till the next day, and to dispense the Lord's supper to them, a privilege from which (owing to the multiplied labors of the missionaries in this part of the country) they had for some time been debarred.

6.—The friends at Midlum were much rejoiced to see me, and I trust my short stay amongst them contributed to our mutual edification and building up in our most holy faith. On Lord's day, the 8th, I addressed the brethren from 1 eter, 1: 1–5. No strangers were present. Formerly, when one of our brethren *read* a sermon of Krummacher, or some other evangelical divine, many persons attended, but since br. D—— has commenced expounding the word of God himself no one will attend, as this is considered an act of defiance against the church, and the height of presumption in a *layman*. Yet our brethren quietly pursue their own course, and by the distribution of tracts and conversations with the people, exert the best influence in this little town. On Monday I left for Cuxhaven, and was there taken up by a steamer on its way from Helgoland to Hamburg. On board of this vessel, I conversed with a gentleman (a freethinker) of the divinity of Jesus Christ, and on similar subjects, but although too polite flatly to contradict my statements, the sarcastic smile on his lip denoted incredulity and contempt for these doctrines.

Home—Sacred recollections—Demand for bibles

10.—Visited my mother at Billwärder, after a long absence; she and my sister rejoiced to see me once more, but, although I was made welcome, my religious admonitions were not so well received. When we parted my dear mother was much affected: "Johann," she said, "you have chosen the right path; never forsake it; and do not cease to pray for your poor mother, who feels she is a sinner." May the Lord fulfil her parting wish, and bind me and mine in the bundle of life.

11.—This day is the 8th anniversary of my reception into the church of Christ. Eight years ago dear br. Oncken baptized me in the waters of the Elbe, and I to-day took a survey of the spot where a solemn dedication of myself to the Lord was made. May the recollection of that day, and a review of the mercies vouchsafed to me to the present, act as a stimulant to future zeal and devotedness.

12.—Visited the members of my own church at Lübeck, and rejoiced to find that they had been preserved in peace and unity during my absence.

18.—Visited eight families, to whom I had on a former occasion sold bibles, &c., and who had requested me to call on them again. With these I had pleasing conversations, and found that they had made a good use of the books bought. Many questions were put to me; all evi-

dently with a desire to learn more of the truths of the gospel.

21. — After many vain endeavors, found an opportunity for sending a box of bibles to Segeberg, where, br. L. writes me, there is a great demand for the word of God.

Inquirers—A sheep among wolves—Missionary meeting.

23.—Sent off a parcel of bibles to Foebrenburg, and then left for Quall, where I was kindly received by two sisters, whose husbands are now beginning to seek the Lord. They were most anxious for me to converse with them, but this had to be done carefully, as, had they suspected this to be the object of my visit, they might have resented it as stratagem on our part. In the evening, therefore, sister B—— invited her friend and her husband to tea, and in the course of conversation I had the best opportunity of drawing out the two men on the subject of religion. They were both simple and earnest, and gave evidence of a prayerful perusal of the word of God. As the evening advanced, the man at whose house we were, said to his wife: "My dear, give Mr. Lorders the bible," and he then requested me to conduct family worship. Both men promised as soon as possible to attend one of our services at Lübeck.

24.—Went to the fair at Segeberg, and having obtained a permission to sell bibles, could do this and converse with the people with joy and boldness. On this occasion I sold fourteen bibles and three testaments, and distributed about 150 tracts. Towards evening, when the people who remained at the fair became too drunken and riotous for me to do them any good, I went to the village of Warder, where I visited a woman named H——, who was awakened while on a visit to Lubeck: this person is surrounded by unbelievers, and even her own husband is opposed to religion, but she says she has found Christ too precious, to abandon him again for the favor of the world.

25.—Mrs. B—— visited me to-day, and expressed a wish to be received in church. I found her views on t pravity of the human heart very c ive; she has from her youth led a life, and been highly respected i town.

Sept. 5. — To-day Mrs. B—— w ceived into the church, after havin licly confessed her faith in Jesus C

9.—Went to Schwartau, and he first missionary meeting there. A with whom I had conversed on o my journeys, was present. Much est was evinced in the intelligence regard to the spread of the gospel at home and abroad, and a smal was collected.

Baptism—An inquirer—Summary of bib tract distribution.

14.— Baptized Mrs. B—— neighboring river, many brethrer strangers being present.

20. Lord's day.—This morning R—— came into my apartment, s that she felt much anxiety for her tion, and said, that in order to peace of mind her sins must be doned; she also applied for baptis I told her that without faith, this nance loses its significance, and is value, and advised her to pray out ceasing, until it should be give to believe and know that Christ di *her* also.

21.—This afternoon I went to at Stockelsdorf, in the hope of some good, but the uproar was too —it would have been vain to at to sell bibles, and I was therefore pelled to content myself with distril tracts, and even this drew on much ridicule, and so many threat I was glad to make my escape unha

28.—This being a holiday in Lü many of the inhabitants flocked the gardens and pleasure groun Schwartau, whither I also bent my and distributed 476 tracts.

30.—At the inn where I passe night, I proclaimed the gospel t landlord and his people, who glad ceived the word, and promised to s

the Scriptures, of which they each took a copy.

During this quarter, our Female Missionary Association has sold seven bibles and fourteen testaments, and distributed 1634 tracts. I myself have disposed of twenty bibles and thirty testaments, and distributed 2403 tracts.

JOURNAL OF REV. C. FRIEDEMANN.

A Romish festival—Devotion and dissipation.

Breslau, Oct. 3.—Visited our friends at Hertwigswalde, and conversed with a man who desires to join our church.

4.—Had an opportunity of observing the doings of many good Roman Catholics at the great church festival of "All Saints." Early in the morning, all who could possibly leave home hastened to the nearest church, for at this festival the worship of God is performed with greater pomp than throughout the year. A great part of the forenoon being spent in prayers, prostration of body, sprinkling with holy water, and the carrying of smoking incense, the wearied devotees, by way of relaxation, rushing from one extreme to another, formed a long train from the church door to a neighboring public house, where flags and shouts proclaimed the reign of anything but religion. The house of my friend, being situated midway between the church and public house, afforded a view of both, and I, who but a few moments ago had been deeply moved by the solemn peals of the organ and the "Miserere Domine" of the multitude, was now compelled to listen to pipes and flutes, set in motion for the amusement of those who had but now risen from their knees. Dancing is with these people—ignorant as they are and lacking all intellectual resources—a complete passion, and the sacrifice of health, wealth and reputation, for its gratification, is no uncommon thing. Not many weeks ago, a young man but recently recovered from a severe illness, was determined, in spite of the remonstrance of the physician and the entreaties of his parents, to join the dance; while whirling round, he suddenly fell down, and was carried home dead Yet the spectators of this appalling scene are as if struck with blindness, and say, "He has entered heaven dancing." The noise of the music and dancing lasted until the hour of vespers, when the merry, now almost uproarious, company again repaired to the church, there to perform their evening devotions, after which dancing was resumed and continued until day-break.

Secret readers of the Bible—An interesting visitor.

16.—Took some New Testaments home to Roman Catholics living in the Silesian mountains; after much arguing and entreaty on our part, they have consented to read the word of God for themselves. Of course this will have to be done with much secrecy, for fear of the priests.

24. Lord's day.—As, on account of the distance from Voigtsdorf, our friends at Gersdorf are unable to attend the services there, I preached here to-day, and although not many strangers were present, I was delighted to see with what joy and avidity our brethren and sisters listened to the word of God.

25.—Conversed with Roman Catholics on the inefficacy of human works to secure our salvation.

31.—Preached at Voigtsdorf, and then hastened to Breslau to supply br. Straube's place, who had gone to Lübeck, and expected to be absent some days.

Nov. 10.—Conversed with a pious man from the Polish frontiers, who had come to Breslau to become acquainted with the Baptists. Without having known even of the existence of Baptists in Germany, he was convinced by the Holy Spirit of the unscripturalness of infant baptism, and having mentioned this to a friend, he was told that at Breslau, he would find persons holding similar views. This good man evinced much clearness in his conception of the divine truths, his faith appeared firm [redacted] grounded on the declarations of Sc[redacted]

[illegible] and a godly governor is a rare sight in Germany.

[illegible] one of the servants of a village near to Militsch. And she [illegible] to witness how wonderfully a way [illegible] for the preaching of the Gospel. The lord [illegible] and encouraged her entirely [illegible] by his wife, desiring her to do all in her power to prevent him from serving the Lord.

Wonderful ignorance. A Polish family. Touching but hopeless.

16. To-day I left in company with a brother for the Polish frontiers, to visit the man who had invited me. On our way we were joined by a lad about twelve years of age. In the course of conversation we asked him, "Do you know the Lord Jesus?"

"Yes."

"Who is Jesus?"

"He is our pastor."

"No, your pastor is the Lord Jesus?"

"Yes."

"Who taught you this?"

"My schoolmaster."

I inquired further, "Where is the Lord Jesus?"

He named a village, and when we asked whether he received any thing from the Lord Jesus, he replied, "Yes, a jacket and waistcoat."

We still believed the child did not understand our meaning, but after many explanations on our part, he still adhered to his first assertion, that his clergyman was the Lord Jesus Christ. Such ignorance may be found even in the vicinity of Breslau, in so-called Christian Silesia, yet our Sunday school has been closed by force! Had any one [illegible] the slightest fact to me, I should [illegible] impossibility. Even a [illegible] Christian I have not [illegible]

[illegible] village I [illegible] spent the night [illegible] the 17th reached [illegible] Militsch, [illegible] kindly received [illegible] the unfortunate [illegible] As he was not [illegible] his wife [illegible] we by the mercy [illegible] arrived in Militsch wh[illegible] many for the want of [illegible] We had not walked very far before [illegible] began to fall in such torrents [illegible] we were glad to take shelter at a [illegible] yard. But when we entered the [illegible] of the house, they proved to be Po[illegible] that we could not understand each [illegible] We were, however, invited into a [illegible] room, where beside a blazing fi[illegible] clothes were soon dried, and we [illegible] to feel very comfortable, but w[illegible] sorry not to be able to express the t[illegible] we felt for the kindness shown us. [illegible] some deliberation, however, a littl[illegible] was sent out, and soon returned [illegible] young man, who, addressing us i[illegible] man, proved a very acceptable [illegible] preter. We soon conversed wit[illegible] about the Saviour, he repeating [illegible] said to the Poles, who showed they [illegible] both interested and pleased. I [illegible] words of Peter we said to them: "[illegible] and gold have we none, yet such [illegible] have give we unto you," and pre[illegible] them each with Polish tracts, whi[illegible] lighted them much. The weather [illegible] ing up towards evening, we took [illegible] of our kind host and hostess, an[illegible] ceeded to Militsch, where we had [illegible] ing intercourse with several young [illegible] sons, whose heart the Lord has o[illegible] and who are anxious to be united [illegible] people of God.

Interesting meetings—Tour into the [illegible] mountains.

December 1.—A brother accom[illegible] me to Prerauschel, where is a publi[illegible] we distributed tracts among the [illegible] [illegible] are many believers [illegible] [illegible] Sacrament [illegible] with [illegible] [illegible] Communion, and [illegible] all [illegible] [illegible] [illegible]

attended, and highly interesting. Mr. Millard, agent of the British Bible Society, made some pleasing statements with regard to his labors, and related facts proving how greatly the circulation of the Scriptures has been blessed.

17.—Left Breslau for a tour into the Silesian mountains. At Camenz and Hertwigswalde I dispensed the word of life; not many strangers assembled with us. With regret I learned from our brethren that their children (whom they are compelled to send to public schools) are, in spite of their remonstrances, taught all kinds of superstitious legends and usages, which are cleverly introduced into the common branches of study. Of course they must *unteach* at home what has been instilled with much care at school, and a little girl, the daughter of brother L. said to her father, "But how are we to know which part of what the schoolmaster says is true, and which not?" This is one of the numerous annoyances to which our brethren,—surrounded as they are by Roman Catholics, are exposed.

25.—Preached at Voigtsdorf to a numerous congregation; I also dispensed the Lord's supper, as, on account of its being Christmas day, our friends from the surrounding villages and hamlets had flocked hither to enjoy the society of their Christian brethren here. I had opportunities for conversing with many of these persons, and, to my joy, found that, although beset by difficulties, persecution and scorn, they are enabled to continue steadfast in the way of the Lord. Among the strangers present, was an Austrian, who had walked many miles to hear the word of God preached. He told us that recently his clergyman, having heard that he read the Scriptures, sent for him, and addressed him in the following words: "It is very well for you to read the bible yourself, but I conjure you to keep what you read to yourself, and do not let any one know it." And this is a special favor on the part of this clergyman, as those who are in Austria known to read the bible are usually punished, and their bibles taken from them.

31.—Another year with its joys and trials has now passed away, in which the Lord,—though many have not been added to our number,—has made us the partakers of many blessings. In spite of storms, external and internal, he has preserved us, and a glance at the past gives us courage for the future. And may the Lord's will be our will, for his is the kingdom, the power and the glory for ever and ever.

MISCELLANY.

EDUCATION IN MISSION SCHOOLS.

There is a liability that the success of educational efforts in our missions will be either overrated or underrated; overrated, by being referred to an erroneous standard, and, when the standard is corrected, underrated by an undue depreciation of the standard itself.

Heathen children and youth are gathered into schools, and taught the elementary branches of education. They can read and write. They have acquired the rudiments of arithmetic and geography. They have some correct conceptions of the structure of the universe and of the laws of nature. They are also taught more or less of the word of God, of the principles and precepts of Christianity. In short, they are instructed in the same departments of knowledge with the children of our common and Sabbath schools. What is more natural, than to think of them as on the same general level of intelligence?

But a moment's thought will show that this cannot be. The American youth, who can read, has thrown open to him a world of knowledge, a literature of unequalled extent and value, "rich with the spoils of time," and as free, almost, as the common air. He lives in a society of extraordinary intelligence, activity, and progress. Every day brings with it an access of new facts and principles, or new relations of old facts and principles. He may become wiser, and can hardly help become more knowing, day by day. Knowledge is "inhaled insensibly like the fragrance." Not so in heathen lands. There, the ability to read opens no such treasures of learning. In the more civilized countries, as China and India, the native literature is almost all worthless, and even pernicious. When not corrupting, as it too generally is, it is absurd; it is either poison or chaff. Among ruder people, like the Karens, or the islanders of the Pacific, there is no native literature. In either case, the mission presses must supply nearly all the nutriment of the mind. And as science and literature are pursuits altogether subordinate to those higher ends for which missions exist, their issues in these departments must be slender. The bible, religious tracts, a few school books, and brief compendiums of history and science, furnish forth the library of an "educated" youth. An exception is to be made of those who learn English. But even these can hardly range with profit through much of English or American literature, since the interest of nearly all our books depends so greatly on a familiarity with customs and modes of thinking that are strange to them. How mysterious, to a Karen, fluently as he might read English sentences, would be half the allusions of a history like Macaulay's or Bancroft's! How utterly incomprehensible the greatest beauties of Gray's "Elegy" or Cowper's "Task"! How distant the height of Milton's sublimity, of Burke's or Webster's eloquence!

This is one side of the question. But, on the other hand, we should not forget how much is known, when the elements of physical and moral truth are once clearly apprehended. Very many of the things so hard to be understood by the Asiatic or African, are merely conventional. They belong to men, rather than to man,—to Europe and America, not to the universe. The apostle Paul, at Antioch, would have been nearly as much nonplussed by a volume of Shakspeare, as the late excellent Moung Ket, at Maulmain. We are not putting a Burmese preacher on a level with St. Paul in knowledge, but in *ignorance* of certain things. The graduate of the highest Karen school is ignorant of very many things which a little child in New England could tell him. But the laws of the natural creation have been disclosed to him, and the laws of that higher kingdom, God's moral government, of whose perfection the order of nature is but a material symbol. He has learned to trace back his being to its source in the infinite Creator, and to contemplate its continuance in an endless future. He has read in the succession of human events the history of God's providence, and discerned, in each, at once a fruit of His counsel in a past eternity, and the seed of retributive determinations reaching forward through an eternity to come. He has learned something of himself, his nature, his boundless capacities for good and evil, and the chief end of his existence. He has been instructed in the sublime philosophy that reveals the true measure of human actions; according to which, a cup of cold water, given from an impulse of holy affection, is of more worth than the grandest products of art, or power, or intelligence. And for his future progress, though he have no library enriched with the treasures of learning and taste, he has the BIBLE, a library in itself; a book that will not make him rich or erudite, skilful in politics or subtle in philosophy; but a book that has made better men and greater men,—greater in everything that is truly and nobly human,—than all other books combined. He is, indeed,

but a beginner; he has much to learn, before he will adequately apprehend the extent of those relations of which he has caught a glimpse. But he has begun right. He has only rudiments, but they are rudiments of precious and fruitful truth, that will reward diligent culture, both here and hereafter.

A mission school, then, though it does a lowly work in outward seeming, is no insignificant agency for the elevation of degraded minds. If deficient in the lore of human wisdom, its pupils may have GOD for their teacher, by His mighty works, His infallible word, His dying, ever-living Son. In the progress of two or three generations, its efficiency will be acknowledged, but cannot be fully known within the limits of time.

VILLAGE CONGREGATIONS IN INDIA.

An interesting feature of missionary operations in India, is the gathering of what are termed village congregations, or Christian villages, composed of nominal Christians, each having its day school and stated worship, and constituting a station to be frequently visited by the missionary. The people are, as just stated, nominal Christians, — Christians in the same sense as the mass of unconverted persons in "Christian countries." They renounce heathenism, profess a belief in the truth of Christianity, and avow a serious desire to be instructed in the doctrines and duties of religion. Three heads of families in any place, making such a profession, are enough to constitute a congregation, or the nucleus of one. A native catechist is stationed among them. Their children are taught in a day school. The parents observe the Sabbath and meet regularly for public worship, duties they are pledged to perform, and receive books and tracts. The missionary, as often as circumstances admit,— usually once a month — visits the village, preaches, examines the school, and sets in order anything that requires his advice.

Men may be drawn into such a connection by something besides sincere and intelligent religious convictions, as men attend public worship in this country for no better reasons. But they are brought within reach of the means of grace, and such congregations afford to the missionary more hopeful hearers than the mass of heathen out of whom they are gathered; while their children, preserved from idolatrous habits, withdrawn from the influence of heathen customs, and carefully instructed in the elements of Christian truth, will grow up, a generation made ready for the gospel, if not brought at once under its power.

The Madura mission of the American Board have some seventy of these congregations under their care, with some of whom churches of credible believers are connected. Nearly a thousand souls were added to them last year. Seventy-two persons were added to the mission churches, and in different parts of the field there are indications that a gracious work goes on. The number of members in good standing in the churches is 335; and the number that have forsaken idolatry and are now under Christian instruction, is nearly 4000.

An interesting account is given by the Rev. Mr. Webb, of a man recently admitted to the church connected with one of the village congregations under his care. He attended the worship and learned the lessons of the congregation for some time, but was not formally received into it till he joined the church at the same time. John (the name he assumed) was informed that caste distinctions were incompatible with his intended profession, and must be renounced. He replied: "I have thought of that subject, and have determined to renounce all claims to distinction among the members of the church;" and in token of this, ate with a member of the lower caste. His wife and family hereupon prepared to leave the place, but consented to remain, on condition that he would not disgrace them by coming to their house or seeking their companionship. He subsisted on charity in the

house of the catechist for three weeks, when his wife agreed to cook for him if he would eat on the verandah of the house, which he gladly consented to do, with all forbearance and humility. In a late letter, Mr. Webb says:

His wife has so far relented as to consent to his living in the house; but she retains all her abhorrence of his course. He has no access to that part of the house in which she cooks; nor does he, in fear of losing all influence over her, do anything that a pariah or outcast would be prohibited from doing. A few days since she stole twenty rupees, money which he had received as advance pay for some work which he had engaged to perform; and she sent it to her brother in Salem. John says he can recover it, but only by quarrelling with her finally. He is content to lose it. I have not seen in this country so decided an instance of the power of true religion. He evidently loves the Saviour. He supports himself by his own labor, and is at the same time zealous in seeking the salvation of others. Already he is rejoicing in the influence which he has secured over a heathen youth, whom he employed to help him for a few days in his business.

I have become much interested in this young man. He is an only child in a family of high caste; and his parents love him very tenderly. When they saw the effect of John's conversation, they forbade his going to the son's house, and refused him admission to theirs. The commands, entreaties, and threats of the parents, however, were unavailing. The boy's desire to know more of the way of salvation is so strong, that he seeks opportunities of meeting John or the catechist, to converse with them on this subject. When I was last in Pulney he came to see me. He said he much desired to be present at church on the next day; but as his parents would know the reason of his absence, they would cry all the time. He said he was willing to leave them entirely for the purpose of learning the way of salvation, and would return to Dindigul with me, if I would allow him to do so. But he could not live in the house, and see their sorrow. When I left, although it was quite dark, he walked beside my bandy for more than a mile, talking about forsaking his parents, &c. I thought it prudent not to accede to his wish, till he should have a further trial, and obtain more knowledge of the doctrines of Christianity.

THE LEAVEN WORKING IN SIAM.

Our own correspondence from Siam has indicated, not only the most perfect accessibility of the people to Christian instruction, but more decisive encouragement, in facts that testify the power of the truth. In the absence of recent intelligence from the Siamese department of our mission, our readers will be gratified by the following extracts of a letter from Dr. Bradley, of the American Missionary Association, under date of Bangkok, Jan. 1. He mentions that he has made a practice of daily visiting the court of a temple containing, it is said, more than 500 priests. He there preaches to attentive audiences. A priest attempted to prove the existence of such a thing as

Christian idolatry.

With him I had an animated discussion on the sin of idolatry. He drew me into it by asking what I considered the great sin of the Siamese. I told him promptly that it was, first, the sin of rejecting the true God, who gives life to man, together with all the blessings of life, and now offers them eternal salvation through the merits of Jesus Christ, his Son. And, 2nd. Not being satisfied with a mere rejection of the true God, they exalt a mere man whom they say is annihilated, and proclaim him to be the only true God, and make images of him, and bow down to them and serve them. This remark awakened much spirit in him, and he went on with a rapid recital of what he had read in our books and seen in our houses, and declared that we (the missionaries) are not very unlike the Siamese in the worship of images, for he had seen pictures of Jesus at our houses, (referring to one particularly which he had seen suspended in an elegant frame in the dwelling of ———,) which was an evidence that we reverenced his image much as the Budhists do the image of their God. I acknowledged that we had such pictures of Jesus, but denied that we worship them any more than we worship pictures of Budh, which we also have in our books. He insisted that we must pay some kind of religious devotion to them, or we would not take so much pains with them as we do, to have them beautiful and conspicuous.

I felt peculiarly tried by the way he handled this matter. I had never before met with a Siamese who was disposed to make such use of our pictorial representa-

tions of the person of Christ. It struck me forcibly that such modes of fixing the thoughts upon the Son of God will not do among such an image-worshipping people as this. I have, myself, no such pictures of Jesus, and I have never thought it wise to exhibit such to the Siamese. But I could not deny that they are to be found in the families of some of the missionaries, and that in one instance, at least, they are exceedingly beautiful, and quite conspicuous. And yet I know that neither that brother, nor the mission with which he is connected, has any improper regard for those pictures; but the influence of them may nevertheless, be detrimental to our cause. I endeavored to assure all my hearers that we never bow down before them, never pray to them in any attitude or way whatever; that we do not regard them as correct pictures of Christ's person; that we would not regard it as wicked to tear them to pieces, or burn them, or destroy them in any way, and that hence our regard for them is altogether different from their regard for the images of Bdhu-and could not properly come under the condemnation of the second commandment. I trust that all who heard me were convinced that Budhism and Christianity were not at all alike in this view of them, although my antagonist was quite unwilling to yield the point with the appearance of any victory on my part.

After talking myself quite weary on these occasions, I invite my hearers to visit me daily at my house between the hours of twelve and two P. M., for religious conversation and the reception of Christian tracts and portions of the Bible. I arrange my business so as usually to devote those two hours entirely to such visitors. Seldom is there a day passes when I have not some Siamese at my house at midday who heard me in the morning. Often I have many others, so that I talk nearly all the time allotted for them to be with me.

Reception of truth in high places.

Dr. Bradley says the kingdom is everywhere open to the preaching of the gospel, and then adds:

I should make one exception It is, the room of a certain second priest of a temple less than half a mile from my house. A few Sabbaths ago, I called to see him, designing, as my custom is, to talk with him on the subject of salvation, and give him some of the books of Jesus. I first sat down some distance from his door, waiting for him to invite me in, for I had almost always been well received at other temples in this way. Seeing that I was not likely to get an invitation, I thought I would gently approach the open door and talk with him a little without one. He directed a servant within to order me away, and close the door against me. I retired a little way from the door to a company of priests who were there, and sat down and taught them about Christ. Presently an order came out that I must go entirely away from the premises. So decided an outbreaking unwillingness to hear me teach and preach is a rare occurrence.

Mrs. Mattoon and Mrs. Jones find their field in the King's palace becoming more and more large, inviting and hopeful. They have established a new and much larger class than the old one; and they feel quite free to go all about their parish, teaching the gospel in the dwellings of the princesses and the concubines of both the late and the present King. The prominent patron of the new class, and in whose house they meet, is a daughter of the late King. She appears to be in a very interesting state of mind; is much interested in receiving Christian knowledge; thinks she loves Jesus, and wishes all her dependents to be taught by the missionaries. I have one very interesting case in my mind in the person of a nobleman about forty years of age, a maternal uncle of the late Queen of Siam. Since the death of the Queen, he has visited me several times, to converse with me on the religion of Jesus. He has from the first of my acquaintance with him, three months ago, seemed to be the most serious-minded man I have ever seen among the Siamese. His last visit was on Sabbath eve, the 26th ult. His conversation at that time was exceedingly interesting and encouraging. He solemnly affirms that he is a firm believer in Christ; that he has abandoned idolatry, as being a huge and horrid system of error; that his hope for salvation is placed in Christ only; and that he prays to him daily. On being asked how he prayed to him, he rehearsed a prayer which it would seem none but the Holy Ghost has taught him. Miss Morse, of the Baptist Mission, and Mrs. Bradley were present and heard all he said, and were astounded and delighted to behold such a man, a Siamese nobleman, relating, as it would seem, real Christian experience, and at the same time evincing very much knowledge of the gospel, while he had had but very slender means of receiving instruction from the missionaries. As to myself, I did not feel so

a

sanguine that he was indeed a converted man; for I had before seen several a good deal like him of his own countrymen, and who, having stood, as it were, on the threshold of heaven, had gone entirely back, and were probably lost. But with all the abatements I feared there were in his character, I could not but regard him as at least very near the kingdom. I fondly hoped that he might be led entirely within the gates of the New Jerusalem. Be these promising appearances what they may, the Lord will not disappoint us. He will not be unfaithful to his promises! Our labor *in Him* shall not be in vain! in due time we shall reap if we faint not.

THE "MADIAI" OF PARIS.

A Paris correspondent of the London *Christian Times* tells the following sad and strange story; sad and strange, as an illustration of the spirit of a corrupt church and a despotic state, and yet awakening a deep joy, as it shows the undying power of the holy gospel. The writer says that he has both names and dates, but for obvious reasons reserves them.

A few years ago there lived in one of the most populous quarters of Paris, one of those couples—so numerous here—whose union had been consecrated neither by the civil law nor by the religious rite. A child was born from this union; the parents got rid of it by pracing it as illegitimate at the Foundling Hospital. About that time, they were visited by pious young men, who spoke to them of the gospel. Religious impressions, which had lain dormant for years in the heart of the man, were awakened strongly; his wife, a Roman Catholic, like himself, was also powerfully attracted by the glad tidings of salvation. They then thought of legitimatizing their union. All this had not occurred without some report of it getting to the ears of the Romanist devotees, who tried to dissuade the poor people from receiving the nuptial blessing from a Protestant pastor, and the husband was urged to go to the archbishop's palace; it was thought he would feel intimidated by the presence of his grace. Nothing of the kind! He boldly declared his resolution, and the archbishop had the good sense to respect a conviction so firmly and clearly expressed. It was a pastor who married them. Their new faith made them feel it a duty to take home their babe from the Foundling. The hospital is conducted by nuns belonging to a community which has numerous establishments in France and elsewhere; the nuns of the order of St. Vincent de Paul. The mother, who went to claim her child, was roughly received; her change of religion had transpired. The superior said she would come and see her at her own lodging. A few days subsequently, she came, and began the conversation with the family in an angry look and tone of voice. The pretext for her visit was to learn, by her own inquiries, whether the parents were able to support the child they wished to withdraw from the hospital. She spoke very harshly to the sick husband, and then, going up to the wife, she said; "Well, now that you are Protestants, where is your rule of faith?" "Here it is," said the poor woman, and she showed her the Bible. The nun opened it with a disdainful air, and began to turn over its leaves; but what was her astonishment when she found the name of JESUS! She turned over the page; again there was JESUS! everywhere she saw JESUS! "You believe, then, in JESUS CHRIST?" she said. "Believe in Him?" cried the poor mother; "He is our only hope!" Then clasping her hands, and with an expression impossible to describe, the nun exclaimed: "And *I* have hated the Protestants so much! and *I* have caused young Protestant girls to undergo such sufferings!" and she left them, apologizing for what she had said before. A few days afterwards, she returned; she again asked for the Bible, read it eagerly, and renewed her apologies.

A short time after, the woman returned the superior's visits. She was received with the greatest affability, and treated by her like a friend. The nun told her that in returning home, the first thing she had done was to purchase a Bible; she had read it and what had struck her—what had overthrown all her ideas—what had found the way to her heart—was the text she pointed out to her with her finger: "By grace are ye saved, through faith: and that not of yourselves; it is the gift of God." (Eph. ii. 8.) Free salvation, that is what she had found in the Bible. Two or three months passed away; the nun read assiduously, and the more she read, the more brightly the truth shone into her mind. The inward struggles she had to go through were terrible—so terrible, that her health suffered under them, and the nuns about her perceived that something extraordi-

nary was taking place within her. She was beginning timidly to speak to them of the SAVIOUR, without daring entirely to open her heart to any one among them, when an incident occurred which pressed her on quicker than she had intended. No nun receives a letter from without, until it has been read first by the superior: that is the rule. One day, she opened a letter addressed to one of her "daughters," from a sister-in-law in her dying moments. As a Protestant and Christian, she had been tormented and persecuted beyond expression by the young nun. In a visit the latter had paid to her relative, "You are damned! you are damned!" she ceased not to say; and now, the dying creature, full of faith, sent her forgiveness, with the most touching farewell. The superior immediately sent for the young nun, and gave her the letter. On reading it she burst into tears, and exclaimed: "Oh, she was more Christian than I! She was in the truth, and I, perhaps, am in error!" "I believe it," said the superior; "your sister-in-law's faith is mine." "It shall be mine, too," cried the young nun, throwing herself into the arms of the "mother." From that moment, the Bible had two assiduous readers in the convent. The young creature understood and accepted the truth of a free salvation with all her heart and mind. She went faster than the superior. But her southern temperament could not submit to the precautions suggested by prudence; she could not restrain herself in the presence of the Inspectrice-General, and took the part of the Protestants, thus falling into the snare most probably purposely laid for her by the Inspectrice insidiously speaking evil of them. The hour of declaration was come; the superior did not fail to confess her faith with much firmness. "If I am prudent now," she had said to her friends from without, "you will see that when the right time is come, I shall not be timid." To this free confession of the name of CHRIST, six other nuns joined theirs; nevertheless, although taught by their "mother," it must be admitted, that in the motive that pressed them on to their declaration was more affection for her than simple attachment to the truth. All the eight were thrown into damp, unhealthy dungeons, in which was nothing but straw; they did not, however, pass the night there. One of them, who was scarcely more than sixteen, was afraid of mice, and as they swarmed in her dungeon, she often screamed with terror. What heroic constancy, coupled with what weakness! The work of GOD, already far advanced in the two first nuns, was, at least, begun in the six others. What especially confounded the eye-witnesses was their gentleness; the admiration it excited was felt in the house by all those who approached "these lambs." They found a means of communication in a servant girl, who was entirely devoted to one of them, and who was their intermediary, and carried from one to another the journal to which sister R——, daughter of Count R——, had consigned, day by day, her impressions, her struggles, and her hopes, ever since she had embraced salvation by faith.

The health of the superior had not been able to bear so much emotion; it gave way, and she was placed in the infirmary, while the other nuns remained in confinement. Another sister, the one who strengthened the others, sister R——, declined in her turn, and died in a few hours. In what sentiments? Not one of her last words have passed the threshold of the infirmary; but we have the testimony of the "mother," who, in a letter which I have had in my hands, expresses herself thus: "Every day I have tidings of my dear 'daughters,' who tell me all they go through. My E. [the deceased] was telling me to do as she did, converse only with persons of our own faith; and that she, not being able to do that, conversed only with her SAVIOUR." Her journal might have shown us the state of her faith; what a treasure would have been in the depository of the feelings and experience of these nuns, placed thus in contact with the Word of GOD, and what an intensely interesting account would it have been of this admirable work, done without the aid of man, but with the single power of the Spirit of GOD! It had been confided to faithful hands, to carry it to friends who, from a distance, were contemplating this work with admiration, and praying earnestly for the dear sisters. It never reached its destination. It was guessed that the recluses had intelligence from without, and searches and perquisitions had begun before sister R——'s death; she then, fearing to compromise the person to whom she had given her journal, entreated her to burn it. The paper had fulfilled its consolatory and strengthening mission; its work was done. Through the same intermediary, letters of encouragement to the nuns to persevere were sometimes allowed to reach them, and, better still, New Testaments penetrated into their prison. All this was taking place during the month of September. The superior, whose vows ex-

pired the 29th of October, and who could be free after that day, was waiting for the moment with impatience. (The nuns of St. Vincent de Paul make only temporary vows, generally for five years.) Their plan was formed, the seven (the eighth had preceded them to glory) wished to institute a house of free charity in Paris, there to divide their time between needlework for poor families and visits to the indigent and ignorant; the superior had 90,000 francs belonging to her, that she could immediately dispose of. While she was thus strengthening herself in the midst of her sufferings, the High Administration of the community was not idle; it sent to the superior, in order to bring her back to the pale of the Church, the persons it judged the most able to effect this object, and in particular an English lady, whose name I keep back, formerly a Protestant, and now a Roman Catholic. The converter was herself shaken, and half gained back, so far that she said to the nun, with a pressure of her hand: "*Au revoir*, the Lord will grant you the grace of bringing back to the fold another lamb they want to lead astray!" It is from another letter from the superior which I have before me, that I extract textually the words I have just quoted.

Constraint had had no effect; persuasion had produced the reverse of the effect intended. Other means remained. Four of the sisters who persevered in the faith, were sent more than 100 leagues distance; they promised to write to a certain address in Paris; four months have passed away, and not one word has been received. The superior, who had said, alluding to the 29th of October, the day of the liberation, "Wait for me on that day; I shall be in such a street, at such a number," was waited for in vain from morning to night. Information was sought for; it was found that she had been roughly thrown into prison, after a violent scene, in which the Bible and tracts were burnt. Since then not a word has transpired; nothing has been heard of her. Where is she? What is she doing or suffering? The thick walls which surround her are mute. A few days after her disappearance, the servant who had been her intermediary left the service of the nuns: she dares not speak out. She trembled lest she should have to give her testimony before a tribunal, and hastened to quit Paris. All she said in leaving was, that the two remaining nuns, while they fear nothing for themselves, are in mortal anguish on account of their "mother;" and she added that, although they are now alone, they remain more than ever convinced of the truth.

And now, after having written this account all at a breath, I ask myself with the reader if all this is true? I wish it had all been but a bad dream. Alas! all is true, real, authentic. I have seen the letters, examined the post-marks, read the moving lines, and felt the heart palpitate that had guided the pen. I have interrogated persons who, far or near, have been mixed up with these facts. I have collected many names and facts that I keep to myself, not choosing at present to compromise any one. Here is a proof, which, indirect as it is, is not without its weight. One of our friends met an agent of the society of St. Vincent de Paul, and told him a few of the details of this history; he seemed full of consternation and embarrassment, like a man who knows everything and is afraid that others have learnt something on the subject. He promised to give information, &c., but he has given nothing, although he has taken two months to make his researches. He confessed nothing, nor did he deny aught. Here is further proof. Another of my friends, a medical student, struck by the account, mentioned some of the circumstances to a Jansenist nun in his service, particularly the incarceration and disappearance of the superior. She immediately shrunk from the idea, and declared it impossible; she promised, however, to get sufficient information to confound the calumny. She asked the attendant maid of the ward of the nuns of St. Vincent de Paul, and returned in all humility, confirmed the account, and added other details unknown before to him, but which coincide completely with those we had obtained from another source.

And now, how is it that the authorities have not taken up all these facts? How is it that no account is demanded for this disappearance, and no summons is ordered for the recluse to be produced? Neither the police, nor the Imperial Attorney-General can do it. They reply: "It is only in the name of a relative declaring himself prosecutor, that judicial proceedings can be commenced." If we were under a representative government, and had a M. de GASPARIN to call the Ministers to account, all this scandalous way of proceeding would cease, for the perpetrators of these iniquities fear the light of publicity.

In the failure of other means, it is necessary to take the longest mode of action, and discover, if possible, some

relation to the superior. It is to be hoped that this discovery will ere long be made, and that the steps of the "Avenger of blood" will be hastened.

THE "FOUNTAIN" AND THE "OIL."

"In one of my early journeys," says an excellent missionary in South Africa, "we came to a heathen village on the banks of the Orange river. We had travelled far, and were hungry, thirsty, and tired. For fear of lions, we thought it best to go into the village and tarry for the night, rather than continue on our journey; but the people seeing us, roughly bade us keep at a distance. We asked for water, but they would give us none. I offered the three or four buttons still left upon my jacket for a drink of milk; this also was refused, and we had the prospect of another hungry night at a distance from the water, though within sight of the river. Our lot looked hard, especially when, in addition to these rebuffs, the manners of the villagers aroused our suspicions.

"When the twilight came on, a woman drew near from the height beyond which the village lay. She carried on her head a bundle of wood, and had a vessel of milk in her hand. Without speaking, she handed us the milk, laid down the wood, and went away. Soon she came back with a cooking vessel on her head, and a leg of mutton in one hand, and water in the other. She then kindled a fire and put on the meat. We asked her again and again who she was. She said not a word, until we asked her why she showed this unlooked-for kindness towards strangers. A tear stole down her black cheek as she answered, 'I love Him whose servant you are, and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place.'

"On learning a little of her history, and finding she was a Christian, a solitary light burning in a dark place, I asked her how she kept up the life of God in her soul without Christian society. She drew from her bosom an old Dutch New Testament, which she received from a missionary while at his school many years since, before her relatives took her away to this distant region.

"'This,' she said, 'is the *fountain* whence I drink; this is the *oil* which makes my lamp burn.' I looked on the precious volume, and you may conceive how we felt when we met with this disciple, and mingled together our sympathies and prayers at the throne of our Heavenly Father."

AMERICAN BAPTIST MISSIONARY UNION.

DEATH OF MRS. LORD.

Mrs. Lucy T. Lyon Lord, wife of the Rev. Edward C. Lord, finished her earthly course on the 5th of May, at Fredonia, N. Y.

Mrs. Lord was born at Buckland, Mass. Feb. 15, 1817. Her parents removed to Stockton, Chatauque Co., N. Y., where she was hopefully converted at the age of fourteen, and about two years after, in December, 1833, united with the Baptist church there. She received her academical education successively at Fredonia, N. Y., Shelburne Falls, Mass., and at Mount Holyoke Female Seminary, South Hadley. After two years at South Hadley, completing her studies in 1840, she was engaged as a teacher in the seminary till her departure for China. She was married and received appointment from the Executive Committe, in September, 1846, sailed Jan. 5, 1847, and arrived at her station in June following.

She possessed in a large measure the qualities, native and acquired, mental and spiritual, suited to the position she occupied, fitting her for no ordinary usefulness in a service that engaged her most ardent affections. But her strength proved unequal to the demands made upon it. Her health became so much impaired that she left China in July, and arrived with her husband in this country in December, 1851, in the fond hope of restoration to health and to her loved employment. But her service below is ended, leaving its memorial on earth, and sure of a more ample recognition and an unfading reward on high.

DONATIONS.

RECEIVED IN APRIL, 1853.

Maine.

Brunswick, Main st. ch. 10; Cape Neddick, ch. 8; Surry, Juv. Sew. Circle, Ann M. Carr tr., for Assam Orph. Sch., 12; Richmond, Enoch M. Avery 10; Vassalboro', a friend 5; Wiscasset, Mrs. Mary H. Scott 2; John Sylvester 4; Parsonsfield, 1st ch. 8 37; S. Sch., for mission schools, 63 cts.; 60.00
Cumberland Asso., J. Chandler tr., 30.75 — 90.75

New Hampshire.

West Swanzey, ch.. Silas Parsons, to cons. Mrs. Seraph Holman L. M., 100; Stratford, a friend 5; 105.00

Vermont.

Grafton, ch. mon. con. 15.27; East Hardwick, Mrs. Jane D. Ellis 1; West Haven, ch. 2; Middlestown, ch. 5: 23.27

Massachusetts.

Boston, a friend 50; Charles St. Cong., Ephraim Stone, M. D., 1000; Union ch., to cons. George W. Chipman L. M., 100; Brookline, ch. S. Sch. 50; Hanson, ch. 4; Rowley, ch. 18; Winchester, ch., A. D. Weld tr., 15; Lowell, 1st ch. S. Sch., Dennis P. Bates and his Bible class, to sup. Dennis P. Bates in Assam Orph. Sch., 25; Worthen St. ch., "a friend of missions" 10; Chesterfield, Mr. Todd 1; Lynn, Jonathan Bachelder 400; New Bedford, a widow's mite 7; Holyoke, 2d ch. 100; Waltham, Mrs. George Lawton, for sup. of Isaac Case in Miss Vinton's Sch. Maulmain, 25; Chelsea, 1st ch. Sab. sch., George C. Bosson tr., for support of a child named A. J. Huntington, 25; 1830.00

Rhode Island.

East Greenwich, ch. mon. con. 14.65

Connecticut.

Suffield, Literary Institution, Missionary and Lesbian Soc., Mary Z. Wheeler Sec., to sup. Lavinia Parker in Maulmain Normal Sch., 5; Stoningtonboro', ch. 60; 65.00

New York.

New York City, George H. Irwin 3; Amity St. ch., Garrat N. Bleecker tr., 1,410; 1st ch. For. Miss. Soc., to cons. Rev. David Morris and Stillman K. Wightman L. M., 200; South New Berlin, ch. 10; Westport, ch. 5; Ripley, Dea. Parker 2; Albany, Pearl St. ch., John F. Rathbone, to cons. Miss Sarah A. Sheldon, Miss Catherine T. Leake, Miss Almira Harris, Geo. C. Lee and Thos. Feary L. M., 500; 2130.00
Richville, ch., per Rev. H. A. Smith, agent, 19.00 — 2149.00

New Jersey.

Burlington, ch., Self Denying Miss. Soc., Miss Mary Simonson tr., 2; Scotch Plains, ch. 45.87; per Rev. J. F. Wilcox, Agent, 47.87
Key Port, Rev. W. V. Wilson 10.00 — 57.87

Pennsylvania.

Philadelphia, Franklin Square ch. 26; Marcus Hook, ch. 11.15; Jersey Shore, ch. 15; Bristol, ch. 6; Pleasant Grove, ch. 10; Erie City, ch. 8; per Rev. J. F. Wilcox, Agent, 76.15
Lewisburg University, Soc. for Inquiry, Moses Heath, tr., 16.00 — 92.15

Delaware.

Wilmington. 2d ch., per Rev. J. F. Wilcox, agent, 100.00

Kentucky.

Louisville, Walnut St. ch., Mrs. Evans 10.00

Ohio.

Cæsar's Creek Asso., per James Wilson Cor. Sec., 12.10; Centreville, ch. 2. 90; Rev. J. Blodgett 5; 20.00
Zanesville, Market St. ch. S. Sch. 15.29
Point Isabel, Nancy C. Salt 1; Duck Creek, ch. 7; Greenfield, ch. 20; Circleville, ch. 2; Lockland, ch. 25; Cowan's Creek, ch. 4 70; Vienna, ch. 4.30; Portsmouth, George Heoredh 50; per Rev. J. Stevens, Agent, 114.00
Seneca Asso.: Reed, ch. 8; Scipio and Bloom, ch. 2.50; Lodi, ch. 3.50; per Rev. J. S., Agent, 14 00 — 163 29

Indiana.

Pittsburg, ch. 10; Door Village, ch. 7; 17.00
Geneva, ch. Jennings Co. per Rev. J. Stevens, Agent, 3.00 — 20.00

Illinois.

Chicago, "a member of the 1st ch." 100.00
Graysville, Mrs. Kenner, per Rev. J. Stevens, Agent, 4.00 — 104.00

Wisconsin.

Watertown, ch. 5.00

In Foreign Countries.

Corfu, Ionian Islands, Mrs. H. E. Dickson 13.85

$4.843.88

Donations in Clothing and Goods.

Boston, Ms., a friend, 1 package, for Mrs. Buel.
Brooklyn, N. Y., Armstrong Juv. Miss. Soc., 1 box clothing, etc., for Rev. L. Jewett, $19.00
Russia, N. Y., Orson Moore, 1 box dried apples, for Rev. C. C. Moore.

"No. Springfield, *Ms.*, Mrs. Ruth Boynton's Legacy $125," in May Magazine, should be No. Springfield, *Vt.*

THE

MISSIONARY MAGAZINE.

VOL. XXXIV. JULY, 1853. No. 7.

AMERICAN BAPTIST MISSIONARY UNION.

THIRTY-NINTH ANNUAL MEETING OF THE BOARD.

ALBANY, N. Y., *May* 17, 1853.

THE Board of Managers of the American Baptist Missionary Union commenced its thirty-ninth annual meeting in the city of Albany, N. Y., on Tuesday, May 17, in the meeting house of the North Pearl Street Baptist church, at 10 o'clock, A. M., the Hon. IRA HARRIS, Chairman of the Board, presiding.

The Rev. L. F. Beecher, D. D., pastor of the church, on request of the Chairman, offered the opening prayer.

The Chairman announced the death of the Recording Secretary, the late Rev. Morgan J. Rhees, D. D., in the following terms:

It is my painful duty to announce to the Board that our Secretary is not here. Dr. Rhees is dead. We are deprived of his valuable, I may say his invaluable services. In his death the Board has sustained no ordinary loss. He was every inch a man. He might have his foibles; who has not? If he had such, they were very few, and as slight as falls to the lot of humanity. They were so few and so slight that they were lost in the brightness of his virtues and the richness of his gifts. He was a man of varied excellences; none more so. Those who knew him best loved him most. In the meridian of life, in the midst of his labors and abounding in usefulness, he has departed, but not too soon, to be crowned with the laurels of victory. As he passed away to the sepulchre, he went with no common regrets. His life was devoted to the tasks of glory and of good. Though dead, the sunset of his undying example still shines upon us. I have sometimes thought it fit that a man should thus die in the midst of his usefulness, that his light be extinguished in its brightness

rather than glimmer along for years in its socket. But we have one consoling reflection: it is, that while we die, while the officers and friends of this Union are taken from us, this noble association lives. It is destined to outwatch the flickering lives of us all. When, one after another, we shall be called away, others will take up our labors where we leave them, and carry on the work, until all that dwell upon the face of the earth shall join in the grand jubilee of the world's redemption.

The Rev. Sewall S. Cutting, of Mass., was appointed Recording Secretary, *pro tem.*

On calling the roll, the following members of the Board were found to be present:

Ministers.	*Ministers.*	*Laymen.*
Ebenezer E. Cummings,	Joseph C. Foster,	Ira Harris,
Francis Wayland,	Alanson P. Mason,	Joseph C. White,
David B. Cheney,	S. Dryden Phelps,	Lewis Jones,
Lorenzo B. Allen,	J. Lansing Burrows,	John F. Rathbone,
Alonzo Wheelock,	Henry G. Weston,	James M. Hoyt,
Charles G. Sommers,	Elias L. Magoon,	James M. Linnard,
Orrin Dodge,	Abraham D. Gillette,	Levi D. Boone,
William Hague,	Robert Turnbull,	James Boyce,
Henry I. Parker,	George W. Samson,	Oren Sage,
Thomas Winter,	J. A. B. Stone,	Samuel Colgate.

Letters of apology for non-attendance, from the following persons, were read: Rev. Henry Jackson, R. I., Rev. S. B. Page, Ohio, Rev. T. R. Cressy, Minnesota Ter., Rev. E. Tucker, D. D., Ill., Rev. C. W. Flanders, N. H., and Prof. W. Gammell, R. I.

A brief season was spent in devotional exercises, the Rev. F. Wayland, D. D., of R. I., and the Rev. W. Reid, of Conn., on request of the Chairman, leading the assembly in prayer.

The Chairman then addressed the Board, welcoming the members of the Board and of the Union to Albany, and to these deliberations.

The times of meeting were fixed at 9 A. M. to 12½ P. M., 3 to 5½ P. M., and the evening sessions to commence at 7½ o'clock.

Rev. L. F. Beecher, D. D., Rev. R. Jeffrey, Rev. E. Bright Jr., D. D., R. E. Eddy, Esq. and Rev. G. C. Baldwin, were appointed a Committee of arrangements for devotional exercises and public missionary meetings.

The Treasurer, R. E. Eddy, Esq., read his annual report, showing the expenditure, during the year ending March 31, 1853, of $114,598.66, and the receipt during the same period of $113,366.55, exclusive of grants made by the U. S. Government and coördinate societies.

The report of the Auditing Committee, Messrs. Charles D. Gould and Joshua Loring, was read.

The reports were laid upon the table.

A part of the Annual Report of the Executive Committee, was read by the Corresponding Secretary for the Home Department, assisted by the Rev. W. H. Shailer.

The report was accepted, and referred to committees to be nominated by the Chairman.

Adjourned till 3 o'clock P. M. Prayer by Rev. J. M. Peck, D. D., Ill.

TUESDAY AFTERNOON, 3 *o'clock.*

The session was opened with prayer by Rev. D. G. Corey, of N. Y.

The Rev. Dr. Babcock, by permission, read a letter addressed by the Rev. J. G. Oncken to the American and Foreign Bible Society, but not received until too late to be read before that Society. The Chairman suggested that the present would be a proper time to unite in thanksgiving to God for the late remarkable preservation of the Rev. Mr. Oncken, and requested the Rev. Baron Stow, D. D., of Mass., to lead in that service.

The Home Secretary read several papers from the Executive Committee. The first was on the relations of the Baptists of Prussia to the Government of that country, and the paper was referred to the Committee on the German Mission.

The second was on the Teloogoo Mission, and was referred to the Committee on the Teloogoo Mission.

The third was on the Claims of Southern Burmah, and was referred to a special committee.

The fourth was on the Reinforcements and Expenditures of 1853-4, and was referred to a special committee.

Committees were announced as follows:

Obituaries.— Messrs. B. T. Welch, N. Y., J. Dowling, Pa., H. Fletcher, Vt., L. Ransted, O., T. W. Merrill, Mich., J. Gilpatrick, Me.

Finances.— Messrs. A. S. Train, Mass., T. Wattson, Pa., J. F. Rathbone, N. Y., P. Mason, N. J., J. C. White, Me., S. Colgate, N. Y., J. Spence, Mass.

Agencies.— Messrs. S. D. Phelps, Ct., E. H. Gray, Mass., C. P. Sheldon, N. Y., T. Winter, Pa., H. V. Jones, N. J., W. C. Richards, Mass., H. Edwards, N. Y.

Publications.— Messrs. J. L. Burrows, Pa., J. Smitzer, N. Y., S. Chase, Mich., T. Armitage, N. Y., H. V. Dexter, Me., O. S. Stearns, Mass., J. Hatt, N. J.

Deputation to the Asiatic Missions.— Messrs. F. Wayland, R. I., L. B. Allen, Me., E. E. L. Taylor, N. Y., J. C. Burroughs, Ill., J. N. Wilder, N. Y., J. M. Linnard, Pa., J. Borden, Mass.

Teloogoo and Assam Missions.— Messrs. S. B. Swaim, Mass., E. Hutchinson, Vt., M. G. Clarke, Pa., H. C. Fish, N. J., S. B. Webster, O., G. C. Germond, N. Y., L. D. Boon, Ill.

Burmese Missions.— Messrs. W. Hague, N. J., O. Dodge, N. Y., A. P. Mason, Mass., J. C. Harrison, Pa., W. C. Child, Mass., L. A. Dunn, Vt., H. G. Weston, Ill.

Karen Missions.— Messrs. G. B. Ide, Mass., E. T. Hiscox, N. Y., W. Reid, Ct., J. F. Wilcox, N. J., S. L. Caldwell, Me., L. Hayden, Vt., J. R. Downer, Pa.

Bassa Mission.— Messrs. G. W. Eaton, N. Y., H. C. Estes, Me., J. O. Mason, N. Y., H. I. Parker, Vt., J. Hyatt Smith, O., A. Pollard, Mass, S. W. Field, R. I.

Siam and China Missions.— Messrs. E. Turney, N. Y., A. Wheelock, N. Y., A. Hovey, Mass., J. D. Cole, Ill., J. C. Foster, Vt., H. S. Dale, O., W. B. Jacobs, Pa.

French and Greek Missions.— Messrs. I. Chase, Mass., H. T. Love, Mass., E. E. Cummings, N. H., D. B. Cheney, Pa., D. Shepardson, O., R. A. Fyfe, R. I., Jos. Stockbridge, Ct.

German Mission.— Messrs. Ira Harris,* N. Y., S. F. Smith, Mass., J. Stevens, O., L. Tracy, Vt., D. G. Corey, N. Y., J. C. Stockbridge, R. I., W. Walker, Ct., W. W. Keen, Pa.

Indian Missions.— Messrs. J. A. B. Stone, Mich., J. W. Taggart, N. Y., J. Girdwood, Mass., J. G. Collum, N. J., S. A. Estee, Ill., W. C. Brown, Mass., G. Knox, Me.

Claims of Southern Burmah.— Messrs. J. M. Peck, Ill., J. Pryor, Mass., D. N. Sheldon, Me., S. M. Osgood, N. Y., M. Field, Vt., L. Porter, Mass., C. N. Chandler, N.Y.

Reinforcements and Expenditures.— Messrs. E. L. Magoon, N. Y., D. D. Pratt, N. H., R. C. Mills, Mass., D. M. Wilson, N. J., A. M. Beebee, N. Y., M. Pond, Mass., W. A. Crocker, N. Y.

The Committee of Arrangements reported, recommending that this evening be spent in devotional exercises and addresses, in concert with the missions in different parts of the world.

Adjourned. Rev. J. I. Fulton, of Mich., prayed.

TUESDAY EVENING, 7½ *o'clock.*

Prayer was offered by Rev. J. R. Downer, of Pa.

The Home Secretary read late intelligence from Burmah, after which Rev. Dr. Hague, of N. J., Rev. A. S. Train, Mass., and Rev. J. G. Warren, N. Y., addressed the assembly.

Rev. D. B. Cheney, of Pa., prayed. Adjourned.

WEDNESDAY MORNING, *May* 18.

Prayer by Rev. H. Howard, returned missionary from Burmah. The record of the proceedings of yesterday was read and approved.

The Committee on Obituaries reported through the Rev. Dr. Dowling.

The report was accepted.

REPORT.

The committee on obituaries beg leave respectfully to report:

The fact is instructive and admonitory to the living, that each returning year calls for the appointment of a committee on obituaries. Death is ever busy, and not a year passes in which this reaper — commissioned by the Master — fails to gather home some sheaves from our missionary field, ripe for the garner of the Lord. This year we are called to drop a tear over those, who since our last anniversary, have fallen asleep in Jesus. The next year, the tongue which utters these words of Christian affection for the departed, the ears which listen to them, or the hand which shall record them, may themselves be mouldering in the grave; and we, instead of mourning the exit, may be gone to join the society of our departed brethren and sisters, who "through faith and patience now inherit the promises." And sometimes those whose lives and labors appear to be the most valuable, and whose society amongst us we are hoping to enjoy the longest, are themselves the nearest to their heavenly home.

* The Hon. Ira Harris was made chairman of this committee by special vote of the Board.

When assembled at Pittsburgh one year ago, if a voice from Heaven had told us that one of our Board was standing, just on the threshold of the grave, whose face we should see no more at these holy convocations, who would have selected, as the subject of such a message, the active, the vigorous, the gifted, the amiable, the beloved, MORGAN J. RHEES, our honored Recording Secretary? Yet so it is. His work, though we knew it not, was done, and well done; and the Master he so faithfully served on earth, has called him home to Heaven. His death was just such an one as might be expected, after a life so holy and devoted. It was calm, peaceful, triumphant. The Christian laborer has gone to reap an eternal harvest. The Christian warrior has gone to wear an unfading crown. As we contemplate the departing scene of such a man, we seem to hear the voices of angels, calling the Christian soldier to his rest.

Soldier! lay thy weapons down;
Quit thy cross, and take thy crown;
Pass the stream; before thee lies,
All the conquered land of glory.
Hark! what songs of triumph rise,
These proclaim the victor's story;
Triumph! all thy foes are banished;
Death is slain and earth is vanished.

There is another honored and faithful laborer in the home-work of missions, who during the past year has been called to his reward. We refer to Deacon SIMON G. SHIPLEY of Boston, for several years a faithful and valued member of the Executive Committee. If less extensively known than the beloved Rhees, Deacon Shipley was not less beloved and esteemed by those who knew him best. Wise in counsel, upright in life, with a heart glowing with warm and genial affections to his family, his pastor, and his brethren, and a soul yearning for the salvation of the world; his memory will long be fragrant, as a valuable and beloved member of the Executive Committee, of the church to which he belonged, and of the community among whom he lived.

Death has also, during the past year, invaded the ranks of the heroines of the missionary field, who had consecrated their lives to the work of the world's conversion. Mrs. Douglass, an accepted assistant missionary, has gone home to rest. She was the beloved wife of the Rev. J. L. Douglass, who resigned the pastoral charge of the Baptist Church in Fort Ann, New York, and received an appointment as a missionary to Burmah. She was a woman of an eminently missionary spirit; and though she was not permitted to enter upon the field, yet she has, doubtless, received the plaudit of that Saviour whom she loved and served, "Thou didst well that it was in thy heart." In her dying moments, she blessed God that he had given her a heart to engage in the work, and begged her weeping husband to persevere in his determination to become a missionary, and to live only for God and the perishing heathen.

And now, within a few days of our assembling, another beloved female missionary, who after six years of exhausting labor in China, had returned to her native country in quest of health, has been called home to glory. Mrs. LUCY LYON LORD, died at Fredonia, N. Y., May 5th, 1858. She was born at Buckland, Mass., in 1817, was converted in the year 1831, and united with a Baptist church in 1833. She was a woman of literary attainments, and admirably adapted for the work of a missionary in China. She was a graduate, and afterwards for six years, a highly successful teacher of the Mount Holyoke Female Seminary, from 1840 till 1846. In September, 1846, she was married to the Rev. Edward C. Lord, with whom she reached Ningpo in June, 1847, at which place she spent in faithful and successful labors for the spiritual good of the Chinese, all the remainder of her useful life, till she sailed for her native land. She was denied the desire of her heart to go back

to her chosen field of labor on earth; but she has gone to a world where we doubt not she will meet with more than one of the daughters of China, saved from heathenism, through the blessing of God on her faithful instructions, and pointed by her to the Lamb of God who taketh away the sin of the world.

Oh, brethen and sisters, beloved in the Lord, let us listen to the solemn voice which calls upon us from the new-made graves of these departed faithful ones, "Work, *work*, WORK, while it is day, for the night cometh when no man can work."

The Committee on Reinforcements and Expenditures reported though Rev. E. L. Magoon, chairman. Accepted and referred to the Union.

The Committee on the Claims of Southern Burmah reported through Rev. J. M. Peck, D. D., chairman. The report was laid upon the table, after protracted discussion.

The Committee on the Deputation to the Asiatic Missions reported through Rev. Dr. Wayland, chairman. Pending the discussion the Board adjourned.

Benediction by Rev. Dr. Welch, of N. Y.

WEDNESDAY AFTERNOON, 3 *o'clock.*

Prayer was offered by Rev. J. H. Kennard, of Pa.

The discussion was resumed on the report of the Committee on the Deputation to the Asiatic Missions.

The report was accepted.

REPORT.

The committee on the deputation to the Asiatic missions ask leave to report:

They have read with care such statements as have been submitted to them by the Executive Committee. From the information thus communicated, it appears that the Executive Committee acted with a sound discretion in sending the deputation, and your committee believe that no brethren could have been sent, more competent to the discharge of its duties, than those on whom the choice in the present case has fallen.

The opening of Southern Burmah rendered more definite knowledge of localities and stations of usefulness exceedingly desirable, and, moreover, your committee regret that differences of opinion among the missionaries, in matters of practical detail, and, in some cases, an indisposition to carry out the instructions of the Executive Committee, should have rendered so expensive a measure necessary. They, however, cherish the hope that such arrangements will now be made as will render the future appointment of any such agency unnecessary; and also lead to such economy in several of the departments of labor, as will materially diminish the future expenditure of our eastern missions.

All which is respectfully submitted.

The Committee on the Siam and China Missions reported through the Rev. E. Turney, chairman.

The report was accepted.

REPORT.

The committee on the missions to Siam and China, ask leave to submit the following as their report:

Those in the employ of the Board, connected with these missions, have been

placed during the past year, in some respects, in circumstances of peculiar embarrassment. The death of Dr. Jones, in the Siam Mission, at a time when his services seemed especially needed; the loss by fire of the mission premises, referred to in the last annual report; the imperfect acquaintance, on the part of most of the missionaries, with the languages respectively used by them; together with the prolonged absence of Mr. Lord, and the declining health of Mr. Goddard, connected with the China missions, have presented obstacles to the most effective prosecution of missionary labor in these fields, which few of our missions have experienced. It is encouraging, however, to know that, notwithstanding these embarrassments, the faith, and hope, and zeal of the missionaries remain unabated, and that they find in the results of their labors for the year, reason to believe that some actual progress has been made in the work in which they are engaged. The facts presented in the report, supply ground for hope, that whenever these embarrassments shall be removed, and the missions properly reinforced, far greater results may be anticipated.

An interesting feature in the Siam Mission, is seen in the free access enjoyed by the missionaries to all classes of society, not excepting the members of the royal family, one of whom, a daughter of the late king, has actually professed conversion to Christianity. Let unceasing prayer ascend to God, that the labors of our dear missionary brethren and sisters at that point, like those of Paul at Rome, may be blessed in effectually making known the gospel "in all the palace," as well as "in all other places" embraced within the sphere of their operations.

The intimate relation of the Siam Mission to those in China, is another ground for encouragement with respect to the former. May we not hope that God designs ultimately to open an effectual door for the spread of the gospel in China, through the favor extended to our missionaries in Siam?

Of the general importance of the fields occupied by these missions we need not speak at length. The claims of the millions of China, and the adjacent countries, have so often been brought before the friends of the missionary cause, that any additional remarks upon this point might seem to be superfluous. We cannot, however, resist the conviction that these claims are after all but very imperfectly appreciated. The fact that more than four hundred millions of immortal beings, bound together by a common language, are without a knowledge of the only means of salvation, added to the fact that they are every year becoming more and more accessible to Christian labor, furnishes ground for an appeal in their behalf, second in force and importance to none presented by any other missions under the superintendence of the Board. However slow the progress of the work may seem to be at present, there is evidence that a sure and permanent foundation is being laid for more extended operations in future, which, with the blessing of God, will doubtless hold an important place in the means to be employed for the evangelization of this vast and densely populated country. The single work of effecting a faithful translation of the Holy Scriptures into the Chinese language, has a magnitude and an importance more than sufficient to justify all the labor and expense which have been, or which may be, for many years to come, bestowed upon these missions. As it is difficult for the human mind to grasp the number indicated by the numerical figures representing the population of the country, it is impossible to estimate the amount of good, ultimately, to proceed from these feeble beginnings. In such a field, it cannot be that prayerful and well directed missionary labor should be lost. The increasing facilities for intercourse, between China and the United States, furnish an additional ground for hope with reference to this department of our operations.

As the question of reinforcing the missions to Siam and China, together with others, will come before the Board in another form, your committee do not

feel called upon to make any suggestions upon that point, except to express their deep sense of the importance of providing an additional number of laborers at the earliest possible period.

They are also, in reviewing the portions of the report submitted to their examination, impressed anew with the importance of fervent and importunate prayer, on the part of the friends of the cause, as the only reliable ground of hope with reference to the accomplishment of the object had in view. Every year's experience reminds us, by additional and instructive facts, that it is not by might nor by power, but solely by the Spirit of God, operating on the hearts of his servants, and attending the communication of the truth with a supernatural energy, that the work of missions can be advanced.

All of which is respectfully submitted.

The Committee on Agencies reported through Rev. S. D. Phelps, chairman.

The report was accepted.

REPORT.

The committee on district agencies present the following as their report:

It must be evident to every one acquainted with the practice of most of our churches, in regard to raising contributions for the spread of the gospel, that a system of agency, like that now employed by the Executive Committee, is indispensable. The present relinquishment of this method of securing funds to the treasury would, no doubt, be followed by greatly diminished receipts, and by serious and paralyzing embarrassments. If the people of God generally understood and felt their obligations to Christ, in respect to the cause and work of missions, and would voluntarily and promptly fulfil those obligations, the necessity would not exist as it now does for the agency under consideration.

A considerable number of our churches, and we trust the number is increasing from year to year, have adopted, each for itself, a method of systematic subscriptions and contributions for the purposes of benevolence, in which their entire membership have an opportunity to participate. Such a system, being permanent and regular in its character, brings funds at stated intervals into the missionary treasury. Nor is the supply of funds cut off in case pastoral changes should occur in those churches, or agents fail to visit them. Indeed, if every church in the home field had such a system, the necessity for District Agents would cease. It would be interesting to know the present number of such churches, and their history since the adoption of the systematic plan. The increased amount which they have been enabled thus cheerfully to contribute to the cause of Christ, as well as their own augmented temporal and spiritual prosperity, would be found, we believe, in most cases, truly surprising. The facts and statistics relating to a few such churches, if collected and published, might be a powerful example and encouragement to others.

But it is a lamentable fact that very many churches, with their pastors, also, have planned and adopted for themselves no system for stated and frequent contributions for sending the gospel to the destitute; and unless such churches are visited by agents, and by them instructed and urged as to their duty in this matter, they will make no offerings to God's treasury. Many of these churches are weak and inefficient, because they have withheld from Christ his due. Their piety and strength are dwarfed by living to themselves. Not a few, doubtless, have restrained their contributions through prejudice and the want of proper information respecting their duty. The heart renewed by the Spirit of God can have no inherent opposition to the missionary cause. If taught the truth as it is in Jesus, it will sympathize with the work of Jesus, and respond to the claims of benevolence. We

cannot but believe that many pastors are culpably deficient in training their churches to this great work, by frequent presentations of Scripture truths, arguments and motives, relating to pecuniary contributions for the diffusion of the gospel throughout the world.

It is here that we discover not only the necessity for the employment of agents, but to a considerable extent the character of the work devolving upon them. It is not solely to collect funds, through a temporary excitement or special appeal. It is rather to instruct the churches in the great truths of the gospel; so presenting the claims of Christ and the wants of a dying race, as to make deep and permanent impressions on the hearts of those professing godliness, that shall cause them to give, and to give liberally and statedly as God has prospered them, from a sense of obligation to Christ, and because they love to do his will and to be identified with him in the work of the world's salvation. We also believe that agents should endeavor to induce pastors and churches to adopt and carry out among themselves plans of systematic benevolence, and regularly forward their contributions to the Lord's treasury. Another part of the work of Agents is the circulation of the missionary periodicals, — a work of no small advantage in diffusing needful intelligence, awakening a lively interest, and securing a ready coöperation among the churches.

With this view of the present necessity and the sphere of District Agents, we cannot resist the conviction that their work is not only important, but difficult and responsible, requiring the wisdom of the serpent and the harmlessness of the dove. They deserve the sympathy, the prayers, and the confidence of their brethren generally. They ought to be cheered and encouraged by the friends of Christ, in their arduous and valuable labors.

We heartily approve of the course of the Executive Committee in selecting able and well-tried men for this at present essential department of missionary service. Nowhere are capability, practical wisdom and deep piety, more necessary and desirable.

With regard to an additional District and Agent in the western section of the field, to which allusion is made in the Annual Report, your Committee, after inquiry and consultation, see no immediate necessity for a change from the existing arrangement. They would, however, leave the matter with the Executive Committee, to act in accordance with their judgment in view of facts and wants that may be elicited by further consideration and correspondence.

The Committee on Publications reported through Rev. J. L. Burrows, chairman.

The report was accepted, and its resolutions adopted.

REPORT.

The committee, to whom was referred so much of the Report of the Executive Committee as relates to the publications of the Union, ask leave to submit the following report:

That in their judgment the circulation, among our churches in the home field, of 5,700 copies of the Magazine, and of 36,500 copies of the Macedonian, is lamentably inadequate to the necessities for the dissemination of such intelligence as the churches ought to receive directly from the Missionary Rooms. Systematic and regular contributions cannot reasonably be expected, unless those upon whom we must depend for such contributions, are more intimately acquainted with the operations of the Union. Fervent and intermittent appeals may induce a spasmodic and intermittent liberality, but reliable benefactions can only be expected from those who are informed of the needs and results of our operations. Those who know

the most, necessarily feel the deepest interest, offer the most earnest prayer, and give most generously of their property, for the furtherance of the great work.

In the home field of the operations of the Missionary Union there are 3,831 churches, 3,565 ministers, including licentiates, and 305,348 communicants. Is the circulation of 5,700 copies of the Magazine, and of 36,500 copies of the Macedonian, sufficient to interest and keep informed such a constituency? We can not take it for granted, that the large number without these publications, obtain the desirable knowledge from other sources, for it is probably true, that those who read our local religious papers, are generally the very class that receive the periodicals of this society.

If the position be a true one, that intelligence on the subject of missions is essential to regular and systematic contributions, then the importance of a far wider circulation of these periodicals is evident. The committee are not prepared to say what means should be adopted to enlarge this circulation, but beg by this expression of their sense of its importance, to commend the subject to the thoughtful consideration of the Executive Committee, and trust that some efficient agency may be employed for conveying the intelligence, which is the only reliable basis of wise and persevering efforts, to all our churches.

The committee feel that it is scarcely necessary for them to say a word in commendation of the great promised work on missions, the Biography of Rev. Dr. Judson. That it will be eagerly sought, as associating with it all of interest in the progress of our eastern missions, from their commencement, we do not doubt. That it will meet the enthusiastic anticipations of the friends of missions, the known ability of its author is a sufficient warrant. Your committee hope that the most liberal measures may be adopted for giving it the widest possible circulation, by bringing it promptly within the reach of all our ministers and members, in all sections of the land.

The committee recommend for the consideration of the Board the following resolutions:—

Resolved, That the Executive Committee be instructed to take such measures as they may deem most efficient, for circulating the Magazine, and the Macedonian, in every church embraced within the home field of our operations.

Resolved, That the forthcoming Biography of Rev. Dr. Judson, cannot fail to be worthy a place in every Christian and especially in every Baptist family, and that, in advance of its publication, we earnestly commend it to the perusal and study of all who love to trace the hand of God in the history of missions.

The Committee on Finances reported through Rev. A. S. Train, chairman.

The report was accepted.

REPORT.

The committee on finance, present the following report:

Successful missions necessarily require increased expenditures. Those expenditures cannot be met, except as the receipts of the treasury are increased accordingly. It is therefore a fundamental principle, which the pastors and members of our churches, cannot keep too constantly in mind, that in proportion to the success which attends the missions must be the increase of the payments which they are to make to meet the expenses of those missions. There is an earnest sense in which it should be felt, that every prayer offered for the divine blessing upon these missions, is a pledge given under the most solemn sanctions, not merely to pay of our substance for their extension and support, but also to pay more and more in proportion to their prosperity.

It is greatly to be regretted, that these thoughts should have received so little consideration. In the home field of this Union, there are only eleven States which paid more to its treasury the last year than they paid the year before; four States, Maine, Massachusetts, Connecticut and Michigan, paid less the last year than the year before, and even less than the average of the last six years; while six States, Maine, New Hampshire, Connecticut, Pennsylvania, Delaware and Michigan, paid less the last year, than seven years ago.

It is farther to be noticed, that the payments to the treasury of the Union, from the entire home field during the past year, are an average of only thirty-four cents to every member of the churches within that field — a gain of only one cent upon the average of the preceding year, and of only four cents upon the average of the preceding six years; and that this average of thirty-four cents to every communicant has been attained in five States only,—Massachusetts, Rhode Island, New York, New Jersey and Delaware. The average in other States, ranging from five cents to thirty cents, is about twenty-one cents to every member. It is also stated upon the most reliable authority, that two-thirds of the members of the churches in the home field of this Union, pay nothing to its treasury, and that there are doubtless one thousand persons, communicants, in those churches, possessed of property sufficient to enable them to pay all the expenses of the Union, and not feel it.

The inference from these statistics seems to be inevitable. Notwithstanding the various and earnest effort of the last ten years, the idea that every communicant is regularly to pay for the spread of the gospel among the heathen, even now has hardly acquired the dignity of recognized citizenship among us. Two-thirds of our communicants, practically reject it altogether. Of the other third, it is to be feared that no small proportion make their payments to the treasury, occasionally from uncertain impulse, rather than systematically from intelligent conviction.

Your committee is aware of the great prominence which has heretofore been given to this subject, in the sessions of this Board and of the Union. Yet they must be permitted once more to urge, that it is vital to the success, if not to the very existence of the Union. The pecuniary affairs of the Union should be conducted upon the very highest of what are denominated the Christian principles of business. No expenditures should be incurred, until there is a justifiable certainty of receipts to meet them. From the very nature of our organization, there can be no such certainty, so long as the payments to our treasury are made occasionally from uncertain impulse, rather than systematically from intelligent conviction.

One twelfth part of the gross expenditures of the year is actually expended every month. Yet for successive years, three-sevenths of the receipts, relied upon to meet those expenditures, have been delayed until the very last month of the twelve, — and even to the very last day of that last month, it has been a matter of the greatest uncertainty and anxiety whether those receipts would come at all. Thus the Executive Committee has been subjected to perplexities and anxieties, which it is thought the Union has but little right to lay upon them; and a direct loss has been incurred in the interest account of nearly one thousand dollars in a single year.

How long would a merchant, conducting a business to the amount of $135,000 per annum, under the constant pressure of such uncertainties and delays, be expected to maintain his credit; and what would be his prospect of ultimate success? That the Executive Committee, in spite of the anxiety and embarrassment incident to this uncertainty and delay, have maintained the credit of your treasury unimpaired, and specially, that they have kept the expenditures of the year so very near the limit authorized at your session a twelvemonth ago, should be noticed as deserving the highest commendation.

But these are chiefly the business aspects of the subject. There still remains for

your consideration, the more important one, of the religious obligation of every communicant in the churches coöperating with this Union, to pay regularly to its treasury, according to the measure of prosperity which is bestowed upon him. How can this sense of obligation be awakened where it does not exist, or guided, where it is already active, so as to secure regular, seasonable, and competent payments to your treasury? This in the judgment of your committee is a question second in importance to no other. They have given it as earnest and thorough a consideration as has been permitted by the brief period allotted to the preparation of this report. The various views suggested all reduce themselves in their last analysis to these. The pastor is from the very nature of his office, to be the fountain of missionary intelligence and influence within his church. He must, in public and in private, in season and out of season, make it one great purpose of his ministry, to educate every member of his church to a full understanding of their obligations to pay of their substance for the maintenance and dissemination of the gospel.

Every church should enter, at once, upon the establishment and prosecution of some regular system of benevolent contributions. The details of such system may be different in different localities. Two things, however, should be considered vital in all cases. The first, that every communicant, rich or poor, high or low, young or old, should be reached; and should pay according to their ability, upon the very highest ground of religious obligation. The second, that the payments to the treasury of the Union, should be made by each church at its earliest possible convenience; that the Executive Committee may be relieved from the anxiety and embarrassment which they have hitherto experienced, and the very serious loss of nearly one thousand dollars, in the interest account, hereafter be prevented.

No specific plan for making collections has ever been adopted as the plan of the American Baptist Missionary Union. This doubtless has been wise and well. There are, however, several plans which are employed in different churches with the most encouraging success, and which your committee have thought it might be well to state for the information of others, and to commend to their earnest and earliest attention.

In some instances regard is had to the literal construction of the precept, to lay by in store on the first day of every week; and in accordance with that construction, collections are taken upon every Sabbath for the single purpose of the dissemination of the gospel. In other instances the church, at its annual meeting, chooses from both sexes, a large committee upon benevolent contributions. Each member of this committee is furnished with a subscription book, containing a list of those members of the church and congregation, whose contributions it is to be his or her duty to collect. On some Sabbath, designated some little time beforehand for the purpose, the claims of the cause for which a collection is to be taken, are presented to the church and congregation, by the pastor or such person as he may secure for such a service. On the succeeding week the committee call upon all persons whose names are upon their lists, and receive their contributions. A third plan is that in which the pastor himself acts as this committee, appealing personally to every member of his church, obtaining from them their payments to these purposes of benevolence, and transmitting them directly to the treasuries for which they are designed. The vital peculiarity in all cases is, to reach every communicant and to induce them to pay according to the measure of their religious obligation, systematically upon intelligent conviction; and that is the best system for any church, by which this two-fold purpose is most successfully accomplished. It is understood that none of these plans is ever to interfere with the faithful observance of the monthly concert, or to diminish the amount of the monthly collection, with which that concert is identified.

In conclusion, your committee beg leave to recur to two particulars already mentioned. The one, that two-thirds of the communicants in the home field of this Union, pay nothing to its treasury. The other, that there are one thousand communicants in the home field, possessed of property sufficient to enable them to pay all the expenses of the Union, and not feel it. With these two facts before us it cannot be doubted, that in the home field of this Union there is ample pecuniary ability to secure a very large increase of payments to its treasury for successive years. If, therefore, such increase shall not be realized, the inference would seem to be irresistible, that it must be for the want of thorough and systematic collections, that shall reach every individual.

All which is respectfully submitted by order of the committee.

On motion of Rev. Dr. Wayland, the following preamble and resolution were adopted.

Whereas Mr. Cornelius W. Thomas, of N. Y., has tendered to this Board the free use of his ships in the transportation of missionaries to and from China, therefore

Resolved, that this Board highly appreciate the liberality of Mr. Thomas in making this offer, recognizing in it a fresh illustration of his enlightened interest in the missionary cause, and will be happy to avail themselves of it whenever it shall be practicable.

The Committee on the Burman missions reported through Rev. Dr. Hague, chairman.

The report was accepted.

REPORT.

The committee on the Burman missions respectfully report:

The course of the past year has been distinguished by a series of interesting events, which we cannot but hail with gratitude as the signs of a brightening future, a series of events portending in a signal manner God's answer to incessant prayer. It is our firm belief that if ever there were a union of hearts and a singleness of aim amongst our churches, in their supplications for a revelation of God's power and grace in the behalf of his cause on earth, it was so when our adventurous missionaries, Kincaid and Dawson, left our shores in order to reënter Burmah. Those prayers have been answered, but in ways that we had not known; and in tracing them we recognize the majestic movements of Him,

> —Who plants his footsteps in the sea,
> And rides upon the storm.

Indeed, the whole history of the mission in Burmah has been, from first to last, an illustration of the manner in which God's mysterious Providence evolves good from evil. Disaster has been the presage of triumph. It is worthy of remark, in this connection, that, for the first foot-hold, obtained by our missionaries in that empire, they were not indebted to British influence, or the protection of any Christian government. They were then flying from British India, in order to escape the persecution of the ruling power; they established themselves in friendly relations with the heathen around them; they mourned over the ravages of war as an interference with their peaceful labors; and, although, in the issue, they commanded the respect, won the hearts, and secured the protection of British conquerors, their reliance has ever been on the faithful use of moral means, and their successes have not necessarily followed the track of British arms. We deem it important to keep this truth clearly in view, and to make the record of it a prominent part of our missionary history.

As the present condition of things in Burmah, so pregnant with momentous

changes, has furnished an occasion for the appointment of a delegation to consider what measures the times require, the committee are not prepared to offer any suggestion as to the future course of missionary operations in that land, except to urge the necessity of a single caution. While acting under the influence of motives which impel us to occupy new territory, it becomes us to be careful not to abandon the old stations too hastily.

All which is respectfully submitted.

The Committee on the Karen missions reported through Rev. Dr. Ide, chairman.

The report was accepted, and referred to the Union.

The Committee on the Bassa mission reported through Rev. Dr. Eaton, chairman.

The report was accepted.

REPORT.

The committee to whom was referred the portion of the Annual Report relating to the Bassa Mission, would submit the following as the result of their deliberations.

They would, in the first place, express their heartfelt gratification at the present hopeful prospects of the mission. It has been reinforced during the past year by the accession of two devoted brethren and their wives, and the return of Mrs. Crocker, and the intelligence which they have sent back informs us of their excellent health, of their joyful reception by the native assistants and brethren, of the promising aspects of the mission, and the joy of their own hearts in prospect of their future labors. They have already, since their arrival, received an earnest of the harvest they hope to be permitted to reap, in the public profession of "his joyful faith in the Saviour of an interesting young man, and the conversion of another who expects soon to put on Christ by baptism." The mission appears to the committee to be in a sound and efficient working condition, both in respect to the character of the agents and the condition of the machinery. The premises and the press, with other material elements, were found by our brethren to have been preserved by the provident care of the assistants in excellent order, so that they could be occupied at once with comfort and be put in efficient operation. The assistants have proved themselves, in their long and severe trial and apparent abandonment, to be men worthy of all confidence. Indeed, from the account rendered of them, the committee are of opinion that no one of our foreign missions has more able, faithful, devoted and influential assistants, than has the Bassa Mission; and in regard to our brethren who have joined the mission during the past year, the committee believe that the strongest assurance may be entertained that they will give themselves wholly to the work, with a zeal, devotion and fidelity, which will insure, to the fullest extent, the application of all their mental, moral and physical energies to the accomplishment of the holy objects of the mission. The committee feel a strong confidence that a new era has begun to dawn upon this sorely afflicted mission, and desire with impressive earnestness to commend it anew to the regards, sympathies, prayers and alms of the churches. It cannot be disguised that, owing probably to the peculiar providences of God, so trying to our faith, which have marked the history of the African Mission, much less interest has been felt in it by the churches than in others under the direction of the Union.

The unusual mortality and loss of health, among those who have been sent to that field, with the comparatively small visible results, have served to discourage our faith and dampen our zeal; and we have ceased to be *special* and importunate in our prayers for the divine blessing upon the mission. We are in the habit of walking so much by sight and so little by faith, that where there is so little in appearance to pray for we cease to pray at all. Now, however, the apology can no longer serve us. In condescension to our weakness, God has given us something substantial and

tangible to affect our sympathies, and call forth our supplications. Our brethren and sisters, with the effective coöperation of able assistants, are plying all their energies in faith and hope to the cultivation of the large and interesting, and easily accessible field before them. There is much in our African mission to touch the deepest sensibilities of the Christian heart. Its relation to the future Christianization of the millions of that benighted land, though it be now the "day of small things," invests it with an uncommon interest.

The committee are not disposed to enlarge, in this brief report, upon the claims, in a general point of view, of Africa upon the sympathies and aid of the Christian world. The history of the intercourse of professedly Christian nations with Africa, is one of the darkest and most revolting in the Book of Time, and we have to confess, with shame and humiliation, that in this fearful guilt our own country is sadly implicated. In no other way is it possible to make any reparation for past offences, than by pouring over that dark land the blessed light of eternal salvation, and bringing her sable millions under the genial, purifying and elevating influences of a pure Christianity.

There are some striking features in the history of our African mission, sad and afflictive as have been the providences of God in respect to it, adapted powerfully to affect the pious heart. The history of no mission is illustrated by more impressive examples of self-sacrificing devotion and Christian heroism. Those who have gone to the land of disease and death to the European and American, seem to have evinced a consecration and an ardent attachment to their work unsurpassed in the history of modern missions. In respect to those now in the field, the committee have been affected by their expressions, not only of contentment but of lively joy in their work. This the committee regard as an auspicious circumstance. Our devotion and energy, in the prosecution of a work, are ordinarily in proportion to the interest and pleasure we feel in it. "The joy of the Lord shall be your *strength*" is an ancient promise as true now as ever. We do, therefore, most earnestly invoke the renewed exercise of faith and fresh out-pouring of prayer in behalf of the Bassa Mission.

The committee have considered the suggestion of the brethren in reference to the change of location of the mission premises. The considerations presented for such change appear to the committee to be decisive as to its expediency. One alone is sufficient, viz., that by such change the mission will be brought into more direct and extended contact with the Bassa people, for whom it was especially established, and thus be enabled to exert a more steady and all-pervading influence upon them, unmodified by the intermixture of the colonists among whom it is now located.

The committee would close this report, by respectfully and deferentially submitting a suggestion, in which there was a unanimous concurrence on their part. The past history of the mission has illustrated the fact that the climate of Western Africa is deleterious to the health and physical constitution of the white man, while it is much less so, if not positively favorable to that of the black man. Africa is the congenial home of her sable children, whether of those who are permitted to live without molestation under her fervid sky, or of those with their descendants, who, torn by the ruthless hand of inhuman avarice, toil and pine as slaves and outcasts from society in foreign lands. The peculiarities of their physical constitution seem to be adapted to endure the fervors of a tropical sun. Africa, we repeat, is the peculiar home of the black man, from which he never should have been torn. And although this fact in the ordering of an all-wise providence, should not prevent white Christians from carrying the precious gospel to these dark millions of a common race, (for the great command is imperative and unconditional in respect to the whole human race, whatever physical obstacles may be in the way,) yet does

it not suggest the wisdom of *seeking out* suitable persons, among our colored brethren in this country, for the purpose of being educated and trained for missionary service in Western and Central Africa? Is there not a work of this kind to be done, not yet attempted by the friends of African evangelization? The committee believe there may be found promising young men, and women too, among the colored people of this country, whose hearts have been imbued and informed by the grace of God, that may become, by suitable education and training, efficient missionaries to the land of their fathers. But they must be *looked up* and encouraged in this way. It is not to be expected, from their peculiar social position, however strong the desires of their hearts for such a destination, that they will spontaneously present themselves. Let them be *sought out* and taken kindly by the hand, and furnished with all proper facilities to prepare them for the sacred service. The African mind, in our country, has within a few years past developed, in repeated instances, extraordinary vigor and capacity, fully vindicating the claim of the race to all the appliances of intellectual and moral culture of the highest order. There is to be found in this dark and unexplored mine, ore of the richest kind, which by appropriate processes may be wrought into instruments of the highest value in the great work of African evangelization.

All of which is respectfully submitted.

Benediction by Rev. J. C. Harrison, of Pa.

WEDNESDAY EVENING, 7½ *o'clock.*

Prayer by Rev. J. B. Sackett, of Ohio.

The Committee on the French and Greek missions reported through Rev. Dr. Chase, chairman.

The report was accepted.

REPORT.

The committee to whom was referred that part of the Annual Report which relates to the Greek Mission and the French, would respectfully report as follows:

The consideration of the facts which have marked another year's progress, has deepened on our minds the impression of the importance of prosecuting these missions with increased faith and vigor.

Those facts, so clearly stated by the Secretary, need not be repeated by this committee.

Concerning the mission to Greece, particularly, we would, with devout gratitude to God, refer also to the Rev. Dr. Peck's communication, published in a recent number of the Missionary Magazine, setting forth his impressions after personally visiting the mission and inquiring, with much care, into its state and prospects. Moreover, one of the members of the committee, and other trustworthy brethren, present at this meeting, can add their testimony; for they have seen Greece, and known its wants, and its capabilities. But what we have begun to do in Greece is immensely important, not only to Greece itself and to the Ionian Islands, but also to the hundreds of thousands of Greeks in the Turkish Empire and elsewhere, and to other nations.

Concerning the mission to France, we cannot but thank God and take courage, that, notwithstanding all the obstacles which have opposed its progress, our French brethren have continued firm in faith and love. They have not been disheartened, though "fines and imprisonment continually threaten them." Converts have been multiplied; and, in the course of the year, nearly one hundred have been baptized.

Though, from circumstances of a personal and relative character, Dr. Devan has deemed it his duty to suspend the official relation in which he has labored with untiring zeal and devotedness to the common cause, yet there is reason to hope that he will find it practicable to make his experience and ability, in some way, still contribute effectually to promote the spiritual interests to which his life has been devoted.

France has been passing through a remarkable period of agitation and peril. If, amidst political movements, an intolerant bigotry has taken occasion to annoy disciples of Christ in their humble efforts to promote the spiritual and eternal interests of men, we ought to be neither surprised nor disheartened. Cherishing faith in God, and letting patience have her perfect work, we have only to gird ourselves to the prompt and discreet performance of the duties which devolve upon us. A voice, uttered in a truly Christian spirit, pleading for freedom to worship God and make known his saving truth, may yet be heard and respected in the heart of continental Europe. The clouds and darkness of the present hour must pass away, and we doubt not that, at the proper time, the Executive Committee will do what the exigencies of the mission and the cause of true religion demand, for religious liberty; as, in relation to the Prussian Government, they have already done, with so encouraging success.

To one other point we would invite special attention. It is, in our view, one of the brightest and most encouraging that could be named. We allude to the arrangement which, we understand, has been made for strengthening the mission at Paris, and increasing the means for imparting suitable instruction to those of our young French brethren who give evidence of having been called of God to the ministry of the gospel. To train up, in a worthy manner, native preachers and pastors, whether in France or in Greece, or in any other country where we would propagate the gospel, must commend itself to every considerate mind, as a measure in connection with which we may confidently expect a signal blessing.

The Committee on Indian missions reported through Rev. J. A. B. Stone, chairman.

The report was accepted.

REPORT.

The committee on Indian missions beg leave to report:

That in the dark picture which the Indians now present, there are bright spots on which the philanthropist's eye rests with pleasure, but those are places only where the light of the gospel has shone. Traffic with the whites, and the ordinary influences of civilized life, have only proved an injury to them. If no other influences can be brought to bear upon them, their case is a hopeless one. By a speedy process of deterioration and diminution they will become extinct. Human learning and philosophy afford no remedy for their case. That which the politicians call progress and destiny, but in which the Christian sees the hand of Providence, is too strong to be withstood by human means and agencies. But Christianity has saved individuals from destruction, and, we trust, will save tribes from degradation and extinction. Surely it is no inconsiderable evidence of the divine origin of the gospel, that it reaches farther than any thing else, and accomplishes results for which nothing else is adequate. What a blessed gospel is that which can subdue the proud tenant of the forest. What a glorious Saviour is He who can save those whom the world count as lost.

The encouragements to labor are much greater among those who are farthest removed from the cupidity of traders, and the corrupt and corrupting influences of whiskey-venders. The annual reports for this and past years, show a great disparity between the success of our missions among those tribes which have mingled with the whites, and those who scarcely feel their influence. We, therefore,

entirely concur with the Executive Committee in their opinion of the expediency of discontinuing the Ottawa mission in Michigan, especially as a part of them design to emigrate west, and we cannot but fear that the mission to the Ojibwas will eventually share the same fate; not from any want of faithfulness on the part of missionaries, but because of the same influences of the whites neutralizing and hindering the efforts of the Christian teacher.

Present appearances are favorable to the evangelization of the more Western tribes. It appears to the committee that we ought to make speedy and ample efforts for the preaching of the gospel among them, and the teaching of their youth, so that these nations may fully feel the results of our labors before the evil days of a closer contact with the white men shall come. We cannot make them like ourselves, but the gospel can make them like Christ. The gospel can save red men, as well as white. They are only sinners, and Christ died for such. Christianity too can modify and perfect their civil and social state, so as to preserve them from extinction. On us who inhabit the land of their fathers, devolves the duty of carrying the religion of Jesus to a wronged and injured race.

There is but little romance in the work of laboring among this strange people, so unlike all other nations in almost every thing except sin. This department of labor has not received that attention from the churches which eastern missions do; but American Indians are men as well as East Indians; sinful, dying men, and the missionaries among them are praying, laboring men, though the world may not notice them, and even the church may too often forget them.

If the work is a discouraging one, it will develop and strengthen our faith to labor for the "poor Indian." We do not believe that progress or destiny can blot them out from the face of the earth, if they are converted. God will take care of his own people, while the nations that forget God are destroyed. In the Shawanoe and Cherokee missions, we see signs of promise that these people shall be saved from destruction. The report of the Executive Committee informs us that they have become missionary bodies, contributing their hundreds of dollars for this cause; it cannot be that God will obliterate this people, who are cherishing the missionary spirit and furnishing such evidence of spiritual life within them. We hope ere long to see our operations among these larger and more hopeful tribes greatly increased.

The fact that another society, connected with our denomination, have missionaries among the Indians, and that our Home Mission Society now have their attention turned to the same field, might seem to suggest the propriety of considering the subject of coöperation in the work, or joint occupancy of these fields of labor. But we feel confidence in the executive Board, that they will care for this department of the Union's labors, and here, as elsewhere, exercise a sound discretion and truly Christian policy.

All of which is respectfully submitted.

The Committee on the German Mission reported through Rev. S. F. Smith.

The report was accepted and referred to the Union.

The Committee on the Teloogoo and Assam missions reported through Rev. M. G. Clarke.

The report was referred to the Union.

The report on the claims of Southern Burmah was taken from the table, and referred to the Union.

The following resolutions were presented by the Committee of Arrangements through Rev. Dr. Beecher, chairman, and adopted.

Resolved, That the Board recommend to the Union, to appropriate the evening of Thursday to the annual sermon, by Rev. Dr. Turnbull.

Resolved, That we recommend that Friday afternoon or evening, be devoted to a farewell Missionary Meeting, with an address from the President of the Union to the departing missionaries, and farewell addresses from each of the missionaries to the people.

Resolved, That the Treasurer and Corresponding Secretary be directed to present abstracts of their reports to the Union.

Resolved, That the Chairman and Recording Secretary be instructed to report to the Union the proceedings of the Board.

Adjourned. Prayer by Rev. C. G. Sommers, of N. Y.

IRA HARRIS, *Chairman.*

SEWALL S. CUTTING, *Recording Sec., pro tem.*

PROCEEDINGS OF THE MISSIONARY UNION.

ALBANY, *May* 19, 1853.

The American Baptist Missionary Union convened this day, in the meeting-house of the North Pearl Street Baptist Church in this city, to hold its thirty-ninth anniversary.

At 10 o'clock, A. M., the President of the Union, the Hon. GEORGE N. BRIGGS, LL. D., took the Chair, and called the meeting to order.

Prayer was offered by Rev. B. T. Welch, D. D., of N. Y.

The President made appropriate remarks, introductory to the business of the meeting.

A committee, consisting of Rev. Messrs. J. T. Seeley, N. Y., C. A. Thomas, Vt., A. S. Lovell, Ct., and Messrs. C. W. Anable, Pa., H. Tower, N. Y., D. S. Tyler, Ms., and W. G. Boardman, N. Y., was appointed to ascertain the names of the members present, and subsequently reported as follows:

The whole number enrolled is 507. From Maine there are twenty-two members; New Hampshire, fourteen; Vermont, twenty-nine; Massachusetts, ninety-nine; Rhode Island, ten; Connecticut, twenty-seven; New York, 217; New Jersey, twenty-three; Pennsylvania, twenty; Ohio, nineteen; Indiana, two; Illinois, twelve; Michigan, four; Iowa, one; the District of Columbia, one; Georgia, one; Nebraska Territory, one; Canada, one; Germany, one; Burmah, three.

MAINE.

Lorenzo B. Allen,
Samuel L. Caldwell,
Asa Dalton,
Henry V. Dexter,
Hiram C. Estes,
James Gillpatrick,
Abraham H. Granger,
Henry Ilsley, jr.
I. S. Kalloch,
J. Kalloch,
Samuel Kelley,
George Knox,
Franklin Merriam,
Charles G. Porter,
Samson Powers,
Jacob Richardson,
David N. Sheldon,
S. W. Taylor,
Job Washington,
John M. Wedgewood,
Joseph C. White,
William Wilson.

NEW HAMPSHIRE.

Oliver Ayer,
James Noyes Chase,
John M. Chick,
Ebenezer E. Cummings,
Nahum Parker Foster,
Noah Hooper,
S. S. Leighton,
David P. Mason,
Ira Persons,
D. D. Pratt,
Daniel F. Richardson,
Henry Tonkin,
Oren Tracy,
John Upton.

VERMONT.

William W. Bosworth,
John G. Cross,
Nathaniel Cudworth,
Arthur Day,
Benjamin W. Dean,
Peter W. Dean,
Jonathan Draper, jr.
Lewis A. Dunn,
S. L. Elliott,
Joseph Estoy,
Samuel Fish,
Horace Fletcher,
Joseph C. Foster,
Charles H. Green,
Samuel Griggs,
John Goadby,
Lucian Hayden,
Leland Howard,

E. Hutchinson,
John D. E. Jones,
Daniel Parker,
Henry L. Parker,
Addison A. Sawin,
Levi Smith,
Nathan W. Smith,
Rufus Smith,
C. A. Thomas,
Leonard Tracy,
Isaac Waldron.

MASSACHUSETTS.

John Alden,
Jonathan Aldrich,
John V. Ambler,
Rufus K. Bellamy,
John Blain,
Jefferson Borden,
George N. Briggs,
Edward Bright, jr.
Amasa Brown,
Judson S. Brown,
William C. Brown,
William L. Brown,
Andrew D. Bullock,
A. H. Burlingham,
Jonathan Burr,
B. P. Byram,
George Carpenter,
Lewis E. Caswell,
A. J. Chaplin,
Irah Chase,
W. C. Child,
Henry Clarke,
Charles K. Colver,
James Cooper,
Sewall S. Cutting,
Myron M. Dean,
Thomas Dowling,
Edwin B. Eddy,
Richard E. Eddy,
Albert Field,
David B. Ford,
Horace B. Fosket,
Harvey Foster,
James French,
Edward K. Fuller,
Amory Gale,
Moses D. George,
John Girdwood,
E. H. Gray,
John Greene,
A. W. Hammond,
Foster Henry,
William A. Holland,
Alvah Hovey,
William Howe,
George B. Ide,
Charles Ingalls,
Lewis Jones,
Thomas E. Keeley,
Henry E. Lincoln,
Warren Lincoln,
Horace T. Love,
A. S. Lyon,
Lucius Bolles Marsh,
Alanson P. Mason,
Mylon Merriam,
Rollin H. Neale,
William F. Nelson,
Frederick S. Parke,
Addison Parker,
Joseph W. Parker,
J. W. Parkhurst,
Cephas Pasco,
George W. Patch,
Andrew Pollard,
Moses Pond,
Moses W. Pond,
Lemuel Porter,
Thomas Rand,
Charles W. Reding,
Nathan A. Reed,
Humphrey Richards,
William C. Richards,
Henry J. Ripley,
Miles Sandford,
Davis T. Shailer,
William H. Shailer,
Thomas Shaw,
Jonathan Smith,
Josiah T. Smith,
Lucius E. Smith,
Samuel F. Smith,
A. F. Spalding,
Oakman S. Stearns,
Baron Stow,
Phineas Stowe,
S. B. Swaim,
A. M. Swain,
David Tenney,
Duty S. Tyler,
Apollos P. Viets,
Levi H. Wakeman,
Leonard Whittier,
Asa Wilbur,
F. Augustus Willard,
N. Marshman Williams,
George W. Wilson,
William H. Wines,
Leonard B. Wight.

RHODE ISLAND.

Jonathan Brayton,
James Boyce,
James E. Budlong,
John E. Chesshire,
Samuel W. Field,
Robert A. Fyfe,
George Silver,
Francis Smith,
John C. Stockbridge,
Francis Wayland.

CONNECTICUT.

Levinus Atwater,
Joseph A. Bailey,
Henry Burgess,
Joseph W. Dimock,
Erastus Doty,
Solomon Gale,
Jacob Gardner,
Joseph B. Gilbert,
George W. Gorham,
Thomas Holman, jr.
A. M. Hopper,
James L. Howard,
Charles Keyser,
A. S. Lovell,
J. N. Murdock,
S. Dryden Phelps,
William Reid,
Joseph Stockbridge,
Jabez S. Swan,
Chauncey G. Smith,
A. H. Taylor,
H. E. Thompson,
Orin T. Walker,
Wm. E. Walker,
Charles Willett,
Walter S. Williams,
James J. Woolsey.

NEW YORK.

Oliver Adams,
Aaron Angier,
Marvin B. Anderson,
Rufus Babcock,
Joseph Ballard,
D. S. Baxter,
George W. Beardslee,
Rufus G. Beardslee,
Alexander M. Beebee,
Luther F. Beecher,
David Bellamy,
Dolphus Bennett,
Isaiah Blood,
W. G. Boardman,
Lorenzo Bolton,

Charles C. Bowen,
Thomas Brandt,
A. P. Buel,
John H. Burkee,
Joseph Burnett,
David M. Burr,
Orion H. Capron,
Calvin G. Carpenter,
Alonzo Case,
Alonzo J. Chadsey,
Charles N. Chandler,
Edward Chapman,
Leroy Church,
Samuel Colgate,
D. B. Collins,
Edward Conover,
William W. Cook,
Otis G. Corbett,
Daniel G. Corey,
Harvey Cornwell,
David Corwin,
William A. Crocker,
John W. Crumb,
William B. Curtis,
Harrison Daniels,
Chauncey Darby,
Gorham Denison,
Nathan Denison,
Orrin Dodge,
Stephen A. Douglass,
J. B. Drummond,
Orlando J. Durand,
D. Dye,
Enoch P. Dye,
Walter G. Dye,
George W. Eaton,
Joseph W. Eaton,
Hermon J. Eddy,
Harvey Edwards,
S. Evans,
Isaac Fargo, jr.
Thomas Feary,
Charles Ferguson,
Moses Field,
George Fisher,
Joshua Fletcher,
Albert R. Fox,
Ethan S Fox,
Norman Fox,
C. M. Fuller,
Martin L. Fuller,
John Fulton,
William Garnett,
George Gault,
George C. Germond,
Oliver W. Gibbs,
Arrington Gibson,
Isaac F. Gifford,
Abraham D. Gillette,
Peter Goo,
W. S. Goodno,
Elias Goodspeed,
Jacob Grants,
J. W. Green,
Joel H. Greene,
Thomas H. Greene,
Truman Gregory,
Henry L. Grose,
Parley Grosvener,
Caleb G. Gurr,
Albert Guy,
James M. Hammond,
Ira Harris,
Chancellor Hartshorne,
Abel Haskell,
Alfred Harvey,
Henry C. Hazen,
Amasa Heath,
Daniel Hedges,
C. W. Hewes,
Edmund Hewit,
J. N. Hill,
Edward T. Hiscox,
Marvin G. Hodge,
J. Stanford Holme,
James M. Hope,
Archibald Hoyt,
Ephraim Hoyt,
George F. Hurd,
Silas Ilsley,
Edward James,
Reuben Jeffrey,
Elias Johnson,
Ralph Johnson,
Orrin B. Judd,
Israel Keach,
Samuel R. Kelly,
Ira C. Kenney,
Charles B. Keyes,
Arnold Kingsbury,
Amasa S. Kneeland,
James S. Ladd,
Reuben P. Lamb,
Beriah N. Leach,
Lewis Leonard,
George Lyle,
Jonathan Mabbett,
William McCarthy,
Alanson C. Mallory,
Horace G. Mason,
Jerome T. Mason,
James O. Mason,
Samuel R. Mason,
George Matthews,
T. I. Mesick,
William S. Mickels,
D. Henry Miller,
John J. Miller,
Noyes W. Miner,
Levi Morse,
Lawson Murray,
Andrew Near,
David Newland,
James Nickerson,
Reuben Nichols,
Sewall M. Osgood,
Nelson Palmer,
Warren F. Parrish,
R. F. Parshall,
W. P. Pattison,
Charles C. Payne,
Abijah Peck,
John Peck,
Elisha G. Perry,
George Phippen,
Samuel E. Pierce,
Alfred Pinney,
Edward F. Platt,
Ingraham Powers,
James R. Prentice,
Daniel Putnam,
John F. Rathbone,
Charles B. Read,
Edwin D. Reed,
William B. Reed,
Solomon S. Relyea,
Oren Sage,
Perley P. Sanderson,
Ebenezer J. Scott,
James Scott,
Horace Seaver,
John T. Seeley,
Clesson P. Sheldon,
Gaylor Sheldon,
Smith Sheldon,
John M. Shotwell,
Harvey Silliman,
F. A. Slater,
C. Billings Smith,
George W. Smith,
Henry A. Smith,
Henry F. Smith,
Justin A. Smith,
John Smitzer,
Frederick Snyder,
Charles G. Sommers,
Henry Steelman,
Harvey Stillman,
H. K. Stimson,
Samuel M. Stimson,
Joseph Storer,
Austin H. Stowell,
B. R. Swick,
William K. Tattersall,
E. E. L. Taylor,
O. D. Taylor,
Andrew Ten Brook,
Charles Tenney,
Thomas Thomas,
Jefferson Tillinghast,
Russell G. Toles,
S. G. Tower,
Bowles C. Townsend,
Edmund Turney,
Joseph B. Vrooman,
Henry S. P. Warren,
Jonah G. Warren,
Joseph Warren,
Samuel P. Way,

William R. Webb,
Bartholomew T. Welch,
Hezekiah West,
Alonzo Wheelock,
Samuel White,
James Whitehead,
John N. Wilder,
Andrew Wilkins,
Nathan Winans,
Reuben Winegar,
Merriwether Winston,
Lyman Wright,
William H. Wyckoff.

NEW JERSEY.

Andrew Armstrong,
Jacob Banks,
Christian Brinkerhoof,
Jonathan G. Collum,
Henry C. Fish,
James Hague,
William Hague,
William W. Hague,
Josiah Hatt,
Henry N. Jones,
Robert Lyle,
Pethuel Mason,
Robert T. Middleditch,
George P. Nice,
Wheelock H. Parmly,
Joshua E. Rue,
Bergen Stelle,
David B. Stout,
Daniel F. Twiss,
James F. Wilcox,
David M. Wilson,
William V. Wilson,
Robert F. Young.

PENNSYLVANIA.

C. W. Anable,
Emerson Andrews,
Levi G. Beck,
J. L. Burrows,
E. B. Caldwell,
David B. Cheney,
Miner G. Clarke,
John Dowling,
John R. Downer,
Benjamin Griffith,
J. C. Harrison,
Joel Hendricks,
William B. Jacobs,
William W. Keen,
Joseph H. Kennard,
James M. Linnard,
Joseph Walker,
Thomas Wattson,
Thomas Winter,
George W. Young.

OHIO.

John G. Bowen,
Otis G. Carter,
Charles A. Clark,
Ira Corwin,
H. S. Dale,
S. W. Foljambe,
George W. Fuller,
James M. Hoyt,
Thomas G. Lamb,
William Pearce,
R. R. Prentiss,
Lewis Ransted,
J. B. Sackett,
Daniel Shepardson,
J. Hyatt Smith,
John Stevens,
O. B. Stone,
E. Thresher,
Silas B. Webster.

INDIANA.

Ezra Ferris, David J. Huston.

ILLINOIS.

Levi D. Boone,
J. C. Burroughs,
Charles Button,
Jirah D. Cole,
S. H. Estee,
George Haskell,
S. G. Miner,
John M. Peck,
Lewis Raymond,
James Schofield,
Silas Tucker,
Henry G. Weston.

MICHIGAN.

Supply Chase, Nathaniel Colver, John I. Fulton, J. A. B. Stone.

IOWA.—Elisha Gunn.

DISTRICT OF COLUMBIA.—George W. Samson.

GEORGIA.—Joseph G. Binney.

NEBRASKA TERRITORY.—John G. Pratt.

CANADA.—Narcisse Cyr.

GERMANY.—J. G. Oncken.

BURMAH.

Edmund B. Cross, Hosea Howard, Lyman Stilson.

Rev. S. S. Cutting, Recording Secretary, *pro tempore*, of Board of Managers, read the following communication from that b which was accepted.

REPORT.

To the American Baptist Missionary Union, the Board of Managers respec report:

According to the requisitions of the Constitution, the Board assembled i city of Albany on Tuesday, May 17, 1853. The reports of the Executive mittee, the Treasurer, and the Auditing Committee, were laid before the B and received their deliberate consideration. They likewise reviewed with car proceedings of the last year.

As the result of their deliberations, the Board beg leave to lay before the U abstracts of the reports of the Executive Committee and Treasurer. They lik present to the Union the following papers and items of business, for such acti may be deemed suitable, viz.:

The report of the Committee of the Board, on the Teloogoo and Assam Mis with accompanying documents.

The report of the Committee on the Karen Mission.

The report of the Committee on the Claims of Southern Burmah, with a panying documents.

The report of the Committee on the German Mission, with documents on th lations of the Baptists of Germany to the civil authorities of that country.

The report of the Committee on Reinforcements and Expenditures, with a panying documents, recommending that it be assigned as the order of the da Friday morning.

They recommend that the Annual Sermon before the Union, by the Rev. R Turnbull, D. D., be delivered on Thursday evening at 7 1-2 o'clock; and t farewell service be held on Friday afternoon or evening, with reference to th parture of such missionaries as are to sail before the next anniversary,—the da ing missionaries to be addressed by the President of the Union.

IRA HARRIS, *Chairm*

SEWALL S. CUTTING, *Rec. Secretary, pro tem.*

Ordered, That all Committees during the meeting be nominate the Chair.

Hon. J. M. Linnard, Pa., Rev. Messrs. L. Porter, Ms., F. S R. I., J. N. Murdock, Ct., L. B. Allen, Me., W. Hague, D. D., N E. E. Cummings, N. H., L. Leonard, N. Y., J. Stevens, O. Chase, Mich., E. Gunn, Io., M. Matlock, Wis., J. G. Co Del., H. I. Parker, Vt., and Messrs. L. D. Boone, M. D., Ill., an Ferris, M. D., Ia., were appointed a committee to nominate twenty persons to serve on the Board of Managers.

Resolved, That the election of the officers of the Union, take pla 4½ o'clock this afternoon, and that the committee of nomination b structed to report by printed ballots, as early as practicable.

The times of meeting were fixed at 9 o'clock A. M., 3 and 7½ o'c P. M., —and of adjournment at 12½ and 5½ P. M.

The Treasurer, R. E. Eddy, Esq., read an abstract of his An Report to the Board of Managers, which was accepted.

The Home Secretary presented an abstract of the Annual R of the Executive Committee to the Board of Managers, which wa cepted.

A Committee, consisting of Rev. Messrs. M. B. Anderson, N. Y., J. C. Burroughs, Ill., R. Turnbull, D. D., Ct., J. H. Kennard, Pa., J. V. Ambler, Ms., D. Shepardson, O., and H. A. Smith, N. Y., was appointed to designate the place of the next annual meeting, also to nominate some person to preach the annual sermon.

Resolved, That the pastors of churches contributing to the funds of the Missionary Union, although not members of the same, be invited to a seat with us, and to participate in our discussions and deliberations.

The recommendation of the Board, that the Annual Sermon before the Union be preached this evening at 7½ o'clock, was adopted.

So much of the report of the Board as relates to the Teloogoo and Assam missions was considered.

Resolved, That the Teloogoo Mission be continued and suitably reinforced, provided that, in the judgment of the Board of Managers, it can be done consistently with the claims of Southern Burmah.

REINFORCEMENT OR RELINQUISHMENT OF THE TELOOGOO MISSION.

The deputation, Rev. Messrs. Peck and Granger, spent twelve days of January last at Nellore. They were received by the mission with warm cordiality, and every facility was furnished for conducting their inquiries. No question, respecting the field, the plans, the work or the fruits of the mission, failed to receive thorough investigation. The result was a high degree of satisfaction with the value of the station, with the fidelity and ability of the missionaries; and, also, a strong conviction that the mission should be reinforced the present year, by at least two additional families, or that it should be speedily relinquished, and the missionaries now there be assigned to some other fields. This is the only alternative named by the deputation. Mr. Day is expected, in any event, to return to this country at the close of the present year, and Mr. Jewett's health is unequal to the sole responsibility of the work.

The question, therefore, submitted by the deputation, is, Shall the Teloogoo Mission be reinforced or relinquished the present year? They do not undertake to decide this question. They recur to the fact that the Board of Managers decided that the mission should be recommenced, at a time when our permanent withdrawal would have been comparatively easy; and they leave with the same body the responsibility of determining the course now to be taken. The report, however, sent by the deputation to the Missionary Rooms, embraces the considerations which favor the reinforcement on one hand, and the relinquishment on the other; and while the report itself is at the direction of the Board, the Executive Committee present in this form a concise statement of its facts and views.

The deputation admit that their personal investigations introduced them to considerations, that seemed to weaken the claims of the mission on an institution whose resources are scarcely equal to the demands of operations in other lands. These considerations are,

1. *The want of success.* No more than three persons have been baptized since the mission was recommenced in 1849, and it is not known that more than four others have been converted in the same time. If the number of conversions be the measure of success, it cannot be denied, say the deputation, that little encouragement is afforded for reinforcing the Teloogoo Mission.

2. *The want of suitable native helpers.* No such helpers are in training, and there is no immediate prospect of any. The two Teloogoo brethren now employed by the mission are worthy of confidence, but their education and rank are not such as to give them the widest usefulness.

3. *The care bestowed on the people by other Christian denominations.* Ten missionary stations, with fifteen missionaries, are now sustained within the Teloogoo country by the London, the Church and the American Lutheran Societies, and by English Baptists. Besides these, the Free Church of Scotland has a native preacher and a day-school at Nellore, and classes of Teloogoo pupils are in mission-schools at Madras. One of the missionaries of the American Board has also acquired the Teloogoo language, and divides his labors between the Tamil and Teloogoo people. Portions of the Old and New Testaments, including the four Gospels, have been printed, besides about fifty religious tracts, the Pilgrim's Progress and school books. The deputation see no reason to doubt that the labors thus commenced, by other missionary institutions, will be prosecuted with energy, and on the same general principles that direct their operations in other missions.

4. *The ability of the missionaries to enter other fields.* Their knowledge of one oriental language would facilitate their acquisition of another, and however deeply they may regret to leave the Teloogoos, it is believed that they would be willing, in the event of relinquishing the mission, to join others.

These are the considerations which the deputation name as seeming to make the relinquishing of the mission admissible. Those which urge its reinforcement are,

1. *The extent of the field.* The Nellore district alone has a population of from one to two millions, and, with the exception of the native preacher and the day-school of the Free Church of Scotland, the district has no other missionaries than our own.

2. *The knowledge already gained by the missionaries.* The country, the language and the character of the Teloogoos are known to them, and with many individuals they have little less than an intimate personal acquaintance.

3. *The prevailing policy of the mission.* The inquiries of the deputation led them to the conclusion, that the education of the young, by means of English and vernacular schools, filled with *heathen* children, is the chief employment of the missionaries of other Christian denominations in Hindostan. Our brethren at Nellore have schools under their care. No mission, to a heathen people, can have permanent prosperity without them; such schools, for example, as the admirably arranged boarding-school under the immediate surpervision of Mrs. Jewett, and day-schools, so far as Christian teachers can be provided for them. But while schools exist in the Teloogoo Mission, and their plans and aims commanded the earnest consideration of the deputation, and some modifications, as the result, yet the chief work of our missionaries was found to be *vernacular preaching.* To this service, the oral dispensation of the gospel, the missionaries have trained themselves; and in the chapel, at stations in and around Nellore, and at the great Hindoo festivals, thousands of Teloogoos have the gospel *preached* to them by our brethren. Thus to preach is the work which absorbs them; and this fact is presented as a strong reason for the continuance of the mission. It is understood in India, that the American Baptist Missionary Union holds the *preaching* of the gospel to be the chief agency in the work of evangelization, and the deputation are not able to see how the mission to the Teloogoos could be abandoned, without a feeling of shame and a sense of unfaithfulness; unfaithfulness towards the missionaries and towards the heathen, and especially "towards Him, in whose blessed example and carefully expressed precepts we find both the authority by which we act, and for the measures which we adopt, and whose promise is, 'I am with you always, even unto the end of the world.'"

After presenting these considerations, affecting the question of the reinforcement or the relinquishment of the mission, the deputation suggest, in the event of relinquishing it, that Mr. Jewett be designated at once to some mission on the other side of the Bay, and that Mr. Day, after returning to this country, be invited to reënter

the missionary work in one of the missions of the Union. The deputation have, also, in the event of its reinforcement, left with the mission a carefully written paper respecting its future operations. This paper forms part of the report, and is at the disposal of the Board.

The Executive Committee have no wish to express an opinion on the merits of the question thus submitted to the Managers. In all its aspects it is a difficult and a momentous question, requiring a careful balancing of the claims of the Teloogoo race on the one hand, and of our own resources, in men and means, on the other. That race is estimated at ten millions of souls, and the whole number of missionaries, now laboring for their evangelization, is eighteen, or one to every 550,000. The district of Nellore is nearly equal in territory to the states of Connecticut and Vermont, and with more than double their population. In this district, so densely populated and everywhere accessible, Messrs. Day and Jewett are the only missionaries. Shall these two be withdrawn from such a field, or shall two more be sent to them the present year? This question is to be answered. Yet it is not the whole question now before the Board. The continuance of the mission will call for the second, third and fourth reinforcements, and for the planting of new stations, involving additional outlays from year to year. The real question then is, Can the Teloogoo Mission be adequately sustained without going beyond the resources of the Board, or depriving other fields of the men and means which they need? *

It is probable that two additional missionaries could be induced to join the Teloogoo Mission in 1858. But the whole number of missionaries now under appointment, and likely to receive appointment within the year, may be employed in other missions; and the income of the treasury will not be likely to exceed the amount which can be expended on these missions. Nevertheless, the duty to reinforce the mission may be imperative. On this subject the Committee seek the instructions of the Board.

REPORT.

The committee to whom was referred so much of the report of the Executive Committee, as relates to the missions among the Assamese and Teloogoos, have given such attention to the subject as they have been able, and beg leave to report:

The committee feel that they do not need to restate the facts which were so ably and clearly presented to the Board, from the papers read by your Home Secretary. They are no doubt distinctly before your minds. They, therefore, proceed at once to the question which is proposed by the Executive Committee, Shall the Teloogoo mission be reinforced or relinquished? In the presence of this question your committee tremble. They feel that there are fearful responsibilities involved, and yet after a careful examination of the facts, they are unanimous in recommending a suitable reinforcement of the mission, not an abandonment. They are unable to see any good reason why we should turn our backs on that important and white harvest field. We do not so understand the great commission. We are unable to find in it any clause for retreating soldiers, and venture to express the hope that this Board will never detain itself in seeking to find it.

We regard the work of missions, not as a work of expediency, but of faith, and of persevering labor. God has never permitted us, in any of our missions, to walk by sight. They have all had their days of darkness and trial. The Burman, the Greek, the Indian; indeed, what one of our missions has not been tried, and in their times of trial may have been ready to raise the question of the expediency of continuing them? But God has not allowed us to give them up; and when our faith and fidelity have been sufficiently tried, he has signally blessed them.

* The cost of sustaining the mission the past year was $3,602.64, — and it is not supposed that it could be less, the present year, even if relinquished. The sending of the two additional families, including outfit, passages, buildings and salaries, would probably increase the expense of the mission to $5,600 the current year.

Your committee feel admonished, that if the perishing millions of the Teloogoos were forsaken by us, on the ground of want of success, that we should be greatly in danger of grieving the Holy Spirit, and of bringing down upon our more prosperous missions, death and barrenness. The door is wide open, and we are in the field, and it is a vast and perishing field, and who will dare to retreat? There is only one laborer, including every denomination of Christians, engaged in the welfare of that people, to every 550,000 souls; and, besides, we are reminded that our missionaries are engaged more fully and exclusively in the simple and constant preaching of Christ crucified, among them than any others. To withdraw from them, therefore, would be, to a very great extent, the withdrawal of the gospel from them. We do not dare to recommend it.

If there is doubt as to men and means to carry this mission forward successfully with our other missions, the committee would only suggest, that the God of missions is a great God, and our times of necessity, in the whole history of missions, have been our times of salvation.

Your committee would express the fullest confidence in the mission to Assam. Though tried, it is not cast down; and while Satan has been attempting to sift it as wheat, the Lord has protected it. The committee would commend its missionaries and all its interests, to the confidence of the Board and friends of missions, praying that God will speedily pour out his spirit and fill that valley with grace and glory.

All of which is respectfully submitted.

Adjourned. Prayer by Rev. G. W. Samson, of D. C.

THURSDAY, 3 *o'clock, P. M.*

The Union assembled. Prayer was offered by Rev. J. Blain, of Mass.

Resolved, That the report of the Committee on the Assam Mission be referred to the Board of Managers.

The report of the Committee on the Claims of Southern Burmah was read and laid upon the table.

The Rev. J. G. Oncken, missionary of the Union in Germany, was introduced, and addressed by the President, in a few affectionate remarks, to which Mr. Oncken briefly and feelingly replied.

Rev. Drs. Wayland, of R. I., Welch of N. Y., Bright of Mass., and Messrs. Peter Balen, and J. F. Rathbone, of N. Y., were appointed a Committee to take into consideration the relative proportion of time given by our missionaries to teaching, printing, translating, and other occupations aside from preaching the gospel, and report, through the Board of Managers, at the next annual meeting.

The report of the Committee on the Karen missions was read and laid on the table.

The hour assigned for the election of officers having arrived, Messrs. J. F. Rathbone, N. Y., J. M. Hoyt, O., J. Francis, Mass., and Rev. Messrs. J. Hatt, N. J., J. J. Woolsey, Ct., S. Tucker, Ill., and R. Young, N. J., were appointed tellers for the election of President, two Vice Presidents, and a Recording Secretary; who subsequently reported that the result was the election of

Hon. GEORGE N. BRIGGS, LL. D., *President.*
Rev. BARTHOLOMEW T. WELCH, D. D., } *Vice Presidents.*
Rev. ELISHA TUCKER, D. D., }
Rev. WILLIAM H. SHAILER, *Recording Secretary.*

Messrs A. J. Chadsey, M. D., N. Y., M. D. George, Mass., and Rev. Messrs. S. W. Taylor, Me., O. Ayer, N. H., G. W. Gorham, Ct., O. B. Stone, O., and L. Raymond, Ill., were appointed tellers for the election of twenty-five persons to serve on the Board of Managers, for the ensuing three years; — and subsequently reported the following result.

MINISTERS.

HENRY V. DEXTER, Calais, Me.
DURA D. PRATT, Nashua, N. H.
WILLIAM C. BROWN, Boston, Ms.
LEMUEL PORTER, Pittsfield, Ms.
DWIGHT IVES, Suffield, Ct.
FRANCIS WAYLAND, Providence, R. I.
WILLIAM R. WILLIAMS, New York.
JUSTIN A. SMITH, Rochester, N. Y.
WILLIAM CLARK, Whitesboro', N. Y.
GEORGE KEMPTON, New Brunswick, N. J.
JOSEPH H. KENNARD, Philadelphia, Pa.
DANIEL SHEPARDSON, Cincinnati, O.
EZRA FERRIS, Lawrenceburg, Ind.
SUPPLY CHASE, Northville, Mich.
PERLEY WORK, Sheboygan, Wis.
ELIHU GUNN, Keokuk, Iowa.

LAYMEN.

JEFFERSON BORDEN, Fall River, Ms.
JOSEPH B. GILBERT, Hartford, Ct.
IRA HARRIS, Albany, N. Y.
HARVEY EDWARDS, Fayetteville, N. Y.
DANIEL M. WILSON, Newark, N. J.
WASHINGTON JONES, Wilmington, Del.
THOMAS WATTSON, Philadelphia, Pa.
ANTHONY H. DUNLEVY, Lebanon, O.
GEORGE HASCALL, Rockford, Ill.

The report of the Committee on the Karen missions was taken from the table, pending the discussion of which the Union adjourned.

Prayer by Rev. Wm. Hague, D. D., of N. J.

THURSDAY EVENING, 7½ *o'clock.*

The members of the Union met according to adjournment. Prayer by Rev. J. S. Swan, of Ct.

The Annual Sermon was preached by Rev. R. Turnbull, D. D., of Ct., from Isaiah 32: 20. "*Blessed are ye that sow beside all waters.*" After which a collection was taken, amounting to $175.

Adjourned till to-morrow morning at 9 o'clock. Benediction by Rev. B. T. Welch, D. D., of N. Y.

FRIDAY, 9 *o'clock*, A. M.

The Union convened. Prayer by Rev. E. Ball, of Va.

The records of yesterday were read and approved.

Resolved, That the thanks of this Union are hereby presented to the Rev. R. Turnbull, D. D., for his discourse delivered last evening, and that he be requested to furnish a copy for publication in the Missionary Magazine, under direction of the Executive Committee.

The Committee appointed to recommend a place for the next annual meeting, and to nominate a preacher reported, and it was

Resolved, That our next anniversary be held in the city of Philadelphia; that Rev. Silas Bailey, D. D., of Ia., preach the sermon, and that Rev. Edward Lathrop, of N. Y., be his alternate.

The discussion of the report of the Committee on the Karen missions was resumed, and after interesting remarks by Rev. Messrs. Binney, Wayland, Ide, and others, the report was adopted.

REPORT.

The Karen missions have been marked, from their very beginning, with most signal proofs of the divine blessing. Planted among an aboriginal race, numerously dispersed over the Burman Empire and the surrounding regions—a race of simple ideas and habits, wedded to no far descended system of idolatry, and left free, by their civil inferiority, from the trammels of national pride, and attachment to national superstitions — these missions have yielded a harvest richer and more ample than any other heathen field, to which our labors have been directed. Over this bright history, even the past year of disease and war has brought no abiding shadow. In some sections the pestilence has raged with unwonted violence, sweeping the converts into the grave, or scattering them far and wide, in quest of spots unvisited by the destroyer. In others, lying within the track of hostilities, the Christians have endured great sufferings from the cowardly vindictiveness of their Burman oppressors. But, with the exception of a few local and partial interruptions, the progress of the missions has been unchecked, and the work of gathering and binding the sheaves has gone on, as though no thunder were in the sky, and no tempest ravaged the earth. Amidst the din of arms the tidings of the gospel have swelled out loud and clear; and the churches, walking in the fear of God, have continued to multiply, in spite of the confusion of battle, and the wasting of death. The storm is now passing away, and in the sunlight that follows close on its footsteps, we see new openings and promises of success, cheering as our hearts could wish, and larger than our strength can grasp. Vast provinces, the chief seat and home of the Karen tribes, have been rescued from the clutches of a despotism as cruel as it is feeble, and transferred to the mild and healthful sway of a Christian government — a change, that has at once given rest to the persecuted, and free scope for the spread of the gospel.

Your committee cannot but feel that the remarkable prosperity which has hitherto attended these missions, and the late wonderful unfoldings of God's providence in relation to them, are eminently fitted, not only to excite thankfulness for the past, but to furnish instruction for the future. While they summon us, most clearly and impressively, to go forward, do they not, at the same time, point out, with no doubtful beckonings, the precise course which we should pursue?

The door is now open to carry the gospel to every scattered fragment of the Karen family. To the dwellers on the mountain, and by the sea, we have equal access. They are emphatically a people prepared for the Lord, ready, in all their varying clans and separate abodes, to welcome the messengers of salvation. In a few years, if we faithfully employ the right means, their evangelization will be completed, and they will stand up a Christian nation, in the very heart of the Pagan East, shedding over all its dark territories the light of their teachings, and the moral power of their example. But the main instruments for effecting this momentous result must be drawn from themselves. It is not possible that laborers can be sent from this country in sufficient numbers to achieve a work requiring so many hands, spreading out into so many branches, and extending over so large a field. Missionaries from our own land are indeed needed to occupy important posts, to devise plans of action, and superintend their accomplishment. But for the direct agency by which this interesting race is to be converted to God, we must look, under the Holy Spirit, to men belonging to itself, born on the battle-scene, and trained amid its roar. The men that *guide* may be American; the men that *execute* must be Karen. These alone possess that affinity of blood, that mastery of the language, and that physical adaptation to the climate, which are so important to success.

Entertaining this view, your committee have been led to fear that the care now given to the raising up of a native Karen ministry, is by no means commensurate with the advanced point which the missions have reached, and the great work that lies before them. They have learned with regret, that so far from any fresh effort

having been put forth in this department, the theological school at Maulmain has been suspended, in order that those who had charge of it might be employed in other portions of the field. The education of native preachers is the very life of the missions; and to interrupt this, for any immediate result whatever, the committee believe to be as fatal as to deprive the heart of its blood for the purpose of supplying the extremities. Impressed with this conviction, they would respectfully suggest the inquiry whether the time has not come for placing the educational branch of the Karen missions on a broader and more stable foundation? Has not the time come for a more systematic endeavor to consolidate these scattered tribes, to give them nationality, and by means of intellectual and spiritual culture elevate them in the scale of social order? And would not this end be most efficiently promoted by founding, at some central point, and on a permanent basis, an institution, with one department for the education of native preachers, and another for preparing teachers of common schools? It is far from being implied that the Board have evinced any lack of interest in the cause of education among the Karens. They have done for it all they could. But has not the period arrived when facilities should be furnished for its more extended prosecution? Among the many Baptists in this land, whom God has blessed with abounding wealth, are there none who will endow such an institution for the Karens, and thus identify their names with the future enlightenment and elevation of the race? Plant public schools and a well taught native ministry throughout all the villages of the Karens, and you will soon render them a settled, happy, and Christian people. Who will unseal the fountain from which such benefits shall flow?

Your committee would suggest the further inquiry, whether the interests of the Karen missions would not be advantaged by making Rangoon the chief seat of their operations, the point where native preachers and teachers shall be educated, and thence sent forth into all the land. This city is now under British authority, and has been pronounced by the medical staff of the English army to be as healthy as any part of Eastern Asia. It is situated in the midst of a dense population, and is destined to become the commercial centre of a vast extent of country. With a literary and a theological school, printing presses, and other missionary apparatus, established at this commanding point, what a mighty influence would go forth to renovate and bless the most distant regions.

The minds of your committee have kindled with joy as they have meditated on the dawning future of this gifted and remarkable people. Hitherto but little could be done for the improvement of their social condition. Crushed down by the yoke of their Burman taskmasters, wandering from place to place to escape the cruel exactions of their jealous tyrants, without fixed habitations, and the motives inspired by property and home—they were poorly prepared to advance themselves in the career of knowledge and comfort. In such circumstances, even Christianity, though it saved their souls, could not exert its full power on their temporal state. All this is now changed. Their chains are broken. Under the beneficent rule of England, they are free to carve out a future for themselves. Shall we not aid them in achieving their destiny? Shall we not help to make them one people, to gather them into settled abodes, and furnish them with the means of improvement? One thing is certain, that the Karens, in their new position, cannot remain what they have been; and that whoever shall supply them with the means of education, will give impress and direction to their future character. The Romanists will take up the work if we lay it down. Shall we give place to them? Shall the future civilization of this people of our hearts, and of our prayers, bear the stamp of the papacy, or of that holy religion which is to us the source of such rich blessings in time, and of such glorious blessings for eternity?

The time having arrived for the special order, the report of the Committee on Reinforcements and Expenditures for 1853–4, with the paper on the same subject from the Executive Committee, was presented.

Ordered, in consequence of the number desirous of speaking upon this subject, that the speakers be limited to five minutes each.

After a spirited and impressive discussion, it was

Resolved, unanimously, That the Board of Managers be instructed to expend *one hundred and sixty thousand dollars*, during the current year.

REINFORCEMENTS AND EXPENDITURES OF 1853–4.

Estimates have been made of the reinforcements and expenditures needed in the work of the American Baptist Missionary Union, the year ending with March, 1854; and it is found that the missions, including the Teloogoo and those proposed in Burmah, will require reinforcements of at least eleven additional missionaries within the year, and that, to sustain the missions thus reinforced and increased, the expenditures of the year should not be less than $160,000. The Executive Committee do not hesitate to express the opinion to the Board of Managers, that this should be the measure of reinforcement and supply, if the missions now existing be continued, and the four new missions or stations be planted in Southern Burmah; but they are not prepared to express an unhesitating opinion that it would be safe to attempt so great an advance on the outlays of the previous year, even were the whole number of additional missionaries waiting to be sent forth; and under no circumstances would they attempt such an advance without authorization or instruction from the Board. The object of this paper, therefore, is to place before the Managers such considerations as deserve dispassionate and earnest attention, in determining whether the expenditure of $160,000, in the current financial year, should be authorized.

1. *The considerations which seem to be adverse to such an expenditure.* These are found, first, in the *nature of our enterprise.* The constitution of the Missionary Union declares, that "its single object shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions." *Missions* are understood to be missionaries associated by adequate organization, having joint responsibilities, and established in communities for the purpose of using all the means necessary to their evangelization; and of using those means until the work is accomplished, or until the communities themselves acquire the power of conducting and sustaining their own evangelical labors. Missionaries so associated are appointed for life; and to send them forth, from home and country, is, in fact, a pledge given to them, and, virtually, to the world, that their own necessities, and the necessities of their work, shall be freely and fully met from year to year. Hence expansion, in the work of foreign missions, is not enlargement the cost of which ends with the year in which it is made. Every expansion, upon which rests the favor of God, is sure to create the necessity for others, reaching, it may be, through an entire generation. The question, therefore, is not, Shall a *present* emergency be provided for by an immediate expenditure of $160,000; but, Shall this expenditure be authorized, the present year, with the certain prospect that it will lead to yet larger outlays in the next and subsequent years? Missionaries, in foreign lands, are too far off for their number or work to be increased or diminished, now and then, to meet unexpected fluctuations in home collections. Once there, they are to be sustained, and the bills of exchange remitted to them must be paid at maturity. The nature of our work, then, should induce the utmost care in authorizing so great an advance in the expenditure of a single year.

A second consideration, seemingly adverse to so large an advance, is the *ratio at which contributions have increased in past years.* Grateful praise is due to God that in the seven years, since the reörganization of the General Convention, the income

of the treasury has been sufficient to save the missions from severe retrenchment. Every man seeking appointment as a missionary, and believed to be qualified for the service, has received it; and the ordinary wants of the missions have been met. But the actual increase in the donations and legacies of these *seven* years has been no more than $23,771.31, or less than twenty-eight per cent.; and even that increase has been attained as the result of augmented effort on the part of the individuals employed in the home work of the Missionary Union. During these years, missionaries returned from their fields, and missionaries under appointment, have addressed hundreds of churches; hundreds of thousands of the missionary periodicals have been circulated; and agents have travelled over the land pleading with the people in behalf of this cause. With all this effort, the increase of contributions in *seven* years was not equal to the proposed increase of the current year.

But the adverse considerations do not end with those named. A third is found in the fact that the advanced expenditure *would be unsustained by corresponding advance in the grants of coördinate societies.* These grants, in the last year, were $1,500 to assist the Missionary Union in translating, printing and distributing the Scriptures; and $3,800 to aid in printing and circulating tracts. The Committee have no reason to question the willingness of the societies making these grants to increase the amount, could the increasing need be made to appear. It is not improbable, indeed, that more may be needed for tracts; but it is little less than certain that more cannot be used by the Missionary Union in translating, printing and distributing the Scriptures the current year than in the last. The annexation of Pegu claims large additional outlays; but it is for the *planting of new missions.* The time for large expenditures in printing and distributing the Bible has not yet come. Of the edition of the Bible, in Burmese, printed in 1840, a very large proportion still remains in the warehouse at Maulmain. An equally large proportion of the Peguan New Testament, printed in 1847, is also undistributed, and the printing of the first edition of the Bible in Karen will speedily be completed.

For the last financial year, $3,500 were received from the American and Foreign Bible Society, for the Scriptures in the Karen and Burmese languages; and it is the deliberate opinion of the Committee that a larger amount cannot be advantageously used for the same work in the same field the current year. In all the fields occupied by our missions, in Asia, Africa, among the Indian tribes, in France, and in Greece, all except Germany, there is no probability that more can be used in translating, printing, and distributing the Scriptures, than the amount granted for these objects the past year; and should a larger demand unexpectedly arise, it will involve expense *beyond* the estimated expenditure now submitted to the Board. On an expenditure of $160,000, the grants of coördinate societies, and the receipts from other sources — the United States government, the income of funds, and the sales of real-estate — will probably amount to no more than was received from like sources the past year, on an expenditure of $135,000. As much must be received, therefore, the current year in *contributions*, should the advance be authorized, as was received from *all* sources in the year ending with March, 1853. Can such an advance be made and sustained?

The Committee have thus placed before the Board considerations apparently favorable to the safety of attempting the expenditure of $160,000 the current year; and proceed to name,

II. *Considerations which seem to demand the increase.* These exist, first, in the *necessities of the missions.* The Board have the judgment of the deputation, that the need of reinforcement in the Teloogoo Mission is so urgent that they advise the managers to break up the mission itself in the event of failure to reinforce it. No case can show a stronger necessity than this alternative. In Assam we have a printing office, but no printer to superintend it. For the time being it is in charge

of the senior missionary. It ought not to remain so, however, a month longer than until a suitable man can be found permanently to assume the charge. Mr. Brown's time and acquirements are needed in the higher service of translating the Scriptures and in preaching the gospel. The Ningpo Mission needs at least one additional missionary. Mr. Lord was brought home by the illness of his wife, and no foreign mail has come to the Rooms for months, in which the intelligence of Mr. Goddard's final decision to return has not been expected. He has served long and well; but his health is now so impaired that the sending of another man to Ningpo is imperative. In the Siam Mission we have one missionary in the Chinese department, and another in the Siamese department. Should sickness or death fall upon either, a *department* will have no mind to guide it. The place filled by the lamented Jones is still vacant. His successor should go forth this year, and with him another man to stand by the side of Mr. Ashmore among the Chinese; and yet another to take charge of the printing office, so that Mr. Chandler, on his return, may devote himself to such labor as would fall upon a lay missionary. Besides these additional men, the mission will need the buildings and other appliances replaced, consumed in 1851. So pressing is the need of additional strength in the mission to Siam, that missionaries in China plead that it be furnished, even though at the cost of their own reinforcement.* Of the new demands growing out of the annexation of Pegu, nothing need be said here, the Board having a statement of them in another paper. But whatever may be the decision with respect to new missions in Southern Burmah, the Karen theological seminary and the normal school must be supplied with teachers without needless delay. The only other mission which the Committee have proposed to reinforce, the present year, is that to France; and the primary object of this is to provide a teacher for the young men whom God is raising up to be the ministers of his word, the pastors of the churches. The withdrawal of Dr. Devan will still leave but two American missionaries in charge of the mission, and its expenses will not be much increased.

These are the necessities of the missions, in the way of reinforcements and additional appliances. Every one of them seems real, important, pressing. Yet these are the needs which swell the estimated expenses of the current year so much above those of the last. If these *additional* men and means be withheld, the work of the year can be conducted on $135,000. Would it be just or expedient to withhold them? If the Board decide that it would be neither just nor expedient to do so, the question arises, In what other way can the expenditures be brought materially below the $160,000? So much care was taken to graduate the schedule of 1852–3, by the real wants of each mission, that it is not known wherein the ordinary appropriations of the present year can be reduced below those of the last year. A rigid economy might cut off an expense here or there; but so far as material reduction is concerned, the Committee are shut up to the conclusion that it can be effected

* One of these missionaries, Dr. Dean, in a letter dated Hongkong, February 9, 1853, says: "We hear often of the wants of the mission at Siam, and trust you may be able to send some helpers to that station; a field white for the harvest and full of promise, but one whose importance and comparative claims, upon the sympathy and support of the churches, appear never to have been understood, otherwise it could not have received such a faint and feeble response. The devoted Jones toiled long and labored effectively, in preparing the way, and in translating the divine word; and, after years of patient service and uncomplaining neglect, went down to his grave still pleading for Siam, and trying, amid his tears of sympathy and the sweat of death, to cheer his youthful companions in labor, to go on in the work so well begun and so full of encouragement; — and still we hear it reported, after some of the missionary gatherings among our favored churches in the land of Christians and in the day of revivals, "There are no men for Siam." A God of mercy could spare his Son to come down and die for *them*; the loving Redeemer could sweat his blood, pour out his life for them; and are there none who hope in the mercy of that God and the merits of that atonement, who are willing to go and publish it in Siam?"

only by withholding reinforcements, by leaving new missions unattempted, or by relinquishing ground already occupied.

A second consideration seeming to justify, if not to demand, the increased outlay, is *the pecuniary ability of the people on whom the Missionary Union depends for support.* The statistics show that there are in our home field, 3,755 churches, having 304,212 members; and that the contributions to the treasury, the last financial year, were an average of *thirty-four* cents to every member. This was the average, but it is well known that such average is far from showing what was actually given by every member. No inconsiderable part of the annual income of the Union is from individuals who are not members of the churches; and it is believed that full two-thirds of those who are members, give absolutely nothing directly to the cause of foreign missions from year to year. Facts such as these seem to make incredible the supposition that just cause, for hesitation in expending the $160,000, can exist in the ability of our people; and even should two-thirds of our members remain from year to year non-contributors, does it follow that this amount is too large for the contributing third to give? Many of these doubtless know what it is to make their "deep poverty abound unto the riches of their liberality;" but so long as the membership of the Missionary Union has the names of a thousand persons who could themselves afford to meet its whole annual expenditure, how can it be otherwise than that the pecuniary ability of our people justifies the increased outlay?

But there is a third consideration seeming both to demand and to justify the advance. Though named last it has greatest weight, and needs the briefest statement. The Board know its import and have felt its force. That consideration is FIDELITY TO CHRIST. It was stated in a paper submitted to the Board, at their last annual meeting, that the one thing now needed, more than any other, to give scope and power to Christian beneficence, in its relations to the missionary enterprise, is a *just* appreciation of the *import*, the *authority* and *comprehensiveness*, of the COMMISSION given by Jesus Christ to his first disciples, and illustrated in their teaching and example. If such appreciation of the last command of our Saviour and Lord, would make it easy to provide means equal to the largest estimates, does it not follow that fidelity to Him demands the *effort* to provide them? And if fidelity to Christ has attractions or obligations more commanding at one time than another, must it not be when Christians have the broadest opportunity of making His salvation known in lands for whose evangelization they have long labored and fervently prayed? Lands into which they are not only urged by divine command, but invited by signal manifestations of the divine favor?

With this statement of considerations seeming on the one hand to be adverse to the proposed advance, and on the other hand to demand it, the Executive Committee submit the subject for such instructions as the Board of Managers may deem to be safe and right.

REPORT.

Your committee attempt nothing more in this report than the simple statement of a few plain facts.

First, the aggregate of receipts last year amounted to $135,000, from all sources.

Secondly, at the lowest calculation, made by those most conversant with the subject, $160,000 should be in hand for disbursement the current year, or $25,000 more than before received. We are satisfied this increase is by no means beyond the ability of the denomination, and yet it is feared by your committee that it may be beyond the probable advance of our missionary contributions.

Then, thirdly, how shall this deficiency be supplied? It would be something more than folly to shut our eyes to inflexible and solemn realities in this emergency, deluding ourselves with indolent wishes instead of timely averting fatal results. Shall we retrench our expenditures by mutilating or destroying our enterprise?

After toiling long, at no small outlay of money and life, in constructing a noble temple on a divine plan, is it the part of wise master-builders to withdraw the foundation for material to complete the roof? Shall we destroy prosperous missions in one quarter, and refuse to plant others at remote points under the most encouraging auspices, and all in the midst of perishing millions, for the paltry consideration of some twenty thousand dollars?

In conclusion, your committee would suggest that the demand for increased contributions only needs to be suitably presented to the churches to receive an adequate response; and would recommend that the Home Secretary be requested to recapitulate the leading points of his able report before the Union on Friday next, and that the whole matter then receive the discussion its vital importance demands.

Adjourned. Prayer by Rev. J. L. Burrows, of Pa.

FRIDAY, 3 *o'clock*, P. M.

The Union assembled. Rev. D. N. Sheldon, D. D., of Me., offered prayer.

The report of the Committee on Southern Burmah was taken from the table and adopted.

CLAIMS OF SOUTHERN BURMAH.

Recent changes in Burmah, so deeply affect the responsibilities of its evangelization, that the Executive Committee avail themselves of the present opportunity to seek the advice of the Board of Managers, respecting the means whereby those responsibilities may be met. In seeking this advice the Committee regret that they are not able to give the Board exact and complete information as to the number of new missions which should be attempted, and the additional missionaries which should be sent to them. No report has been yet received on these subjects from the deputation, nor from the conference of missionaries at Maulmain; and until they arrive, it cannot be known just what is the nature or the extent of the demands which Burmah reöpened makes upon the resources of our people. It is known, however, that the kingdom of Burmah is dismembered, and that one of its provinces is now a part of the British possessions in the east. It is also known that this event gives freedom for missionary labor, and freedom to worship God, in every part of a large and densely populated and fertile district, in the field which, of all others in foreign lands, has the strongest claims on our missionary efforts. The opportunity long sought, long prayed for, long waited for, has come. The field in which was planted our first mission to the heathen, where the faith of our first missionaries was tried by untold sufferings, and in which God hath wrought wonders to "the praise, and honor, and glory" of his grace, IS OPEN. It was within the limits of this annexed province, that the first ordained Karen preacher uttered the memorable exclamation: "Great is the grace of the Eternal God. Thus, by the great love of our Lord Jesus Christ, more than 1550 have joined themselves to the Father, Son, and Holy Ghost. I, Myat Kyau, and Oug Sah, we two, we went forth, and God opened our way, and we went in peace and joy." To the man who thus wrote from Bassein, in 1844, God has since opened the way to a higher sphere, made him the witness of sublimer revelations of his grace, and conferred on him the glory of going forth in perfect and endless peace and joy. But the grace of the Eternal God remains; an open field invites our culture; and Karens, numbered by hundreds of thousands, still wait to join themselves to the Father, Son, and Holy Ghost.

The Committee do not come before the Board to inquire whether this field shall be occupied by its missionaries. It is already occupied, in part; and it was long since decided that Burmah should receive "our chief strength," that the measure of its supplies should not be "what we may safely withhold, but what effectively bestow." Assuming that these are still the convictions of the Board, the Committee seek authorization to plant and reinforce such missions in the province of Pegu, as may seem to be necessary, after receiving the reports of the deputation, and of the conference at Maulmain. Such authorization, in planting new missions, is required by the constitution, and in the present case, it could not be deferred until another annual meeting of the Managers. The Committee, therefore, place at the disposal of the Board, such information and impressions as they now have respecting the annexed territory, and the immediate outlays which its evangelization may demand.

1. *The annexed territory.* The proclamation of the Governor General of India, issued at Rangoon, Dec. 20, 1852, declares that "the Province of PEGU, is now, and shall be henceforth, a portion of the British territories in the East." It is understood that the new possession includes the whole of Burmah, nearly or quite as far up as the 19th degree, N. Lat., having the Salwen river on the east, the Yoma mountains on the west, and the Bay of Bengal on the south; reaching, in its greatest length, not far from 250 miles north and south, and 225 east and west; and embracing an area of not less than 45,000 square miles, with an estimated population of from 3,000,000 to 4,000,000. In extent of territory, the annexed province is nearly equal to the state of New York, and in population, to the states of New York and New Jersey. The population are chiefly, if not almost wholly, Burmans, Karens, and Peguans, but in what proportion it is not possible now to determine. It may be safe to assume, however, that while the Burman is the predominant race, the Karens, Sgau and Pwo, are to be reckoned by hundreds of thousands, not fewer, perhaps, than a million. It is also known that large numbers of Peguans still live within the territory which was once their own; and it is not improbable that its deliverance from the misrule and oppression of their conquerors, will bring thousands more to the home of their fathers. But whatever may be the relative proportion of the races, it is indisputable that recent events in Burmah, give us the broadest opportunity of establishing missions among a heathen population to be numbered by millions. The facilities for the evangelization of these millions, so far as the protection of civil government is concerned, are complete; and it is not supposed that the climate would prove more prejudicial to the health of missionaries, than at our own stations in Assam, or than at those of other Boards in the interior of Hindostan. The East India Government has divided the province into five districts, and each district will have at least one civil or military post, where the members of a mission would be sure of competent medical care, and the ordinary comforts of life. It would be difficult, also, to find in any part of the world a population more accessible. Availing themselves of the great delta of the Irrawadi, of the Setang and the Salwen, with their branches, missionaries could easily and safely reach almost every part of their field. With such facilities for its evangelization, and the additional consideration, that the accomplished commissioner, Capt. Arthur P. Phayre is known to be cordial in his regard for Christian missions, we may hail with grateful joy the prospect of conducting our work in Burmah, under more favorable auspices than at any previous time. For this prospect prayer has been made to God; and nowhere with greater constancy and faith than by Christian Karens, panting for deliverance from civil oppression, and for freedom to worship God. These rights they now have; and their new rulers have already shown their willingness to place them in a position which they never before enjoyed.* What then is

* The Commissioner, in sending a copy of the proclamation to the missionaries at Bassein,

2. *The outlay, in men and means, now needed for the evangelization of Pegu?* At present the Board have six Burmese and Karen missions. Of these, three are in the Tenasserim provinces, two in Arracan, and one in Burmah. The six missions occupy ten stations, and the number of missionaries connected with them all is twenty-nine, including those on their way to Burmah, and now in and returning to the United States. Of this last class, three are so disabled that they cannot be expected soon, if ever, to return to their missions. The actual number of missionaries, in, or soon to reach the missions, is, therefore, twenty-six, of whom two are laymen.

It may not be possible now to state the whole number of new missions which should be attempted in Pegu, or how far such missions could be supplied with laborers from the missions of the Tenasserim and Arracan. It is not believed, however, that any of the principal stations now occupied in those provinces will be abandoned; and every station of this character retained, will need at least two missionaries, and some of them, such for example as those which have a printing establishment, a normal or theological school, will need three or four. Assuming, then, that existing stations are to be retained, and that their supply be as indicated, eighteen of the twenty-six missionaries would be needed in the Tenasserim and Arracan provinces,— leaving eight to devote themselves to the population of Burmah Proper. Of these eight, two are appointed to Ava, and will be expected to avail themselves of the first safe opportunity to resuscitate that mission. While waiting the opportunity, they labor in Rangoon; but the temporary residence of the Ava Mission in Rangoon, is not to be regarded as a mission established there. Its appointed work is in *Ava*,— some 250 miles further in the interior than the northern limit of the annexed territory. If, therefore, the province of Pegu is to be supplied without reference to Messrs. Kincaid and Dawson, we may have six missionaries in the Burmese and Karen missions to be assigned to Pegu; and of this number four are in, or on their way to Rangoon and Bassein.

But what is the probable number of new missions which should be attempted in the whole province of Pegu, how should they be supplied, and when undertaken? The Committee would shrink from the responsibility of attempting to answer these questions, were it not that a present necessity urges it, and that their statements will be again considered in the light of reports yet to come from the deputation. Availing themselves, however, of the suggestions derived from missionaries, and the political divisions of Pegu, the Committee see nothing improbable in the supposition that missions, or principal stations, should be established at as many as seven points; at Pegu, Rangoon, Bassein, Sarwa, or at some other place near the head of the Bassein river, Prome, Toung-bnoo, and at Shway-gyne. Four of these places are to be centres of the civil government; and were the seven to be occupied by our missions, no two of them would be less than fifty miles apart, and the average distance would be more than seventy-five miles; and, admitting an equal distribution of the population and territory, each station would be the centre of a district of six thousand square miles, and of a population of 500,000 souls.

No one of these stations should have less than two missionaries, and two or three of them would almost certainly claim three or four. Were eighteen missionaries to be assigned to the seven stations, the supply would fall below the average of the same number of stations, planted among an equal population of as many races, in any other part of the world. Six of these missionaries, as before stated, are now in Pegu

in Dec. 1852, wrote: "I am particularly anxious that your Karen people should receive protection, and be ruled by people of their own race. I hear but one account of the Karens from every officer; namely, that on all occasions their information has been the best and their assistance the most hearty. We must not forget the good will which they have shown us."

and the ceded provinces; but houses are yet to be built for them; and, in addition to houses, the remaining twelve must be provided with outfits and passages to India. The first year's expense of all this could not be less than $30,000, and the subsequent yearly expense, *additional* to present outlays, could be little less than $25,000.

It might be hazardous to add $30,000 to the expenditures, in a single field, within a single year—and especially the present year—even could the needful reinforcements be provided. Our knowledge of the country to be occupied is not of a character to justify such outlay, and it could not be made consistently with the demands of other fields. What, then, is the *smallest* draft which we may expect the evangelization of Pegu to make, on the resources of the Union, the current year? The Committee have no reason to suppose that the deputation and the conference will recommend the planting of fewer than four missions;—one in each of the districts of Rangoon, Bassein, Pegu and Prome. If this supposition be realized, and six of the missionaries now in, and on the way to Burmah, be assigned to Pegu, two others,* *at least*, will be needed; and the sending forth of these, with necessary buildings for *all*, cannot cost less than $15,000. The inquiry is, therefore, submitted, Will the Board of Managers authorize the Executive Committee to establish four new missions in Pegu, the present year, at an additional expense of $15,000, if such seems to be the necessity after hearing from the deputation?

In submitting this question, the Committee are oppressed with the responsibility which it involves, and they earnestly pray that it may be decided under the guidance of wisdom that is from above, and with profound recognition of the truth, that while human agencies plant and water, none but GOD can cause that which they plant and care for to yield the increase.

REPORT.

The committee to whom was referred the paper on the claims of Southern Burmah, exhibit the following report:

Burmah proper, including the country of the Karens and Peguans, has ever been regarded by the Baptists of America as their most prominent missionary field. It was the only point in Asia that opened to the view of the distinguished pioneer, Judson, when ordered to depart the territories of the British East India Company. A series of providences, too plain to be misinterpreted, from period to period, for almost forty years, have directed the thoughts and called forth the prayers and charitable contributions of the churches and brethren to Southern Burmah. There have been seasons of darkness and discouragement, but followed with the cheering beams of hope. On this field Christ the Redeemer has gained signal victories, in the conversion of Karens and Burmans.

The recent war, and the conquest and annexation of this territory to British rule, have opened a wide door, and the voice of providence to American Baptists cannot be misunderstood; arise and enter and possess the land. It is not the question of entering a new field, but the enlargement of the old field, and the increase of the means and instrumentalities for its entire conquest to the authority of Christ.

Neither this committee nor the Board have all the information necessary for a final decision on the question of new mission stations in Southern Burmah. Certainly the city of Rangoon, which is now occupied by the missionaries designated for Ava, and the Bassein province, should be provided with permanent missions.

Then the city of Prome, near the northern boundary of this territory, is a position

* Six missionaries, with their wives, sailed for the Burmese and Karen missions, the last year, and should no more than two be sent the present year, it would be with the expectation that from eight to twelve additional laborers would be added to the number next year.

of too much importance to be passed over. And then a fearful chasm would remain unless another principal mission station was made at old Pegu. The field really requires seven principal stations, but it is questionable whether the men and the money can be obtained, in addition to all other claims equally pressing, to meet this enlargement. The report of the deputation, now in that country, may aid the Executive Committee in determining to what extent the enlargement of missionary labors in this field may be justified. Your committee have no hesitation in recommending an enlargement, and that an effort be made to establish at least four principal stations, as further developments of Providence may point out. This will require, aside from those already appointed and in the field, at least two additional missionaries, an increase of native laborers, and an additional expense, during the year, of $15,000. These missions would be in the districts of Rangoon, Bassein, Prome and Pegu. And the denomination should be forewarned, that in a year or two, further extension and an additional outlay of funds will be required.

The committee recommend the adoption of the following resolution as authority for the Executive Committee to act in the premises.

Resolved, That the Executive Committee be authorized to establish four new missions in the ancient kingdom of Pegu, or Southern Burmah, the present year.

All which is respectfully submitted.

Rev. R. Babcock, D. D., Corresponding Secretary of the American and Foreign Bible Society, presented a paper, proffering to the Union the use of rooms in the building recently purchased by that Society, in the city of New York; which paper was, by common consent, referred to the Board of Managers.

The following preamble and resolution were presented and adopted.

Whereas differences of opinion on the expediency of sending a deputation to the Asiatic Missions have been expressed in this Union, therefore,

Resolved, That the Board of Managers are requested to take measures, before their final adjournment, for the prosecution of further inquiries concerning the occasion of sending such deputation, with instructions to publish the results in such form as may best promote the interests of the cause.

The report of the Committee on the German Mission was read: also a letter, addressed to his Majesty the King of Prussia, by the Hon. D. D. Barnard, Minister Plenipotentiary of the United States Government at Berlin.

The Rev. J. G. Oncken addressed the Union on the rise and progress of our mission in that country, and the report was adopted.

CIVIL RELATIONS OF THE BAPTISTS IN GERMANY.

At the last annual meeting of the Board of Managers, the Executive Committee were instructed to take measures for laying the claims of the Baptists of Germany, for more tolerant consideration on the part of the Government, before the proper authorities. Agreeably with these instructions a communication was addressed, in July, to the Hon. Daniel D. Barnard, our national representative at the Prussian Court, inviting his coöperation in attempting to secure for our brethren "just cognizance of the civil power." This communication, with two unofficial letters from the President of the Missionary Union and the Chairman of the Board of Managers, was enclosed to the American Minister by the Hon. Daniel Webster, late Secretary of State of the United States, accompanied by a letter soliciting the friendly offices of Mr. Barnard in behalf of the object.

Relying upon the known intellectual accomplishments and liberal sentiments of the American Minister, the Committee ventured to make no suggestion to him, as to the means whereby the object thus brought to his notice might be attained. But grateful evidence has been received of the earnest and intelligent interest with which he undertook the important trust. His official position, however, and the rules of diplomacy, made it extremely difficult for him to approach the King directly, whether in person or by letter, on such a subject; and it was not until late in January that he could gain the opportunity. At that time the Prussian Minister for Foreign affairs, kindly consented to place the communication of the American Minister in the hands of the King, and the Committee have permission now to place a copy of it at the disposal of the Board. This communication, stating, with striking accuracy, the objects of our missionary organization and the modes of its operation, and containing a plea for "toleration, for security, and for peace," on behalf of the Baptists of Prussia, of rare eloquence and power, was kindly received. The King took the earliest opportunity to express to Mr. Barnard, in person, the great interest it had excited in his mind. He also spoke of his deep regret if any real occasion had been given within his dominions, for complaints of the nature referred to, and of his sincere gratification in having had his attention called to the subject in a way which would prompt him to look immediately and earnestly into the matter. Shortly afterwards the King's Private Secretary waited upon Mr. Barnard, to repeat the same kind expressions on the part of the King, and to make further communication on the subject. In this interview our Minister was informed that the complaints of the Baptists of Prussia were to be traced chiefly to the want of some regular organization, or general ecclesiastical government, known to the State. Not being recognized by law, they were subject to the supervision and control of the authorities appointed to conserve the public peace. Vending books by colportage was said to be peddlery; and no man could be a peddler in Prussia without government license, unless he was a Bible colporteur, showing a warrant from a recognized ecclesiastical authority. Baptist colporteurs had no such warrant, and no organization capable of giving it; hence they undertook colportage in defiance of law, and thus subjected themselves to heavy fines. Other illustrations were named having reference to alleged abuses of propriety and right.

But Mr. Barnard was assured that the King had now resolved to place the Baptists of Prussia, if possible, in a position to enjoy all reasonable toleration and right. To that end, however, two things were said to be indispensable. 1. They must establish for themselves a regular ecclesiastical government, some ruling and central authority, which the King's Government could recognize, and with which it could transact necessary business according to law. 2. A formal and authoritative declaration of the doctrines and tenets of the Baptists thus organized, must be presented to the King's Government for record and reference.

These were the conditions; and Mr. Barnard assures the Committee, as no more than the simplest justice to the King, that he met the appeal with a disposition truly becoming a Christian Monarch; and, in view of this fact, the American Minister strongly recommends that the advance made by His Majesty may be met on our part in a spirit "of moderation, of liberal allowance, and of unfeigned kindness."

The Committee took the earliest opportunity to communicate an expression of their profound gratitude to the American Minister, for the signal ability with which he had conducted the important and difficult service entrusted to him, and for the favor with which the King had received the appeal addressed to him. Mr. Barnard was also informed of what might prove insuperable obstacles in the way of complying with the conditions named; and such further information was sought, as to the precise nature of the conditions, as would enable the Board of Managers to

determine whether they could be met, consistently with the principles of our missionary organization, and the views of the denomination which that organization represents. A letter was at the same time addressed to Mr. Oncken, fully advising him of the grateful intelligence, and requesting his prompt and careful inquiry into the practicability of adopting any plan that would be acceptable both to the King's Government and to the Baptists of the United States and Germany. On receiving the letter he proceeded at once to Berlin, and, with Mr. Lehmann, had protracted interviews with the American Minister and the King's Private Secretary. In the meantime Mr. Barnard had addressed another communication to the Committee, giving it as his opinion that a Board, of the character suggested, might be so constructed as to meet the views of the King, and that the safer way would be to proceed at once to constitute such a body. Mr. Oncken, also, is of the opinion that, the churches having adopted the same articles of faith, it will be practicable to meet the wishes of the Government without affecting the independence of the churches.

The Committee have thus briefly stated the steps taken, agreeably to the instructions of the Board, towards ameliorating the condition of the Baptists of Germany. The organization which the Committee suggested to Mr. Barnard was a Board or Mission, of five or seven men, including Mr. Oncken and Mr. Lehmann, and constituted by the combined sanction of the General Convention of German Baptists and the American Baptist Missionary Union, but possessing no ecclesiastical authority, and authorized to act on such questions only as pertain to the *civil* relations of the churches, pastors and colporteurs. And it is not unworthy of note, that, as one of the results of the Foreign Secretary's visit to Germany, in 1851, the Committee were induced, for another object, to propose to Mr. Oncken such an organization as is now suggested. This proposal was made in view of the probable rapid enlargement of missionary operations in central Europe, and the liability of losing, at any moment, the personal agency of him who had so long and so well sustained responsibilities sufficient to task the resources of an entire mission. The measure then proposed was to constitute the Mission in Germany on substantially the same principles that govern our other missions; but this measure has not been consummated. The time may now have come to do so. The necessity has long and deeply impressed the executives of the Board, and it would be in strictest harmony with the constitution of the Missionary Union; the first article of which declares that the "single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of *missions*,"—regularly organized, and sustaining joint responsibilities, rather than by means of *missionaries* without organization.

These statements and suggestions, with accompanying documents, are respectfully submitted to the Board.

HON. D. D. BARNARD TO THE KING OF PRUSSIA.

To His Majesty the King of Prussia:

Your Majesty will know, without my saying so, that I should be incapable of committing the impropriety of approaching your Majesty directly, in this way, on any matter which required or admitted of official diplomatic correspondence. The subject of this communication is one on which, as the Minister and Representative of my Government, I could take no formal or official action whatever. That Government itself could take no official cognizance of it, however deep may be the interest it feels in the matter. It is a subject, nevertheless, on which a very large and most respectable body of persons in the United States feel the deepest concern. I had supposed it to have been their intention to ask permission to lay before the Sovereign of Prussia, in their own names, a memorial of their sentiments and wishes. Instead of this, however, they have addressed their memorial to me, and

have left it to me to represent them in regard to the matter in question, before your Majesty. In attempting to meet their wishes in this regard, I shall rely on that proverbial kindness and clemency which are such distinguishing traits in the Royal character, to pardon the liberty I am taking, and any seeming irregularity in this proceeding.

Those to whom I refer are associated under the name of the American Baptist Missionary Union. This is a voluntary association, and its enterprises are sustained by voluntary contributions. In its objects, and in the calm energy with which these objects are prosecuted, it presents one of those moral spectacles, not too frequent on this earth, which good men and angels equally contemplate with satisfaction and joy.

This association represents a Christian sect in the United States, of not less than five millions of souls; a sect which numbers its churches and its clergy by thousands, and its adult members, in habitual communion, and pledged to personal purity of life, by hundreds of thousands; a sect which has its schools, academies and universities; its eminent scholars and authors; its eminent theologians; eminent judges and eminent statesmen; which constitutes at this day, by the recognition and fellowship of the Protestant world, an important branch of the universal Church of Christ, and than which no Christian sect or denomination on the face of the whole earth, maintains a higher standard of holiness of life, according to the doctrine and example of the Saviour of mankind.

Nourished by this body of Christians, the association carries forward vigorously its great enterprises. It operates in preaching and spreading the gospel among the destitute in all the four quarters of the globe. It supports abroad, or contributes to support, constantly, more than three hundred preachers and assistants, connected with its various missions. It maintains schools, and instructs great numbers of children at these missions. Its work is carried on among the remote Indian tribes of North America, among the Negroes of the western coast of Africa, and among the Chinese, Burmese, Assamese, and Hindoos, of the remote and populous east. In this distant Asiatic field, it supports numerous churches and schools, with two hundred preachers and assistants, native and foreign, male and female. It makes the press preach and teach, along with its living missionaries. In the last year alone it issued in its Asiatic Missions 4,392,300 pages of printed matter, in the native languages. Its expenditures, in the present year, will amount to one hundred and thirty-five thousand dollars, American currency.

Such is the American Baptist Missionary Union; such are its works of pure Christian charity and benevolence, and such are the people whom it represents and by whom it is sustained. And is it not, Sire, a thing somewhat strange and remarkable, that amidst all the operations of this association, abroad over the whole world, it should be precisely in enlightened and Christian Europe, in Catholic France and in Protestant Germany, that it has chiefly to complain of the want of toleration, and of serious hostility? Its worst difficulties, it seems, are encountered in Protestant Germany.

The operations of the association in Europe, are distinct in their character from those conducted elsewhere. So far as I know, it makes no pretence of sending its own missionaries to Germany. It finds here Christians of the Baptist communion; and, as far as it is able, it takes them by the hand and aids them, in their condition of almost universal poverty and depression, by its judicious contributions. It does not undertake the propagandism of a peculiar religious faith in the country of Luther. It finds here a branch of the universal Church, towards which its sympathies are attracted in a peculiar manner; and it seeks, by its timely and judicious aids, to this communion, to coöperate with it in maintaining and spreading the gospel, and in promoting the cause of pure and undefiled religion. It is in this

labor of love that it meets with difficulties and obstructions, through the stringent laws, the severe police regulations, and the prosecutions to which those are subjected to whom its sympathy and assistance are extended.

It is thought that much of all this has arisen from an entire misconception of the true character of the Baptists, as well in regard to the peculiarity of their faith, as in the effect of that faith on their life and conversation.

The Baptists, it seems, have been confounded with the odious sect of the Anabaptists of three centuries ago, or with those, if any such remain, who may have inherited their fanaticism and their abominable doctrines. Nothing, it is supposed, could be more unjust. No contrast, it is thought, whether in principles or in conduct, could be stronger than that between the Baptists of the United States, and, generally, those of Germany at this day, and the execrable "men of Münster" of a former period. What Baptists are in my own country, I know, and I know what they must be here, or what they must be believed to be, to have the sympathy of those in the United States. In doctrine they are of the school of the great Reformer, but with a peculiarity of faith, in regard to the period of life when [and the conditions on which] baptism should be administered. In this peculiarity, however, no ground can be found for attributing to Baptists any necessary aberration from sound doctrine in other respects, or from the essential graces of the Christian character; and no such aberration is found in fact, so far as I know.

The Baptists of the United States, judging of the Baptists of Prussia by themselves, as well as by all the good reports they have heard of them, feel confident that your Majesty can have no subjects more peaceable, or more loyal to their King. Baptists must be peaceable and loyal from a sense of religious obligation and of conscientious duty. They feel confident, also, that there was no class of subjects, within your Majesty's dominions, who, on a late memorable occasion, looked with more horror than the Baptists did, upon a revolution, which, through its infamous alliances, threatened to wage an impious and blasphemous war on religion, on the sacred institution of the family, and on the very constitution of society itself. Revolution allying itself to irreligion and to socialism must, of necessity, be revolting to every sacred conviction and sentiment of their hearts. It is true, their form of church-government is not hierarchical; but experience does not show that their religion tends, therefore, to weaken their fidelity to the existing forms of government, and of social order, under which they live. It is of the very essence of their religion "to obey Magistrates," and "to honor the King." This order of persons are known to be highly conservative in their opinions, and in their demeanor, in the United States; it is understood, and believed there, that they are so in Prussia.

The particular occasion on which the Baptists of the United States first addressed themselves to me, was that of the expulsion of the Rev. Mr. Oncken from Berlin, where he came, in the spring of the present year, from his residence at Hamburg, to perform religious services on account of the illness of the pastor, Mr Lehmann. Your Majesty has already filled the hearts of Baptists, and of all Protestants, in the United States, with joy, by the prompt and generous manner in which it was commanded that this petty persecution should cease. Thousands of pious hearts, in that country, have sent up their prayers to God for blessings on your Majesty's head, for what was done on that occasion.

It happens, unfortunately, that the spirit of religious toleration by which your Majesty is actuated, as manifested towards the Baptist church in Berlin, is not always imitated, as one could wish it might be, in all parts of your Majesty's dominions. Religious worship, and the ceremonies of their faith, are not always performed by Baptists without difficulty and danger. The rite of baptism, though performed as privately as possible, is construed sometimes into an offence, and is followed by prosecutions and fines. And the vending and circulation of the Bible *are visited with* the most severe penalties.

It is believed that Baptists in Prussia would have reason to be quite satisfied, if so much religious toleration were secured to them as the real sentiments and feelings of the royal mind would incline your Majesty to grant. It is believed, in that case, that Baptists, whom we, who are of other denominations, must acknowledge to be among the very best of Christians, would be allowed, not in Prussia only, but everywhere in Germany, after the example of Prussia, to worship God according to the dictates of their own consciences, and that their pastors would be permitted to perform all the simple rites of their religion without molestation; to baptize, to marry, to preach the gospel, to administer the Lord's Supper, and to bury their dead; they taking care, on their part, as they would be bound to do, to avoid, as far as possible, any display or publicity, which might give just offence to others. They would also be allowed, it is believed, if everything could be regulated according to your Majesty's pleasure, to carry the Bible to as many of your Majesty's subjects, not already possessing it, as their limited means, aided by their brethren in other lands, would enable them to do. It is believed that this Protestant and pious Sovereign of Prussia, who in an important sense is the august Head and Representative of Protestantism on the Continent of Europe, would rejoice to know that a Bible was placed in the hand of every one of his subjects, where it was not already found, and that he would not willingly allow obstacles to be thrown in the way of those who, like the American Baptist Association, freely give their money to promote that object. He would not willingly see any man in his dominions punished, as a criminal, for having furnished a Bible to a fellow Christian.

It is to your Majesty that the American Baptist Missionary Union, and the churches of the United States represented by that association, desire permission to make their appeal, in behalf of the Baptists of Prussia, for toleration, for security and for peace. It is in your Majesty that they confide in this regard. They believe that the royal disposition is already on their side, and they earnestly hope for the exertion of so much of the royal authority and influence, as may give quiet and peace to these Baptists, in the innocent enjoyment of their religion, and in inoffensive works of Christian charity. They ask nothing for their brethren which would interfere with the just rights or privileges of any other human being; they ask for nothing which could offend the conscience of any enlightened Christian; for nothing which could justly give umbrage to individuals or to society; for nothing which could affect the King, unless it should be to make him more than ever the beloved Father of his people.

For having ventured, in this manner, into the royal presence, for the purpose of interpreting there the sentiments and prayers of my countrymen, the Baptists of the United States, I indulge the hope that I may have been fortunate enough to acquit myself of the duty without offence. And in concluding this letter, for the inconvenient length of which I hope to be pardoned, I beg your Majesty would deign to receive, on this occasion, with the expression of my unaffected admiration for the great virtues of the royal character, the unfeigned homage of my most profound veneration.

D. D. BARNARD.

BERLIN, OCT. 16, 1852.

REPORT.

The committee on the German Mission ask leave to report:

The divine blessing continues to accompany the preaching of the gospel in Germany. The influence of the principles of the Baptists extends continually. In communities where, hitherto, no standard has been erected by our brethren, multitudes are represented as waiting only for the organization of Baptist churches to cast in their lot with them.

We entertain the highest hopes, both for the cause of religion and of true Christian liberty in Europe, from the diffusion of the principles by which we are characterized. It is not surprising, however, that the people of Germany should find it difficult to grasp the full idea of a gospel church, modelled on the views of the New Testament as they are understood by the Baptists in this country. They have been educated under the influence of a state church. They have been accustomed from their infancy, to see religion associated with the state, as a part of the civil arrangements of the nation. And it is not strange that a religion dissevered from all civil control should seem to them wholly impossible. It is not strange that, through an indistinct comprehension of the idea, the sundering of this union, and the putting of all religious establishments on the basis, and at the mercy, of the voluntary principle, should seem to the reigning powers tantamount to the breaking down of all religion, and the opening of the flood-gates to general infidelity. To those who have never had opportunity to observe the practical working of the voluntary principle, it may appear alike unnatural, on the one hand, that scepticism and irreligion should prevail under the forms of religion established and protected by the state; and, on the other, that true piety and active devotion should prevail, without any authority of civil law. The true nature of religion,— which is the voluntary devotion of the individual heart to the service of God, on the basis of individual responsibility, shows the practicability of that which would otherwise seem impracticable.

We fully appreciate the difficult position of his Majesty, the King of Prussia, in reference to his Baptist subjects. Under the existing laws and principles of government, not only of Prussia, but of all Germany, and of all Europe, the voluntary principle in religion, and church independency, are unknown. When the Baptist members act in harmony with these fundamental principles of their organization, they act in opposition to the principles of the state, and are liable to be proceeded against as transgressors. Such is the position of the government officers, that they are authorized by law to interfere for the suppression of what are deemed by them disorderly proceedings. Moreover, the community is in an excited state; the Baptists are often from the less educated classes; their system is opposed to that which has the sanction of hoary tradition, and under which many successive generations have lived and died. In these circumstances, exaggerated rumors may, very likely, be circulated concerning them, and reach even to the ears of the King. The dread of a new edition of the days of the "mad men of Münster,"— with whom, in many minds, the name of the Baptists is and will be confounded,— may also, very naturally, inspire caution in his Majesty. Under these views, it may be that we, in this country, have not always conceived, with adequate charity, the difficulty of the position of the King and his ministers. Through sympathy with our suffering brethren, we may have condemned the acts, which, from our point of view, seem like unwarranted persecutions; but, from their point of view, may assume the aspect of regard for true religion.

We are unable adequately to express our high estimation of the kindness, the skill and the wisdom of the Hon. D. D. Barnard, the American Minister at the Court of Prussia, for the part he has consented to take in interceding with the

King in behalf of the persecuted Baptists, at the instance of this Board. His letter to the King is an able, clear, just and Christian exposé of the condition and principles, the spirit and the action of this Union, and of the Baptists generally. The document is worthy of his character as a distinguished man, and of the generous and lofty principles which entitle him to the highest esteem, as a wise and profound statesman, and the worthy representative of a Christian nation. It is recommended by the Committee that Mr. Barnard's letter to the King be read before his Union.

The spirit in which this communication was received by his Majesty is also worthy of our profound gratitude. The position and principles of the Baptist denomination have been set before the mind of the King in a true light, and have met a generous and Christian response. His Majesty is disposed to meet the exigencies of the case in the spirit of an enlightened and liberal sovereign.

To facilitate the official communication of the government, in respect to arrangements merely *civil*,—not ecclesiastical—with the Baptist churches in Germany, the committee recommend that the operations of the Board in Germany, at the earliest feasible occasion, be made to assume the form of an organized *mission*, after the manner of the Asiatic missions, with joint responsibilities, and acting harmoniously with this Board. The plan of organization proposed by the Executive Committee to Mr. Barnard, in the paper on the "Civil Relations of the Baptists in Germany," meets our cordial approbation, as in harmony with the principles of the denomination, and suited to meet the demands of the case.

All which is respectfully submitted.

Resolved, That the thanks of this Union be tendered to the Hon. D. D. Barnard, for his able, timely and judicious efforts in bringing to the personal knowledge of his Majesty, the King of Prussia, the principles and motives of the Baptists in Germany, and of those who aid and favor their efforts;—to the end that they might receive toleration, and protection in preaching the gospel of Jesus Christ, and administering its ordinances, according to the practice and convictions of the Baptist Churches in America, and in harmony with that idea of personal responsibility to God, and liberty of the individual conscience, which inheres in the essence of the Christian religion.

Resolved, That the Board of Managers be requested to draw up an expression of the unfeigned gratitude of this body to his Majesty, the King of Prussia; for the noble and generous manner in which he was pleased to receive the communication of the American Minister, Hon. D. D. Barnard, and for the gracious response which it met from him;—alike honorable to his personal character, and to his distinguished position as a Christian monarch, ruling over a cultivated people.

Resolved, That a service be held this evening with reference to the departure of missionaries soon to leave for their respective missions.

Resolved, That the thanks of this Union are tendered to those families of our own and of other denominations in Albany, whose generous hospitalities its members have enjoyed; and to the Steamboat and Railroad Companies by whose courtesy the attendance of members has been facilitated.

Resolved, That one hundred dollars of the collection taken in this place last evening, be appropriated to constitute Rev. James Tanner, missionary among the Chippewas, a member for life of this Union.

Resolved, That the thanks of this body are presented to the various literary and scientific institutions of Albany, whose polite attentions have added to the pleasure of this session; and to the Northern Railroad Company, whose invitation has given members free access to the beautiful cemetery in the vicinity of this city.

Adjourned. Prayer, by Rev. J. W. Parker, D. D., of Mass.

FRIDAY EVENING, 7½ *o'clock.*

The Union convened, and prayer was offered by Rev. L. Porter, of Mass.

Addresses were then made by Rev. Messrs. L. Stilson, E. B. Cross and J. G. Pratt, returned missionaries; also Rev. J. R. Scott, and Messrs. Snyder, Telford and Knowlton, missionaries under appointment.

The President of the Union then addressed those under appointment to foreign fields, giving them, with appropriate parting remarks, the right hand of fellowship.

Resolved, That we adjourn to meet in the city of Philadelphia, on the third Thursday of May, 1854.

After remarks warmly commending the spirit and aims of the meeting, by the President, these harmonious and delightful sessions of the Union were closed with prayer, offered by Rev. F. Wayland, D. D.

GEORGE N. BRIGGS, *President.*

WM. H. SHAILER, *Recording Secretary.*

MEETING OF THE BOARD FOR 1853–4.

ALBANY, *May* 20, 1853.

Immediately after the adjournment of the American Baptist Missionary Union, the Board of Managers met, according to the requirements of the Constitution, the Hon. Ira Harris presiding.

Prayer was offered by Rev. L. B. Allen, of Me.

The following members were present.

Ministers.	*Ministers.*	*Laymen.*
L. B. ALLEN,	H. V. DEXTER,	JEFFERSON BORDEN,
R. TURNBULL,	D. D. PRATT,	J. B. GILBERT,
C. G. SOMMERS,	LEMUEL PORTER,	IRA HARRIS,
ORRIN DODGE,	FRANCIS WAYLAND,	H. EDWARDS,
WILLIAM HAGUE,	D. SHEPARDSON,	D. M. WILSON,
HENRY I. PARKER,	EZRA FERRIS,	THOMAS WATTSON,
THOMAS WINTER,	S. CHASE,	J. M. HOYT,
JOS. C. FOSTER,	P. WORK,	JAMES BOYCE,
G. W. SAMSON,	E. GUNN,	OREN SAGE,
A. P. MASON,		SAMUEL COLGATE,
S. D. PHELPS,	*Laymen.*	J. M. LINNARD,
J. LANSING BURROWS,		L. D. BOONE.
H. G. WESTON,	LEWIS JONES,	
J. A. B. STONE,	JOHN F. RATHBONE,	

Messrs. S. Colgate and J. F. Rathbone, having been appointed tellers, the Board proceeded to ballot for a Chairman and Recording Secretary, and elected

HON. IRA HARRIS, LL. D., of N. Y., *Chairman;*

REV. SEWALL S. CUTTING, of Mass., *Recording Secretary.*

Messrs. O. Sage, G. W. Samson, T. Wattson, D. M. Wilson, and J. M. Hoyt, were appointed a committee to nominate an Executive Committee, two Corresponding Secretaries, a Treasurer, and an Auditing Committee; and the following persons having been nominated, were elected an Executive Committee, &c., by ballot, viz.:

Ministers.	*Laymen.*
BARON STOW, D. D.	HEMAN LINCOLN,
JOSEPH W. PARKER, D. D.,	JAMES W. CONVERSE,
WILLIAM H. SHAILER,	BENJAMIN SMITH,
ROLLIN H. NEALE, D. D.,	NEHEMIAH BOYNTON.
HENRY J. RIPLEY, D. D.	

SOLOMON PECK, D. D. *Corresponding Secretary for Foreign Department.*
EDWARD BRIGHT, JR., D. D., *Corresponding Secretary for Home Department.*
RICHARD E. EDDY, *Treasurer.*
CHARLES D. GOULD, } *Auditors.*
JOSHUA LORING, }

Resolved, That the salaries of the Corresponding Secretaries and Treasurer be $1,500 each for the current year.

Resolved, That the Teloogoo Mission be continued and reinforced.

Resolved, That the duty of expressing to His Majesty, the King of Prussia, the gratitude of the American Baptist Missionary Union, in view of his recent favorable interposition in behalf of the German Baptists, be assigned to the Executive Committee.

Resolved, That the Board of Managers, having received information from the Home Secretary concerning the occasions of sending a deputation to the Asiatic Missions, hereby express, unanimously, their full approval of the measure.

Resolved, That when we adjourn, it be to meet in the city of Philadelphia, on the Tuesday before the third Thursday in May, 1854.

Resolved, That the proceedings of the Board and of the Union be published under the direction of the Executive Committee.

Adjourned. Benediction by Rev. S. D. Phelps, of Conn.

IRA HARRIS, *Chairman.*

SEWALL S. CUTTING, *Recording Secretary.*

THIRTY-NINTH ANNUAL REPORT.

[R. CHAIRMAN:

ı presenting the thirty-ninth Annual Report to the Board of Mana-
, the Executive Committee would, first of all, express their profound
itude, that the history of the past missionary year develops so
y events of a character to inspire hope that its work has been
pted of God. The advanced expenditures of the year have been
st wholly met by its receipts, missions have been reinforced, acces-
ı have been made to their churches, additional fields have been
ed, and the year has closed leaving us in the midst of responsibili-
greater, in number, magnitude and promise, than any previous
. Trials and bereavements have attended the labors of the year.
MORGAN J. RHEES, D. D., the Recording Secretary of the Board,
one of its most faithful and able members, is not here to-day. God
aken him. So have also been taken Mr. SIMON G. SHIPLEY, a
ientious and intelligent member of the Executive Committee; and
J. L. DOUGLASS, and Mrs. LUCY LYON LORD, the first under ap-
ment as an assistant missionary to Asia, and the last a beloved
ber of the Ningpo Mission.

MISSIONARY ROOMS.

ıe Executive Committee have met nearly as often as once a week
ıghout the year, and while subjects of unusual importance have
ıed consideration, in no year have their meetings been attended with
unanimity.

ıe vacancy in the Committee, occasioned by the death of Mr.
n G. Shipley, was filled by the election of Mr. Nehemiah Boynton,
e Baptist church in Chelsea.

ıe absence of the Foreign Secretary has been severely felt; but it
ɔmitted to on the ground that the good of a great cause required
his knowledge and experience should be used, for a few months,
rsonal intercourse with missions and missionaries on the fields of
labor. While thus absent he will be engaged in arduous and
ɔnsible official duties, and, should God prosper his way, and prolong
ays, he will return with invaluable acquisitions to be devoted to
ervices of his department. In the mean time it is receiving such
as the Committee could provide.

ıe impaired health of Mr. Thomas Shaw, referred to in the last
ıal Report, continued to make it impracticable for him to resume
uties as purchasing and forwarding agent, and in November last
esigned the position to which for nine years he had given himself

with unsparing devotion. . During the first nine months of Mr. Sh illness the duties of purchasing and forwarding agent had rec the personal care of the Treasurer, and on receiving the agent's resi tion it was thought advisable permanently to connect the service the Treasurer's department. This arrangement increases both cares and labor of the Treasurer, but it was believed to be bette supply any additional assistance, needed in his department, than t the place vacated by the resignation of Mr. Shaw.

RECEIPTS AND EXPENDITURES.

The expenditures of the year ending with March, 1853, have be

For purposes described in the Treasurer's Report,	$114,5
Civilization of the Ojibwa, Ottawa, Shawanoe, and Delaware Indians,	4,0
Scriptures in China, Siam, Burmah, Assam, Nellore, Germany and France,	11,5
Tracts in Germany, Greece, Assam, Burmah, Siam, and China,	3,8
Balance* of salaries of Secretaries and Treasurer,	1,3
Making the expenditures	$135,3

The receipts of the year have been, from

Donations, as acknowledged in the Magazine,	$99,255 09	
Legacies, " " "	8,931 46	
Proceeds of real estate, Grand Rapids, Mich.,	5,000 00	
" " Rockford, Ill.,	150 00	
Interest of fund for support of native preachers,	30 00	
Income " " officers,	1,350 00	
Grants of U. S. Government, for civilization of N. A. Indians,	4,000 00	
" " American and Foreign Bible Society, for Scriptures in Asia and Europe,	10,500 00	
" " Am. Bible Union, for Scriptures in Siam,	1,000 00	
" " Tract Society, for Tracts in Asia & Europe,	3,800 00	
" " Baptist Publication Society, for Tracts in Germany,	95 62	
Making the receipts from all sources,	$134,112 17	
And leaving a balance of	1,232 11	—$135,3

with which the debt of April 1, 1852, has been increased to $21,12

The receipts from *all* sources have been more by $9,900.23 i last than in the preceding year, and the expenditures have been by $10,786.19. The income from donations and legacies, also, been more by $8,371.86, while that from legacies has been les $443.79;—showing a gain in the donations of living contributo $8,815.65.

The following table shows how much was received, in donations legacies, from every state in the home field of the Union, in each o seven years since the reörganization, and the average annual cont tion to each state and communicant the first six years, and the a to each communicant the last year of the seven.

* See report of Treasurer.

COMPARATIVE ANNUAL CONTRIBUTIONS.

STATES.	1851. No. Ministers.	No. Churches.	No. Members.	CONTRIBUTIONS. 1846-47.	1847-48.	1848-49.	1849-50.	1850-51.	1851-52.	Yearly Average.	Average per Member.	No. Members, 1852.	Contributions, 1852-53.	Average per Member, 1852-53.
Maine,	226	287	19,780	$4,676.82	$5,388.23	$6,052.28	$4,506.87	$5,072.49	$5,899.93	$5,266.10	.27	19,775	$4,666.86	.24
New Hampshire,	75	96	8,089	2,237.50	2,527.67	2,210.59	1,856.32	1,983.92	1,871.56	2,114.59	.26	8,089	2,196.01	.27
Vermont,	97	105	7,185	1,988.96	2,610.53	1,964.73	1,452.36	2,093.48	1,483.01	1,923.84	.25	7,999	2,128.24	.27
Massachusetts,	278	249	31,328	21,383.94	23,928.42	23,483.47	24,316.48	28,383.35	28,544.77	25,006,74	.80	32,107	24,879.58	.76
Rhode Island,	48	41	7,519	6,185.13	4,613.25	6,444.68	4,671.13	4,632.95	5,323.44	5,311.77	.70	7,514	6,339.66	.84
Connecticut,	149	115	16,258	6,236.61	4,248.45	5,089.74	5,602.06	6,386.48	4,854.04	5,394.56	.33	16,355	4,761.66	.29
New York,	866	813	84,337	20,191.46	22,708.15	24,707.14	25,908.06	26,674.71	29,324.05	24,918.92	.30	85,923	34,280.73	.40
New Jersey,	121	106	12,531	2,181.05	2,625.77	3,229.83	2,286.11	3,715.90	3,560.02	2,933.11	.23	13,856	5,137.91	.30
Pennsylvania,	297	332	30,435	11,352.67	5,147.89	4,806.56	6,340.13	6,190.29	6,024.57	6,643.68	.22	30,053	8,217.92	.27
Delaware,	10	8	320	300.00	200.00	200.00	600.13	142.00	150.00	265.35	.83	337	200.00	.59
Ohio,	326	448	23,122	2,607.31	6,429.81	6,635.85	5,740.52	4,127.47	5,792.00	5,222.16	.23	24,693	6,433.41	.26
Indiana,	287	451	25,242	102.00	854.50	832.01	820.52	459.41	633.64	617.06	.02	22,119	997.41	.05
Illinois,	355	378	13,441	360.86	696.49	936.18	1,032.64	1,460.28	1,884.20	1,061.77	.08	19,259	2,205.92	.11
Michigan,	132	180	10,041	968.55	781.68	904.42	579.96	1,225.81	1,121.21	930.26	.09	10,043	872 51	.09
Wisconsin,	70	93	4,011	73.04	146.75	5.00	.....	266.63	342.24	138.94	.03	4,131	196.37	.05
Iowa,	30	50	1,780	98.34	15.49	43.93	70.35	62.05	102.35	65.41	.04	1,882	241.15	.13
California,	6	3	53	.....	.....	.....	.....	5.55	.....	.93	.02	77	.....	...
Home Field,	3,373	3,755	295,472	$80,894.23	$82,923.03	$87,496.41	$85,783.68	$92,882.77	$96,911.03	$87,815.19	.30	304,212	$103,255.34	.34
Miscellaneous,	.....	.....	....	4.115.01	2,971.39	1,406.58	1,069.32	2,893.58	2,903.66	2,559.92			4,931.21	
Total,	.....	.....	.....	$85,009.24	$85,894.42	$88,902.99	$86,853.00	$95,776.35	$99,814.69	$90,375.11			$108,186.55	

This table shows that the gross contributions of the last year, from all the states, exceed those of the first year of the seven by $23,177.31, and the average of the first six years by $17,811.44; that from five states — New York, New Jersey, Indiana, Illinois, and Iowa, — more has been received in the last year, than in either of the other seven years; that in six other states — New Hampshire, Vermont, Rhode Island, Pennsylvania, Ohio, and Wisconsin, — the contributions of the last year have exceeded the average of the preceding six years; that adding Delaware to the above states, and excepting therefrom Wisconsin, there are eleven states from which more has been received the last year, than in that which immediately preceded it; that the states whose contributions the last year have fallen both below those of the year immediately preceding, and below the average of the six preceding years, are four, — Maine, Massachusetts, Connecticut, and Michigan; and that six states — Maine, New Hampshire, Connecticut, Pennsylvania, Delaware, and Michigan, — have failed to contribute as much in the last, as in the first of the seven years.

The table also shows that the donations and legacies received from the entire home field, in the past year, are an average of thirty-four cents to every member of the churches within that field; a gain of one cent on the average of the year preceding, and of four cents on that of the preceding six years; and that this average of thirty-four cents to every communicant, has been attained in five states only, — Rhode Island, Massachusetts, Delaware, New York, and New Jersey. The average in the other states, ranging from thirty cents to five cents, is about twenty-one cents to every member.

Of the donations received the last year, $5,095.63 were the offerings of Sabbath schools and other associations of the young, — more by $858.11 than from the same sources in the year preceding. It is believed that these contributions will soon be equal to the whole expense of all the boarding and day schools in the missions.

The Committee were instructed at the last annual meeting of the Board to make $135,000 the basis of expenditure, in the year ending with March, 1853, and the actual expenditures have exceeded that amount by no more than $344.28. Much more could have been used without making the appropriations larger than the needs of the missions, and the closest watchfulness has been necessary to keep the expenses so nearly within the authorization of the Board. Of the expenditures, including the amount paid on account of the deputation, $117,624.32 have been remitted to the missions, or expended for their use. The balance, $17,719.96, has been used for what are termed home expenses; showing them to be more by $1,600.08 than in the preceding year. In that year, however, the balance of interest was in favor of the treasury, while in the last year it has been $955.44 against the treasury; and more by $977.79 has been paid for agencies in the last than in the preceding year. Yet the home expenses of the Union the past year have been only a fraction above thirteen per cent. on its receipts.

In the last Annual Report the attention of the Board was specially invited to the habit of delaying the payment of contributions until the last month of the financial year. It was then stated that it was neces-

sary, in the work of foreign missions, to prepare a schedule of appropriations at the beginning of every year, that should be to the missions the basis of expenditure, and to the treasurer of remittance; and that consequently, one twelfth part of the gross expenditures of a year was actually expended every month. The necessities of the missions and the integrity of our organization required this, and it was to be done whether the money was in the treasury or not. If not there it was to be borrowed. Hence, as the first effect of delaying so large a part of the contributions to the end of the year, it was said to involve the necessity of borrowing more money than it was always easy to obtain, and, if obtained, it was at the price of interest equalling, in some instances, not less than $1000 a year. The delay was also said to involve the risk of falling so far short of the amount needed, as to occasion disaster which it might be difficult, if not impossible, to remedy.

In again commending this subject to the serious consideration of the Board, it affords the Committee pleasure to state, that the measures taken at the last anniversary, have been responded to on the part of some churches the past year. Their contributions have been paid into the treasury from one to four months earlier than in preceding years. But, with these favorable changes, three-sevenths of all that has been received in donations and legacies, came in the last month of the year.

The causes which operate not occasionally, but from year to year, to induce the delay, in regularly contributing churches, have been stated to be the arrangement which assigns the months of January, February and March to the annual collections for foreign missions, the wish of such churches to see the whole of their yearly donations acknowledged at one time, and their desire to avail themselves of the right of making life members in the Union,— the Constitution requiring "the payment at *one time* of not less than $100.00" for every member. So far as the tendency to delay proceeds from these causes, the remedy must have respect to the causes which produce it. But it may be found that the delay, in many cases, is but another development of the want of a just sense of personal responsibility in the missionary work. Under the influence of this impression, it has been suggested that if the plan of quarterly collections and remittances were to be adopted, the treasury would have means enough and in season. Again, it has been suggested, that a plan of simultaneous collections, assigning to each state or district a particular Sabbath in the year, and so distributing the assignment as to have a monthly stream running into the treasury from each state or district, would give sufficient and timely supply.

Hitherto no specific plan for making collections has been adopted as the plan of the American Baptist Missionary Union. Its aim has been to give light to all the churches on the work, the progress and necessities of the missions, and on the obligations of every Christian to sustain them, leaving every church to adopt its own system of giving. The Committee are not now prepared to propose any course differing from this. But the whole subject is again submitted to the consideration of the Managers, and with a strong conviction that of all the topics, which engage the deliberations of an annual meeting, none is more important, or more difficult of adjustment, than such as pertain to the providing of a sufficient and seasonable supply of funds. For several years a dis-

proportionate amount of contributions has been deferred to the last month of the financial year, and while the sums then received have been such as to reëssure the hopes of the most desponding, the fact should not be overlooked that in the two past years, the gross receipts have not equalled the gross expenditures. The deficiency has not been serious; yet there has been a deficiency. The debt which April 1, 1851, was $19,548.32, was $21,126.58, April 1, 1853.

The estimated expenditures of the year ending April 1, 1854, will be brought before the Board in another form.

DISTRICT AGENCIES.

The following table shows who have been employed as District Agents the past year, and the districts in which they have labored.

DISTRICTS.	AGENTS.
Eastern New England.	
The State of Maine,	Rev. H. C. Estes, East Auburn, Me.
Northern New England.	
New Hampshire, Vermont and Western Massachusetts, including the Sturbridge and Wendell Associations,	Rev. E. A. Cummings, Amherst, Mass.
Southern New England.	
The residue of Massachusetts, Rhode Island, and Connecticut,	Rev. Edward Savage, Fitchburg, Mass.
Eastern New York.	
Including the Franklin, Worcester, Saratoga, Lake George, and Essex and Champlain Associations,	Rev. Orrin Dodge, Ballston Spa, N. Y.
Central New York.	
From the Eastern district to the western limits of the Broome and Tioga, Cortland, and Cayuga Associations,	Rev. Henry A. Smith, Fayetteville, N. Y.
Western New York.	
All west of the Central District,	Rev. Sewall M. Osgood, Wyoming, N. Y.
South Eastern.	
Pennsylvania, New Jersey, and Delaware,	Rev. James F. Wilcox, Burlington, N. J.
Ohio and Indiana	Rev. John Stevens, Cincinnati, O.
North Western.	
Illinois, Michigan, Wisconsin, and Iowa,	Rev. Jirah D. Cole, Chicago, Ill.

The agents who have served the Union throughout the financial year, naming them in the order of their first appointment, are Rev. Messrs. Stevens, Osgood, Wilcox, Dodge, Cole, Smith, and Savage. Rev. Messrs. Cummings and Estes were appointed in the autumn of 1852. Rev. Nathaniel Butler, the agent in the Eastern New England district at the beginning of the year, reëntered the pastoral office in November, and Rev. Edward Savage, of the Southern New England district, did

the same immediately after the close of the fiscal year. Both of these brethren performed their work as agents with marked fidelity and success, and their resignation was accepted with regret. The time spent by the district agents, and occasional helpers, is nearly equivalent to that of nine men for eleven and a half months to each; and the whole number of churches visited and public meetings attended by them, is about twelve hundred, a larger number than in any previous year. The following abstracts of the reports of the agents indicate the character and extent of their labors.

In the district of eastern New England, Mr. Butler travelled extensively during the six months that he continued in his agency, but no detailed report of his labors was made. Mr. Estes, in the remaining months, visited seventy-seven churches. Efforts were made, with more success than was anticipated, to increase the circulation of the periodicals, which "are regarded with the highest favor." The Macedonian, "from its influence in many places," is regarded as "one of the best agencies that can be employed." Of the 287 churches in the district, 128 contributed to the Union, the past year. What proportion of members in those churches were contributors, cannot be accurately stated, but they constitute a decided minority, a fact indicating a deficient sense of personal obligation, and calling for the more active coöperation of pastors. The agent has generally been kindly received by pastors and people, and it is confidently hoped that the present year will not only retrieve the falling off in contributions of the last, but show an increase.

Mr. Cummings has been engaged six months in the district of northern New England, containing 271 churches, of which 140 contributed to the Union the past year. He visited over fifty churches, preached forty-eight times, attended three state conventions, one association and a "missionary mass meeting," and presented the claims of the cause to some 600 individuals. The circulation of the periodicals has been encouraged, "as *the* means of personal knowledge of the work and wants of the Union." An obstacle to progress in this district is the natural, but, as experience has shown, the unfounded apprehension, that liberality to the missionary cause may cripple young and feeble interests at home. But, on the whole, there is reason to look for a growing attachment and liberality to the work of missions.

Mr. Savage, in the district of southern New England, preached every Sabbath during the year except two, visiting and addressing about seventy churches and nearly as many Sabbath schools. On week days he visited other churches and pastors, thus presenting the cause of missions in nearly three-fourths of the churches in his district. He attended two state conventions and eight associations, besides providing substitutes in others convened at the same time. His aim was "to enlighten the people, and create a true missionary spirit which shall produce constant fruit in years to come, more than to gather the greatest amount of funds at the present time." He also made it his object "to labor directly for the immediate salvation of souls around," as an "effectual way of spreading the gospel throughout the world." In a part of the district, frequent pastoral changes operate as an impediment to the effective working of any systematic method of beneficence, and

thus increase the necessity and amount of an agent's labors. He everywhere "met with a kind and hearty welcome" from pastors and people, and believes that, on the whole, there is "an increasing interest among them on the subject of missions."

In the district of eastern New York, Mr. Dodge has visited during the year 161 churches, attended one state convention, twelve annual and two semi-annual meetings of associations, and preached 168 times. He has generally met with a cordial reception, and believes the state of his field to be improving. The periodicals he regards as "of vast importance to the interests of the Union." 181 churches made contributions to the treasury in the year. The whole number in the district is 274.

In central New York, Mr. Smith has attended twelve associations, preached 126 sermons to 100 churches, besides short addresses, and visited about sixty other churches for personal conference with the pastors and brethren. Striking instances have been observed, of the effective agency of the periodicals. One man, who had done nothing for foreign missions in twenty years, was induced (somewhat reluctantly) to take the Macedonian, and in eighteen months gave nearly $250 to the Union, and about $200 for other objects. Out of 254 churches in the district, including about twenty that have but a nominal existence, 161 have contributed to the Union; only forty-one have observed the monthly concert of prayer.

A little less than nine months of the fiscal year were spent by Mr. Osgood in the district of Western New York, the residue being chiefly occupied in Indiana and the city of New York. In his own district he visited eighty-one churches, attended eleven "public meetings," and delivered ninety-three addresses. The number of churches in the district is 287, of which 194 contributed the past year. About 200 may be considered contributing churches, and most of those remaining are exceedingly feeble. In his labors out of his own district, Mr. Osgood attended six public meetings, visited twenty-five churches, and made forty public addresses. Besides the above stated labors, he conducted an extensive correspondence, in furtherance of his general work, and especially in aid of the circulation of the periodicals, "among the most valuable agencies we can use," he remarks, "for the promotion of a missionary spirit."

In the South Eastern district, Mr. Wilcox has given forty-eight Sabbaths to his agency, besides attending associations and conventions, delivering evening lectures, personally soliciting contributions, and corresponding with individuals and churches. There are 328 churches in his district, of which 150 are known to have contributed to the Union; but some associations are reported in aggregates, without specifying the receipts from particular churches, the addition of which would increase the proportion of contributing churches. The amount received from the district shows an increase of $3,618.79 on the preceding year. The circulation of the periodicals, which are regarded as a most efficient aid to personal agency, has been promoted by circulars, private correspondence, and personal appeals.

The labors of Mr. Stevens in Ohio and Indiana, were limited to nine *months* of the financial year. Besides maintaining a wide corres-

dence by means of letters and circulars, he delivered forty-eight sermons and occasional addresses. The three months that he was withdrawn from his agency being the most favorable for visiting the churches, his efforts in this way fell below what he desired and expected. Besides the measures above indicated, something was done by communications to the newspapers and the circulation of the periodicals, and of occasional documents. Mr. Stevens says of the periodicals, "they are my right arm." Rev. J. S. Goodman, before embarking for Africa, rendered some aid in visiting the churches. The whole number of churches in Ohio is 441, of which 146 made contributions the last financial year, a larger number than in previous years. Of 451 churches in Indiana, about fifty contributed the past year. The state of the district encourages the hope of some increase in the amount of contributions the present year.

In the North Western district, Mr. Cole has been prevented from visiting many churches by defective facilities for travelling, a difficulty which the progress of internal improvements will rapidly diminish. He has addressed about forty churches, nine associations, and two state conventions; communication has also been had with pastors by means of letters and circulars, and through the newspaper press. In a part of the district a degree of apathy on the subject of foreign missions has been observed, and the number of churches that are in the weakness of infancy forbids the expectation of a rapid increase in contributions; but judicious labor, in the day of small things, will secure fruit in a prosperous future.

It will be seen that six of the north western states, Ohio, Indiana, Michigan, Illinois, Wisconsin and Iowa, are now divided into two agency districts. But the Committee have been urged, within the past year, by some of the best pastors and laymen in Indiana, to make their state a third district, and to appoint a competent agent to devote his time to its cultivation. In favor of this measure it is stated, that Indiana has more territory, more churches, and more wealth than Ohio;* that it ought to do as much, to say the least, for the cause of missions, and that the permanent growth and efficiency of its churches largely depend on their being imbued with a missionary spirit, on their being taught how to live for the evangelization of the WORLD. It is believed that, with the help of the proposed agent, they could be thus taught as easily as the churches of other states. Hence pastors and laymen in Indiana do the somewhat rare thing of pleading that an agent may be appointed to live among them, to labor with and for them. The chief consideration, perhaps, which might be urged against complying with their request, in a modified form, would be the additional expense. A third district in the north western states would probably increase the home expenses of the Union from $800 to $1000 a year; and, in the event of having such a district, it could hardly be wise to make precisely the division proposed. Time and care would be needed to adjust the arrangement, should it be deemed wise to authorize it. The Committee, therefore, seek such instructions as the Board may think it

* The contributions from Ohio the last financial year were $6,433.41, and from Indiana $997.41. The other four North Western States contributed $3,515.95.

proper to give, with the hope, however, that the adjustment of the division, if sanctioned, will be the subject of subsequent correspondence and action.

The Committee are not willing to close this part of the report, without again expressing their conviction that the service of well-qualified agents is essential to the effective doing of our home work; that it is more difficult to obtain and to retain the services of such agents than those of any other class of persons in the employ of the Union; that their work is as laborious and self-denying as any other known in the cause of Christian benevolence; and that the agents, now in the service of the Board, need and deserve the largest confidence, and the abiding coöperation of their brethren.

PUBLICATIONS.

The publications of the past year have been 2,000 copies of the thirty-eighth Annual Report, the monthly issue of 6,700 copies of the Missionary Magazine, and 36,500 of the Macedonian.

The circulation of the Magazine was larger by 300 copies, monthly, and the Macedonian by 3,000, than in 1851. The income of both periodicals, in 1852, was, from

Subscription lists, including the balance of 1851,	$7,054.56

The expenses in the same year were, for

Paper and printing,	$5,132 96	
Clerk hire,	663 00	
Original contributions, and engravings, including the likeness of Rev. Dr. Jones,	447 62	
Express charges on packages forwarded,	430 63	
Incidental expenses, including wrapping paper and occasional help in publication room,	161 11	
Showing the expenses to be	$6,835,32	
And leaving a balance in favor of the periodicals, Dec. 31, 1852, of	219 24	=$7,054.56

Both periodicals were sent in 1852, at their own expense, to twenty-seven distributing agencies in thirteen different states, and so long as the rates of postage continued as they were when these agencies were established, it was deemed important to increase their number as fast as the income of the periodicals would allow. But the facilities afforded, under the new postage law, for the transmission of both publications to any part of the United States at the low rates of six cents a year for the Magazine, and four cents a year for the Macedonian, when prepaid, will be likely to reduce the distributing agencies to a very small number. The mails are now, in nearly every case, the best and cheapest medium through which to transmit the periodicals.

The new law allows the Macedonian to be sent to any post-office in the United States, "in packages of not less than eight ounces to one address, at half a cent an ounce," when the postage is prepaid by stamps in *Boston*. Twelve copies of the Macedonian weigh eight ounces, and the postage on that number is forty-eight cents a year.

But to place the paper within the reach of every church and Sabbath school, and to secure for it the widest possible circulation, it was thought advisable to adopt terms, *additional* to those heretofore existing, and with special reference to this provision of the new postage law. The paper is sent, therefore, through the mails, *to any post-office in the United States* at the rate of fifteen cents a year, *including postage*, for any number of copies between twelve and one hundred, and at fourteen cents a year for any number above one hundred. Thus for the additional charge of *two and a half cents* a volume, on any number between twelve and one hundred, and of four cents a volume for any number above one hundred, the most distant churches may receive their packages seasonably and regularly.

The effect of this new arrangement will probably be to transfer to the purchase of postage stamps, a large part of what has been paid to express companies, and to make the mails the medium for transmitting the Macedonian to its readers.

In no previous year have the Committee had stronger evidence of the invaluable influence of both periodicals in the home work of foreign missions. The Magazine, as the only publication which embodies a complete history of our missionary operations, and the Macedonian, as an agent for awakening and keeping alive the interest of the masses of our people in the great work of evangelizing the world, are indispensable; and unremitting endeavors should be made to impart to them the highest value, and to secure for one or both of them a place in every family of our home field.

The Board were informed in the last annual report that Rev. Francis Wayland, D. D., had consented to write the biography of the late Dr. Judson, and the Committee are now authorized to state that the work is so nearly completed that its publication may be expected in the approaching autumn. Such arrangements as seem most for the interests of the book, and for the family to whom its profits are devoted, will seasonably be made for its publication; and the reputation of its author, combined with the time and care which he is known to have given to its preparation, leaves no room for doubt as to the worth, the sale, or the influence of the memoir.

MISSIONARIES APPOINTED.

Rev. Joseph G. Binney, late of the Maulmain Karen Mission, has been reäppointed teacher of the Karen Theological Seminary. The additional missionaries appointed are Rev. Messrs. Jacob R. Scott, late pastor of the First Baptist Church, Portland, Me., and Messrs. Robert Telford, of the senior class of Rochester Theological Seminary, Miles J. Knowlton, of the senior theological class of Madison University, Abraham Snyder, of the senior theological class of Newton Theological Seminary. These brethren, and Rev. John L. Douglass, appointed in the previous year, with the ladies who are to accompany them, are expected to sail the present year, — all to the Asiatic missions, except Mr. Scott, who joins the mission to France, as teacher of young men intending to devote themselves to the Christian ministry.

MEMBERSHIP OF THE UNION.

The American Baptist Missionary Union has now 4,210 members, by the payment of one hundred dollars each, the majority of whom are laymen, and of whom full three-fourths were made members by the votes of churches and other religious bodies. The number constituted members within the past year is 602.

DEPUTATION TO ASIATIC MISSIONS.

Rev. SOLOMON PECK, D. D., and Rev. JAMES N. GRANGER left this country in October last, as a deputation to several of the Asiatic Missions. They went by appointment of the Executive Committee, and on behalf and at the expense of the American Baptist Missionary Union. It was expected that they would be absent from fifteen to eighteen months, attend the general Conference of missionaries at Maulmain, and visit the Mission to Greece, and all our Asiatic missions except those to Assam and Ningpo.

The plan of sending a deputation to the missions was first suggested to the Committee in September, and the suggestion grew out of communications, then recently received, showing that the reöpening of Burmah was regarded as certain, and that changes were contemplated, in missionary operations, involving the removal of missionaries from the places to which they had been appointed, the virtual abandonment of stations already established, and the planting of new missions in districts not before occupied. These communications also showed that missionaries themselves failed to take the same views of the changes needed, to meet the demands of the opening field; and it was extremely difficult for the executives of the Board, to form anything like exact views of the nature and extent of what would be required.

The Committee had requested all the missionaries in the Burmese and Karen missions to meet at Maulmain, in March or April, as a general Conference, with reference to the more effective prosecution of their one common object, — the evangelization of the Burmese empire. The request for this conference was sent to the missions in July, and no more than such a meeting was at that time deemed necessary to bring before the Executive Committee, and the Board of Managers, all the information needed to secure intelligent and just action. But subsequent communications, received in August, September and October, showed that questions involving all the consequences before named, and large additional expenditures, would be virtually, if not formally, decided either before the Conference could meet or during its sessions. Such decisions would be attained under the influence of strong convictions that the state of the missions, and the work entrusted to them, would not admit of delay for concurrent or modified action at home. While the motives prompting this course were believed to be worthy of all honor, the Committee could not consent to be held responsible for a series of acts, of such magnitude as the transfer of printing offices and theological schools, the abandoning of stations and the planting of new ones, without knowing the grounds of them. The means already in-

vested in compounds and buildings in the Burmese and Karen missions had been estimated as high as $45,000, and the annual expenditures in those missions have risen to nearly $50,000. Hence the utmost care seemed necessary in so adjusting the missions to the new state of things, as to involve the smallest loss of property, and the smallest additional expenditure consistent with their largest efficiency. The surest, and in the end, the most economical way of securing these objects was thought to be the sending of a competent deputation, who should perform the double service of representing the Executive Committee in the Conference and in the missions, and of bringing home such facts and impressions as could be gained only by personal intercourse with the missionaries *in the field of their operations*. It was believed that such facts and impressions would prove to be of the highest value at home, from year to year, and that the counsel and sympathy of such a deputation would be scarcely less valuable abroad.

These were the chief considerations which induced the Executive Committee to appoint the deputation. But while considerations found in the new responsibilities so certain to rest on the missions to Burmah, were thus decisive, it was thought that a visit from the deputation to the Greek and Teloogoo missions on their way to Burmah, and subsequently to the Siam and Hongkong missions, would be attended by important benefits. The experience of every additional year, in conducting an enterprise so complicated as that of foreign missions, is additional proof of the need, the absolute need, of power, on the part of the home executives, to give none other than just and adequate instructions to the missions; and of hearty and unwavering compliance with such instructions on the part of the missions. If the deputation subserve these two essential objects, $5000 or $6000 could hardly receive a more profitable investment than in their appointment.

The Committee were of one mind as to the necessity of appointing a deputation, and in selecting the men to compose it. Subsequent developments have but confirmed the importance of the measure, and the eminent fitness of the individuals for the work committed to them. The first fruits of their appointment are the reports from Greece and Nellore.

The Committee deeply regretted that the plan of sending the deputation, could not have been submitted to the Board of Managers before it was consummated. But to delay the appointment till the annual meeting, would have been to allow the necessity which then urged it, to pass away; and to call a special meeting of the Managers, agreeably to the provisions of the Constitution, would have been to delay the departure of the deputation to so late a period as to place it beyond their power to visit the Greek and Teloogoo missions, or any missions in Burmah, before the latest time at which the conference, previously called, could have been held. Rather than to lose these objects, it was deemed safer for the Executive Committee to use the rights conferred on them by the constitution, in appointing a deputation, believing that the reasons for the measure would justify it.

ASIATIC MISSIONS.

MAULMAIN BURMAN MISSION.

MAULMAIN.—Rev. Messrs. J. WADE, T. SIMONS and E. A. STEVENS, Mr. T. S. RANNEY, printer, and their wives; and Rev. A. T. ROSE and wife, until otherwise designated.—Six native assistants.

Peguan Department.—Rev. Messrs. J. M. HASWELL and M. H. BIXBY, and their wives.

AMHERST.—Two native assistants.

In this country, Rev. H. and Mrs. HOWARD, Rev. L. STILSON, and Mrs. E. JUDSON.

Two stations and seven outstations; nine missionaries, one a printer, and nine female assistant missionaries; eight native assistants.

Mr. Haswell sailed from Boston, Sept. 18, and arrived at Maulmain February 2; Messrs. Bixby and Rose sailed January 17,—Mr. Bixby to be associated with Mr. Haswell in the Peguan department, and Mr. Rose to be assigned to a field of labor after consultation by the conference of missionaries and the deputation. Mr. Stilson, whose departure was announced in the last Annual Report, arrived at New York June 29.

The past year has been a transition period in the history of all the Burman and Karen missions. The excitements incident to a state of war have tended in a measure to divert attention from religious culture. At Maulmain, this influence has been comparatively distant and incidental, but it has been felt.

Preaching and Itineracy.—Mr. Wade has continued in the pastoral charge of the Burmese church, and to supervise the labors of the assistants. By the completion of the literary labors imposed upon Mr. Stevens, as editor of Dr. Judson's manuscripts, a draft upon the preaching department of the mission, undesirable, though necessary for a time, has ceased. His direct evangelical labors, through most of the year, were confined, except on special occasions, to preaching on Sabbath afternoons, at the school stations and from house to house in different parts of the town, especially at Daingwonquin and Mopoon. Religious services have been maintained on the Sabbath at the Burmese and English chapels, at the school stations, and in other localities. Seven stations have been regularly occupied for daily preaching by the native assistants, who also itinerate through every part of the town. The average attendance at the Burmese chapel on the Sabbath, not including the Sabbath school — which meets before the morning service, and the larger part of the pupils do not attend the public services — has been about 150; at the English chapel, about eighty. The Amherst church has been in charge of two assistants, under the pastoral supervision of Mr. Stevens. The average attendance on Sundays has been sixty. The assistants have also intinerated in the neighboring villages.

Churches, baptisms, &c.—The Burman church, under the influence of assiduous pastoral labor, is in a more healthful state than it has been in preceding years. There has been a decided improvement in the deportment of its members, and the means of grace have been blessed, not only to their own advancement in the Christian life, but to the hopeful conversion of some of their children. This is especially true of a morning prayer meeting held by Mrs. Wade, with the female members. Eight of the persons added to the church, the mission remark, may be

considered the fruit of this meeting. The whole number baptized during the year was eleven; one was received by letter, three were excommunicated and seven died; present number, 133. All those who died, left satisfactory evidence that they departed in the faith and hope of the gospel, and that they "have only removed their standing from the church below to the church above." Two, of the three exscinded, were persons whose defection had been for two or three years borne with by the church, for want of that conclusive evidence which was thought desirable as a ground of disciplinary action. Connected with this church is a Sabbath school of one hundred pupils, under the superintendence of Mr. Stevens.

The English church, under the pastoral care of Mr. Simons, who is occasionally assisted in preaching on Sabbath evenings by other missionaries, has been reduced in numbers by the dismissal of two and the death of two members, leaving the present number nineteen. Three members have been suspended and seven are absent. The occasions of weakness in this church, from the position of most of its members in the government service, and their consequent frequent removals to other parts of India, have been stated in former reports and need not be dwelt upon. It is a pleasing thought, however, that so many are undoubtedly to be found, though at great distances from the place of their spiritual nativity, showing forth the excellences of the gospel. The attendance on Sabbath services has, for like reasons, been variable, and during the latter part of the year, diminished.

The church at Amherst has been weakened by removals; only five families connected with the church now reside at the station. One member has been dismissed: present number, twenty-nine. Much sickness has prevailed there, and a fire, which laid waste a large part of the village, including the house of the teacher, interrupted the school for a month.

Schools.—The Burmese boarding and day school, temporarily in the care of Mr. Simons, is now reduced to a day school alone. It had, during a part of the year, thirty-four boarders, including the two assistant teachers. One of these teachers, Miss Jessie Cotton, having married, opened a private school, consisting of twenty-four pupils, most of whom had been connected with the Burmese boarding school. In her care, however, they continue under a healthful religious influence. The English teacher has resigned, and instruction in English has since been imparted by Mr. Simons, while Burmese is taught, as heretofore, by a native teacher. There are sixty-five pupils. Mr. Simons has in charge a Eurasian boarding and day school, of twenty-seven pupils, eight of them boarders, and but two partially supported at mission charge.

The number of day schools in Maulmain is eight, with an average attendance of 262 pupils. The whole number of pupils, including the Eurasian day scholars, has been 470, of whom 200 have left during the year, and the whole attendance at the close of the year was 334. This irregularity of attendance cannot at present be remedied. Three of the schools enumerated are at Mr. Simons's house, viz.: the Eurasian school, and a Burman school of twenty pupils, taught by Mrs. Simons, and a Tamil school of twenty-five scholars, taught by a former pupil of the Batticotta Seminary, Ceylon. Another, in the printing office

compound, is taught by a native, under the superintendence of Mrs. Ranney. One is at Daingwonquin, having fifty pupils under instruction by a Burmese teacher and his wife; one is at Tavoyzoo, of twelve pupils, taught by the wife of the assistant; one at Moung Ngau's village, of fourteen pupils, and another at Mopoon, of sixteen pupils, taught by native teachers.

Contributions.—The contributions of native Christians during the year, to the Burmese Missionary Society and on sacramental occasions, amounted to $131.35, being an average of ninety cents per member.

Publications.—The Burmese and English Dictionary, including an Appendix of words not contained in the body of the work, materials for the preparation of which were not in the editor's possession in season to incorporate them into the vocabulary in their order, has been carried through the press. Dr. Judson's Grammar is prefixed, the whole making a volume of 409 pages, quarto, uniform with the English and Burmese Dictionary, already published. The dictionary, without the grammar, has also been put up in a larger edition, in octavo. The portion of the work left unfinished by Dr. Judson, Mr. Stevens remarks, was found to be in a more forward state than he at one time supposed; and "although not as good as it would have been, had the author lived to complete it according to his mind, will nevertheless be invaluable to the student of the Burmese." The manuscript of the Concordance to the Burman Bible, Mr. Stevens wrote in May, 1852, "has been so far revised and compared, passage by passage, with the text, that the remainder of the work upon it will easily be performed by the dictionary assistants." It is undoubtedly completed by this time. Besides the dictionary and concordance, there were found a manuscript containing some corrigenda for the Burman Bible, which it is proposed to print on a separate sheet to be bound with the Bible; a vocabulary of Scripture names, with a list of words *transferred* in the version of the Bible, which would find an appropriate place as an appendix to the concordance, whenever it is printed; also, a corrected translation of the Athanasian creed, and "two small manuscripts by a native, which Dr. Judson seemed to have set a special value upon." These last it is not proposed to print, but to place them for preservation in the mission library. By these labors of Mr. Stevens, the written results of Dr. Judson's philological studies are secured from loss, and invaluable aids in the acquisition of the language are made accessible to students.

A work in English, by Mr. Mason, entitled, "Tenasserim, or Notes on the Fauna, Flora, Minerals and Nations of British Burmah and Pegu," has been published in a volume of 712 pages, 12mo. It originated in an effort to give a clear and accurate idiomatic rendering of the names of natural objects mentioned in the Bible; a task of no little difficulty and of equal importance, and incidentally leading to a very full survey of the natural history of the country. Of the "Religious Herald," in Burmese, edited by Mr. Stevens, 500 copies, and of the "Instructor," in Pwo Karen, edited by Mr. Moore of the Karen Mission, 300 copies have been issued monthly; "Dictionary of Boodhism," in Burmese, compiled by Mr. Wade, 491 pages, 12mo, and "Scripture Texts," in Sgau Karen, edited by Mr. Vinton, 508 pages, 12mo, are also among the works published during the year. The aggregate of

printing, ten books and two periodicals, in four languages, containing 4,118 pages, was 11,750 copies, amounting to 4,037,400 pages, as specified in the following table:

STATEMENT OF PRINTING IN 1851-2.

Names of Books.	Edition.	Form.	Language.	No. of Books.	No. of Pages.	Whole No. of Pages.	Author or Translator.
Scripture Names,	1st,	16mo,	Burmese,	500	24	12,000	By Mrs. E. C. Judson.
Hymn Book,	1st,	16mo,	Pwo Karen,	3,000	361	1,083,000	Edited by Rev. W. Moore.
Bunyan's Bible Stories	2d,	16mo,	Sgau Karen,	2,000	260	520,000	Mrs. C. H. Vinton.
Associational Minutes		8vo,	Burmese,	200	16	3,200	By Rev. E. A. Stevens.
Intellect. Arithmetic,	1st,	12mo,	Pwo Karen,	800	197	157,600	Koun Louk, Translator.
Dist'ry of Boodhism,	"	12mo,	Burmese,	500	491	245,500	Compiled by Rev. J. Wade.
Peep of Day,	"	16mo,	Sgau Karen,	2,000	334	668,000	Translated by Mrs. Vinton.
"Tenasserim,"	"	12mo,	English,	450	712	320,400	By Rev. F. Mason.
Scripture Texts,	"	12mo,	Sgau Karen,	500	508	254,000	By Rev. J. H. Vinton.
Dictionary,	"	4to,	Burmese,	300	409	122,700	By Rev. A. Judson, D. D.
"	"	8vo,	"	700	786	550,200	Edited by Rev. E. A. Stevens.
Relig. Herald, Month.	.....	.....	"	500	12	72,000	" " " " "
The Instructor, do.	.....	.....	Pwo Karen,	300	8	28,800	" " Rev. W. Moore.
Total, ...	.....	.....	.....	11,750	4118	4,037,400	

The *issues* from the depository are in advance of the preceding year, although the work has been hindered by the war. The current editions of several books, including the Pilgrim's Progress, in Burmese, and doctrinal tracts, are nearly or quite exhausted. The demand for Scriptures and tracts in southern Burmah will, in due time, greatly increase. A review of issues from the beginning, according to the best data in possession of the mission, presents an aggregate of 1,248,138 books and tracts, making 59,735,617 pages, as in the succeeding table.

ISSUES IN FORMER YEARS.

		Books.	Pages.
From the commencement of the Mission up to the year 1833, as nearly as can be ascertained from imperfect records, there were distributed		792,490	31,938,137
From the year 1833, to October 1, 1851, there were put in circulation, ...	Scriptures, ...	43,178	10,679,880
	Parts of Scripture, ...	109,635	5,923,340
	Tracts and Religious Books, ...	238,279	6,785,838
	Doctrinal and School Books, ...	64,556	4,408,422
Total, ...		1,248,138	59,735,617

The whole number of copies of the Scriptures and parts of Scripture, printed and distributed during the same period, with the number now on hand, is exhibited in the succeeding table:

SCRIPTURES PRINTED AND ISSUED.

Titles of Books.	Language.	Whole No. Copies Printed.	When Printed.	Whole No. distributed.	Whole No. remaining on hand.
Holy Bible,	Burmese.	5,000	1840,	474	4,526
" " Vol. 1,	"	2,000	1835,	1,928	72
" " Vol. 2,	"	2,000	1834,	2,000	none
" " Vol. 3,	"	3,000	1835,	2,013	987
New Testament,	"	10,000	1837,	8,500	1,500
" "	Talaing.	3,000	1847,	515	2,485
" "	Sg. Kar.	4,000	1850,	3,035	965
Psalms,	Burmese.	13,000	1836,	11,207	1,793
Pentateuch and Hebrews,	"	5,000	1838,	1,090	3,910
Life of Christ,	"	40,000	1837,	7,269	32,731
Digest of Scripture, part 1 and 2,	"	20,000	1839,	8,271	11,729
Extracts from Scripture,	"	20,000	....	9,579	10,421
Life of Samuel,	"	10,000	1835,	7,041	2,959
Life of David,	"	10,000	1835,	7,561	2,439
Life of Elias,	"	10,000	1835,	6,697	3,303
Extracts from Scripture,	"				
Psalms,	Sg. Kar.	5,000	1840,	1,275	3,725
Total,	.....	162,000	.....	78,455	83,545

Native Assistants.—One native preacher, Moung Ket, died in June last, at Rangoon, whither he had resorted for relaxation and the benefit of his health. He had preached the gospel fifteen years. "He was a man of integrity, steadfast in Christian principle, and unusually careful to sanctify the Sabbath." Another left the service of the mission in August. The assistants are represented as diligent in their calling. They report their labors, twice a week, to Mr. Wade, and preach before him once a week. "I think," says Mr. Wade, "they improve very much in preaching, and as they form a part of the church committee, they are practically learning important lessons in church discipline."

MAULMAIN KAREN MISSION.

Maulmain (*Newton*); fourteen outstations.—Rev. Messrs. J. H. Vinton, N. Harris, W. Moore and C. Hibbard, their wives and Miss M. Vinton; twenty-five native assistants.

Rangoon.—Twenty native assistants.

In this country, Miss H. E. T. Wright.

Two stations, sixteen outstations; four missionaries and six female assistants; forty-five native assistants.

Miss Wright, who was compelled by sickness to withdraw from the mission, arrived in this country June 29.

The alarm and agitation which preceded, and the suffering which followed, the breaking out of hostilities between the English and Burmese, have had serious effects upon the Karen churches and upon the work of the Karen missions. Great as are the sufferings occasioned by war under any circumstances, in Burmah they are aggravated by all the characteristics of barbarian, as distinguished from civilised warfare. Arbitrary conscriptions and confiscations by the government,

lawless violence and rapine by banditti who ravage the country without restraint, alike enter into the idea of a Burman war. The Karens who were unhappy enough to be within the power of the court of Ava, have suffered from these causes without mitigation, and some in the English provinces, near the frontier, have been invaded, impoverished, and scattered abroad, homeless and destitute. That missionary labor should be retarded in such a state of things, is less surprising than that it has not been in a great measure suspended. The missionaries spent about two-thirds of the ordinary travelling season in the jungle. Thousands came to get advice and encouragement in reference to the dangers that threatened them. It was impossible to communicate religious truth with much effect under such circumstances, but a favorable impression, it is believed, was made on great numbers with whom the missionaries had not before come in contact, paving the way for greater good hereafter.

Besides the political troubles, which alone were enough to paralyze, in a great degree, the energies of the natives, disease has coursed through some neighborhoods with fatal violence, decimating villages, and scattering the survivors in terror through the jungles. The degree in which the labors of the mission have been prosecuted and prospered, under such inauspicious external circumstances, is cause for gratitude.

Schools.— The theological school was in session only one regular term of five months, under the instruction of Mr. Vinton. Twenty-eight young men were in attendance. One of them, a student of high promise, much endeared by his amiable temper and Christian devotedness, was removed by cholera. After Mr. Vinton's removal to Rangoon, the school was suspended, except for about six weeks, when Mr. Abbott, of the Sandoway Mission, heard recitations daily. Its resuscitation is of the utmost importance to the welfare of the Karen missions and to the evangelization of Burmah. During the six or seven years of its existence, though its capabilities for good have been imperfectly developed, its value has been demonstrated, and all the aspects of the time concur in enforcing the necessity, in order to the most efficient progress of the missions, that it should be reörganized on a liberal and well devised method, and placed on a durable foundation. The hope is cherished that this great work will yet be consummated under the guidance of its first successful teacher.

The normal school has been continued through the year, with the customary vacations, the pupils making commendable progress. Miss Vinton has been the principal teacher. Mr. Vinton superintended the school the first half of the year,— Mr. Harris the last half, who has also spent one half of each day in teaching. Early in the year two of the most forward boys left the school, one through dissatisfaction, the other to be entered as a student in the medical hospital, where he died of cholera a few months after; he was a promising youth, and his loss was deeply regretted. Since then, two others have entered the hospital with good prospects, and one has been dismissed. The number in attendance through the year was fifty. The branches taught correspond generally with those of good common schools in America. The pupils can all read in both dialects of the Karen, but their principal instruction is in English. Thirty-four of them are members of the church;

seven were baptized within the year. The time has come when this school should receive the undivided care of a competent male teacher.

The Karen boarding schools were taught as usual through the rainy season. The Sgau school numbered fifty pupils, a diminution from previous years, owing, in part, to the disturbed state of things in the province, and in part to the fact that the ordinary attendance from Rangoon has ceased, in consequence of the establishment of a school there. The Pwo school numbered thirty; two of them were young men who had been there three years, and eight were children of Christian parents, who had been in school one or more terms. The others were all from heathen families,—a new and encouraging feature in Karen schools. Though these had never before been subjected to restraint, they were obedient and studious. Religious exercises were punctually attended by all the pupils. Four were baptized on the last Sabbath of the term, one of whom, a young man from a heathen neighborhood, is desirous of devoting himself to the ministry. Three other pupils asked for baptism. The importance and value of these schools are increasingly manifest. They have excited a desire for education among the people generally. Not only have heathen parents sent their children to Maulmain, but some heathen neighborhoods have requested teachers and offered to support village schools among themselves. It is in these boarding schools that teachers are to be raised up for such service, and it may be necessary to instruct a large number in order to insure a few good teachers. The number of available candidates for theological instruction, also, will thus be enlarged.

Churches.—Exclusive of those in Rangoon district, there are fifteen churches connected with the mission,—twelve Sgau and three Pwo. With so many untoward causes combining against their peace and stability, there is much in their condition to excite thankfulness and hope. They have indeed been greatly tried. Some have been scattered by disease, and that at Bootah has not, so far as reported, come together again. The church at Chetthingsville has been especially smitten and afflicted. Fourteen of its number, including one deacon and several other leading members, were suddenly cut down by cholera. "While they were weeping for the dead, the enemy came upon them from the Burman side, burning their village, (leaving but four houses,) their chapel, and most of their property. The consequent exposures brought on a fever, of which several others died." But they have remained steadfast in their faith, in which they have found consolation. Some of the churches, on the other hand, have enjoyed prosperity and an increase of numbers; two support their pastors and others aid in doing so. Among these the church at Dong Yan, referred to in our last report as in an improving condition, seems to have been particularly favored. With the increase of its membership, it has increased also in efficiency and influence. It was the first to assume the support of its pastor, and it did this cheerfully. "Christianity," observes Mr. Moore, in describing one of his visits there, "is better appreciated from year to year, both by Christians themselves, and by their neighbors. A few years ago, in Dong Yan,—and the same is the state of feeling still in every village where the people have had but little acquaintance with Christians,—the man who came out for Christ

was regarded with mingled feelings of pity and contempt, similar to those indulged in by his neighbors when a respectable and intelligent citizen in America turns Mormon. That feeling has to a good degree worn off here. . . . Regular attendance upon the services of the Sabbath, the influence of education and books, and their intercourse with missionaries, have gained for the Christians a general intelligence that distinguishes them from the multitude. This superiority is felt and appreciated; and though it may not beget a desire for the precious spiritual benefits of the gospel, it does awaken in those who see and know them, a desire to possess the temporal benefits that come with it. In Temper-tang, a large adjacent village, several families gave a serious hearing to the truth, and desired to have a chapel built and a preacher stationed there. This is an encouraging sign." There have been added by baptism to the churches immediately connected with Maulmain, fifty-nine; twenty-three have died, and two were excluded; present number of members, 861.

Upon receiving from Messrs. Kincaid and Dawson information of their first setttlement in Rangoon, in the spring of 1851, and of the prospect of an unobstructed removal to Ava, the Executive Committee requested the missions in the Tenasserim provinces to make temporary arrangements for the occupancy of Rangoon. The Maulmain Burman and Karen missions were authorized to take initiatory measures for this purpose, and to obtain the advice of the other missions. But before the question submitted to them was entertained, Mr. Vinton deemed it to be his duty to remove to Rangoon. Upon his arrival Karens from all quarters, Christian and heathen, came to welcome the "teachers" as their best friends. A school was commenced by Mrs. Vinton the first of June, with the expectation that forty or fifty pupils would be secured; in forty-eight hours 120 came in, requiring an enlargement of the building, and the number was soon swelled to 185, the largest Karen school ever taught. Mr. Vinton and his native assistants had their time fully occupied with preaching, in Rangoon and in the country around. "Teacher," wrote one of the assistants, who had been sent to the neighboring district of Dalla, "do not forget to pray earnestly, that God will incline the hearts of those whose business it is to preach Christ to the people, to preach with all their souls; for he has already inclined the hearts of the people to hear." This inclination to hear is everywhere manifested. In July began the ingathering of converts, and for six months the baptismal waters were visited every Sunday, and sometimes twice a week. Up to the date of the most recent communications, in March, seventy-five had been baptized.

Three new outstations have been established, one in the Dalla district, one in the Lyne district, and one at Engkatoo, the latter a place where the gospel had never been previously preached. An eligible station for the Karen missionaries has been selected at Kemmendine, near Rangoon, and the erection of buildings commenced.

Native Assistants and contributions.—Twenty-five native preachers, four of them ordained pastors, have labored for the whole or a part of the year in Maulmain district. One preacher is stationed with every church and branch church, but all do more or less itinerant labor in addition to their pastoral duties, and six are specially set apart as evangelists. The agency *now employed*, however, is far from adequate to the ex-

vation of the wide field opened to the mission, extending from Yé on the south to the Shan mountains on the north, and from the Salwen on the west to the boundary of Siam. The opening of Martaban province, west of the Salwen, will increase this disparity. "A good proportion" of the assistants have proved faithful and diligent in their calling, but of "a few," the mission speak less favorably.

The two pastors supported by their churches receive each ninety-six rupees, and four others receive from their respective churches twenty-eight rupees each: making, with other donations, 280 rupees, or $127.27, contributed by seven churches for the support of native preachers.

TAVOY MISSION.

TAVOY.—Rev. Messrs. F. MASON, C. BENNETT, B. C. Thomas, T. ALLEN, and their wives.
Two Burman assistants, ten (?) Karen assistants.
MERGUI.—Rev. Messrs. D. L. BRAYTON and J. BENJAMIN and their wives. Eight or ten Karen assistants.
In this country, Rev. E. B. and Mrs. CROSS.
Two stations and seventeen (?) outstations; seven missionaries and seven female assistants; about twenty native assistants.

Mr. Cross and family returned to this country on account of the impaired health of Mrs. Cross, arriving at Boston, January 2. Mrs. Bennett, who had previously returned for the same cause, arriving at New York June 29, was happily so much invigorated by the voyage, as to embark, January 17, on her return to the mission. Mr. Allen embarked September 18, and arrived at Maulmain, February 2. He is designated to the Burmese department of the mission. Mr. Brayton spent the rainy season of last year at Tavoy for the purpose of superintending some printing for the Pwo department.

In the months of December and January, 1851–2, Messrs. Cross and Thomas visited the churches to the south of Tavoy, and attended in January the meeting of the Karen Association, at Ongpōng, where they were joined by Messrs. Brayton and Benjamin, from Mergui. The general aspect of things, as disclosed in this tour, indicated on the whole a favorable state of the churches. At Pyeekhya, their efficient pastor, Quala, having been withdrawn from them to supply the absence of the pastor at Mata, the disciples were subjected to a severe trial of their constancy. The Romish priests thought it a favorable season to invade the flock, as it was in charge of an inexperienced preacher. They succeeded in perverting one young man who had been a subject of church discipline, but the great body repelled their advances with intelligent firmness. Finding that the Karens were not ignorant of church history, the priests, with jesuitical pliability, professed something very like Protestant principles; affirmed that the difference between them and the American teachers was slight; admitted that the church of Rome had once become corrupted, but said that after Luther arose there was a great change for the better, and, especially, that the church in modern times had persecuted none for conscience' sake! They could not, however, unsettle the faith or overcome the vigilance of the people. "The Palouk church," Mr. Cross remarked, "is in a better state than it was last year; the Patsauoo church presents a fine moral and Christian character." At Kabin the nomadic disposition of the people was

too evidently unsubdued, and in two other churches there appeared some disorders and irregularities requiring discipline. Frequent pastoral changes had produced manifest evil.

A second visit was paid to them in the last dry season, by Mr. Brayton. He found less to set in order, and evidence of sure, though not rapid advancement. Twenty-seven persons were baptized on this tour, and two new congregations have been founded with encouraging prospects.

At the meeting of the association last year letters were read from seventeen churches, and a communication from Rangoon. An improvement was reported in most of the churches, with respect to the observance of family worship, the maintenance of Sabbath schools and Bible classes, and other subjects to which their attention had been called at preceding sessions. Resolutions, originated by the natives themselves, were passed, against the practice of deception towards children, personal contests and betting, vain songs, and charms and other heathenish superstitions, not yet wholly eradicated; also on the more strict sanctification of the Lord's day and decorum in public worship. Three persons were baptized at the close of the session.

Soon after this meeting Mr. Thomas visited the churches in Mata and its vicinity. The large church at Mata appeared to be united and peaceful. There was occasion for discipline in a few cases, and they seemed to be suffering for want of some active spiritual exercise. Effort was made to awaken in them a more earnest missionary spirit. Of the 362 members, 158 lived at such a distance from the village as to suggest the expediency of dividing the body into two or three churches. No steps were taken to this end, but assistants are stationed in some of the villages for the maintenance of separate worship, in one of which a spirit of inquiry was prevalent among the heathen. A more recent visit was made to Mata in January last, chiefly occupied in seeking out the members at a distance, the "sheep in the wilderness." They showed marks of neglect, but were steadfast in the faith and apparently exemplary in their profession, meeting together on the Sabbath for mutual edification, or worshipping in a more domestic manner when this was impracticable. Mr. Thomas baptized twenty-nine converts in his first, and ten in his second tour.

The churches on the Tavoy river are reported as generally in a prosperous state. Mr. Thomas visited them and baptized five persons. A large company of Karens from Siam have recently settled at Yaville. The assistant stationed there writes that "they are all cultivating fields. They constantly assemble with the disciples for worship on the Sabbath. Many of them have learned to read, while some seem to worship the true God, and are requesting baptism."

The whole number added to the Karen churches by baptism, so far as reported, is seventy-four. Eighteen churches connected with the mission have a membership of 957.

No additions to the Burmese church at Tavoy are mentioned, but "there are pleasing indications of inquiry that give promise of future success." The assistant in charge has been laborious in preaching and the distribution of tracts. The members of the mission speak with earnestness of the encouragement to labor for the Burmans of Tavoy and the adjacent country. "We see everywhere," says Mr. Cross,

"things that encourage us to think how successful would be well-directed and faithful efforts for the *Burmans*. Their villages are thick and populous, and they receive books with much apparent interest. We most sincerely hope the time is not distant, when there shall be Burman missionaries to preach the gospel in all these numerous and interesting villages, as well as in Tavoy and Mergui." A continued disposition to investigate the truth of Christianity is noticed among the Burmese of Mergui.

Schools.— After the departure of Mr. Cross, the school for assistants and for Karen boys was put in charge of Mr. Thomas. Including seven from Mergui, the pupils numbered nearly fifty; forty-five attended through the whole term. The studies pursued were reading and writing, arithmetic, geography and astronomy, but chiefly the Scriptures; to *these*, two and a half hours in a day were devoted, going over Genesis and a part of Exodus, the Gospel of Matthew, and a part of the Epistle to the Romans. The older portion of the school were interested to a pleasing degree in this study. "They have written essays on various subjects connected with their lessons in the Scriptures, which would not do discredit to young men of their age in America." The school was dismissed for the dry season in October. Twelve or fifteen of the young men, it was hoped, would spend the chief part of the season in preaching, a duty which was much and earnestly impressed upon their minds.

Mrs. Thomas has had under instruction a school of forty-two pupils, most of whom, at the beginning of the term, "could read and write but very indifferently, and knew almost nothing of geography and arithmetic." They made gratifying improvement both in their conduct and their studies, which were the ordinary branches of common and of Sunday school instruction in this country. The girls have all been taught in a Bible class on the Sabbath, and attended a weekly prayer meeting. Nearly all gave evidence of piety. Three requested baptism, but were deferred, that their deportment might be observed at home, and that, when baptized, the influence of their profession might be felt in the neighborhoods where they reside.

The English and Burmese school at Tavoy has had the usual number of pupils, under a native teacher. It might be easily increased to 100, but eighty are as many as one teacher can well have in charge, and it is limited to that number. Mrs. Thomas has heard the English lessons. The teacher has been indefatigable in his work, but his instructions have been less efficient than they might be, wanting the aid of a missionary speaking the Burmese, which he has not enjoyed in Mrs. Bennett's absence.

Mr. Brayton's pupils, at Mergui, seven in number, as before intimated, came with him to Tavoy the last season, and entered the Tavoy school for assistants.

A "second department of the school" was taught in the *jail* at Tavoy. Four Pwo Karens were in prison, (three of whom, on examination were discharged from imprisonment,) and a native teacher was sent to them daily, Mr. Brayton instructing them on Sundays. They were from a heathen village. Instruction was not only received with gratitude, but was apparently blessed to their conversion. "God sent us to jail," said the three who were liberated, "that we might learn to read and learn about Jesus." They took home with them elementary

; and some wild Karens, coming into the town from that place, ' Those men are preaching and teaching all the time."

nslation and Printing.—Mr. Mason has resided on the sea shore, as been favored with a degree of vigor, enabling him to make en- ging progress in preparing the Sgau Old Testament for the press. rinting at our last advices was executed through the book of Jere- Lamentations was in press, and it is reasonable to believe that is time, the printing of the Old Testament is approaching tion. Mr. Mason expresses the hope that he will be able to see tire Scriptures through the press, a consummation which he had , from his precarious state of health, he might not be permitted in.

iew of the demand for the Pwo New Testament, Mr. Brayton t it necessary to prepare for the press the Epistles and the ypse, with a part of the Gospels which Mr. Mason had not yet . The work was done, in part, from Mr. Mason's manuscripts, r. Brayton superintended the printing of the whole New Testa- xcept Romans, which was sent to the Maulmain press. This is issued only to supply a pressing demand, till the appointed tor can bring his work to a satisfactory conclusion.

des this work, Mr. Brayton has put to press a volume of Notes thew, and a tract on some of the elementary truths of Christianity. Child's Catechism, No. 2," by Mrs. Brayton, was also prepared press.

accompanying tables exhibit the amount of printing executed ar, and also the printing and issues from the establishment of the n 1837. It will be perceived that twenty-one works, of a char- itable to be perpetuated, are nearly or quite out of print, and d to be reissued at an early day, to meet the demand certain to om Pegu.

WORKS PRINTED AT THE TAVOY MISSION PRESS, 1852.

NAME.	Edition.	Size.	Sheets.	No. of Copies.	Total Pages.
Star, Vols. X. and XI., in part,		8vo,	192	48,000	76,800
ion Minutes, Pwo and Sgau,		12mo,	56	700	23,200
ble, (continued,)	1st,	8vo,	560	2,000	1,120,000
ich, (completed,)	"	"	117	500	57,000
Matthew, Pwo,	"	12mo,	444	500	222,000
Arithmetic,	2d,	"	36	2,000	72,000
o Ezra,	1st,	8vo,	228	500	114,000
mandments, Pwo,	"	"	2	600	1,200
Isaiah,	"	"	150	500	75,000
Catechism, Pwo,	"	16mo,	80	1,000	80,000
iew of Christianity, Pwo,	"	"	32	1,000	32,000
Gospel, Pwo,	"	12mo,	42	1,000	42,000
and Revelation, Pwo,	"	"	268	1,000	268,000
lers,	3d,	16mo,	80	5,000	400,000
echism,	5th,	"	16	3,000	48,000
.....	.....	.....	....	67,300	2,631,200
ing the Bible to 12mo. pages,	.....	.....	....	.....	5,263,200

PRINTING AND ISSUES, FROM 1837 TO THE CLOSE OF 1852.

Titles.	Pages. Printed.	Issued.	Titles.	Pages. Printed.	Issued.
The Elders,	544,000	244,000	Abbott's Land Measm't	8,000	8,000
1. Catechism in verse,	48,000	48,000	Draper's Bible Stories,	220,000	
Sermon on the Mount,	240,000	240,000	11. Memoirs of Ko Thah Byu,	71,016	71,016
Genesis,	144,000	144,000	Repentance (Burmese)	320,000	320,000
Exodus,	190,000	190,000	12. House I live in, do.	111,000	111,000
Hymn Book,	2,112,000	2,112,000	Trigonometry, &c., (Burmese & Karen,)	33,040	33,040
Ques. on Matthew,	120,000	120,000	Index to 4to Diction'y,	14,400	14,400
2. Thembougye (Spelling Book,)	400,000	400,000	Anglo Karen Vocabulary,	56,400	56,400
3. View of the Chris. Religion, in verse,	592,000	592,000	Calendar and Annual,	546,000	546,000
The Catechism,	282,000	250,000	Thesaurus, vol. I,	386,000	167,524
Gospel by Matthew,	181,000	181,000	" " II,	436,000	168,000
A part of the Psalms,	6,000	6,000	" " III,	404,000	161,000
The Epistles,	208,000	208,000	" " IV,	389,000	145,000
Gospel by Mark,	96,000	96,000	Eastern Reader (Eng.)	122,400	122,400
" John,	192,000	192,000	13 Primer, No. 1, "	136,800	136,800
" Luke,	496,000	496,000	14. " No. 2, "	79,680	79,680
Acts of the Apostles,	156,000	156,000	Materia Medica,	80,000	80,000
Romans,	96,000	96,000	Cross's Astronomy,	162,000	162,000
New Testament,	1,160,000	1,160,000	Key to do	66,000	66,000
Epis. of James & John,	72,000	72,000	15. Van Someren's Lectures,	132,000	132,000
Vade Mecum,	624,000	624,000	Character of a Minister	48,000	48,000
4. Father's Advice,	120,000	120,000	Catalogue of Plants &c	72,600	72,600
Epitome of Old Test.	3,360,000	3,360,000	16. S. Sch. Catechism,	248,000	248,000
Mrs. Wade's Catechism	1,734,000	1,483,120	Association Minutes,	44,000	44,000
Geography,	720,000	655,000	17. Notes on Hebrews,	240,000	240,000
5. Catechism (in Pwo)	32,000	32,000	Church History,	468,000	468,000
Child's Book, (do.) by Miss Macomber,	96,000	96,000	18. Historical Sketch of Jerusalem,	48,000	48,000
Gosp. by Matthew, do.	231,000	231,000	Pentateuch,	391,000†	391,000
Matthew & Mark, do.	124,000	80,600	Morning Star,	686,400	686,400
Karen Grammar,	132,336	100,000	Joshua to Ezra,	342,000	342,000
Picture Book,	48,000	48,000	Bible to Lamentations,	3,840,000†	
Child's Book, by Mrs. Vinton,	154,000	154,000	Ezra to Isaiah,	225,000†	225,000
*The Teacher,	128,000	128,000	19. Notes on Matt., Pwo	222,000	222,000
Todd's Lectures,	224,000	224,000	Ten Commandm'ts, "	1,200	1,200
Karen Dictionary, 4to,	97,800	32,400	20. Child's Catechism, No. 2, (Pwo,)	80,000	80,000
Karen Vocabulary,	307,200	135,694	21. Brief View of Christianity, (Pwo,)	32,000	32,000
6. Abbott's Manual,	52,000	52,000	Epistles & Revelation, (Pwo,)	268,000	214,400
7. " Catechism,	544,000	544,000			
8. Mental Arithmetic,	334,000	334,000			
9. Cross's "	208,000	208,000			
10. Abbott's "	98,000	98,000			
Total from.....	..1837, ...	....to....	...December, 1852....	27,923,292	1,996,67[illegible]

IN DEPOSITORY AT THE CLOSE OF 1852.

Titles.	Pages.	Copies	Titles.	Pages.	Copies
The Elders, ...	.....	3,750	Materia Medica, ...	.....	250
Catechism, ...	.....	2,000	Sunday School Catechism,..	.....	300
Mrs. Wade's Catechism,...	.....	1,120	Church History, ...	.....	60
Karen Grammar,.....	.....	40	Geography.....	.....	250
" Dictionary, 4to, ...	.....	200	Epistles & Revelation, Pwo.	.....	200
" Vocabulary, ...	.....	168	.....	.....	9,521
" Thesaurus Vol. I,	.....	283	The above-named Books,...	2,086,620	
" " Vol. II,	.....	300	Bible, as far as printed, ...	3,840,000	
" " Vol. III,	.....	300	Total pages on hand,.....	5,926,620	
" " Vol. IV,	.....	300			

* New edition in press. † Reduced to 12mo pages.

The Salongs.— Mr. Benjamin has been enabled, during the past year, to do more for the Salongs than at any former period. In repeated visits to their islands he has mingled familiarly with them, and succeeded to an encouraging extent in winning their confidence. Their shyness, their roving habits, and prejudices against missionaries, industriously sown by dealers in opium and arrack, who well know that their craft is endangered by the introduction of Christianity, have proved great obstacles, but these are in a measure happily overcome. All effort failed to secure a teacher from among them except for short seasons, but by diligent application, and improving such facilities as were furnished by intercourse with the people, Mr. Benjamin has made good progress in acquiring their language. He is able to converse freely on ordinary topics, and to communicate some of the leading truths of religion, has written off some Salong traditions, and formed a vocabulary of from twelve to fifteen hundred words, about one-third of which had been collected by Mr. Brayton.

An interesting feature of this people is their pure monotheism, the confession of one Supreme Being, whom they name *Tooda*, and recognize as the creator of all things. There is also among them a distinct tradition of the deluge. "They are under the yoke to no dark and cruel fanaticism, to no system of dead and stony formalism. They are free to receive the gospel of Jesus, whenever it shall be fairly presented to them,—that is, so far as the opposition of any national system of false religion is concerned." As some compensation for their wandering habits, they are accustomed to encamp in large companies, sometimes amounting to 200, spontaneously offering the preacher a good congregation; and Mr. Benjamin evidently regards them with growing interest and hope.

ARRACAN MISSION.

Akyab.— Rev. Messrs. L. Ingalls and C. C. Moore and their wives.
Keemee department.— Rev. H. E. and Mrs. Knapp.*
Six native assistants.
Cruda,— Outstation.
Kyouk Phyoo.— Mrs. C. C. Campbell. One native assistant.
Ramree,— Outstation. One native assistant.
Two stations, two outstations; three missionaries, and four female assistant missionaries; eight native assistants.

Miss Sophia Hubbell, designated to the Keemee department of the mission, sailed for Burmah September 18, and arrived February 2.

The report of the mission pays a warm tribute to the memory of Mr. Campbell, the intelligence of whose death reached us only a short time previous to the last annual meeting of the Board. Of his high promise of usefulness and success as a Burmese missionary, striking testimony is cited from the lips of natives. "I like Teacher Campbell's talk," one would say; "it is *so just like* Burman. His talk and his preaching come with power." Another remarked, "Why he was taken away, who can tell? No one, I think. God only knows." Mrs. Campbell has continued her residence at Kyouk Phyoo. The labors of the missionaries have been interrupted by illness and by unavoidable cares, but they have found encouragement to persevere in their work, and evidence that it has not been in vain.

*Mr. Knapp and Miss Sophia Hubbell were united in marriage at Maulmain, March 11.

Preaching and Tract distribution.—At Akyab, in addition to the stated services on Sundays, preaching and conversation by the missionaries and assistants have been kept up daily through the year at the "old zayat." Since Mr. Ingalls's return to the station, this work has been chiefly conducted by him. The number of visitors has been exceedingly variable, but "much seed has been sown (literally) 'by the wayside,' some of which, it is hoped, will spring up and bear fruit." About the first of June, a native house in a frequented part of the town was purchased and converted into a zayat; and shortly after, by permission of the authorities, a new zayat was erected near the court house. Preaching has since been kept up, constantly at one, and some of the time at both, of these. There have been numerous visitors, especially at the latter, some of whom have been among the most violent opponents of Christianity, while others, especially those from the jungle and islands, have listened attentively. The attendance at the Sunday morning services has steadily increased. At no time have less than thirty been present, and the number has often exceeded sixty, of whom from fifteen to twenty may have been church members. The general prayer meeting on Thursdays has usually been well attended. A female prayer meeting has been for several months conducted by Mrs. Ingalls, at which a good degree of interest has been manifest, and there have been some inquirers.

Two native assistants are stationed respectively at Kyouk Phyoo and Ramree. Mr. Beecher, of the Sandoway Mission, spent the rainy season at Kyouk Phyoo, and with the assistant maintained regular services, but the attendance was very small. Ramree was the scene of Mr. Campbell's last labors, in December, 1851. While there, he preached incessantly to numerous hearers. He wrote: "I have my house full of visitors every night, who stay and ask questions till I am tired out, and am obliged to request them to 'come again to-morrow.' I regard this as the most encouraging place for missionary labor in Arracan." Since he finished his course, the assistant at Ramree reports a number of serious inquirers, and hopes are entertained that a harvest will yet be gathered there. The wife of the assistant has been baptized, and four or five others desired to make a Christian profession.

Scriptures and tracts have been distributed "largely, but not profusely," at the stations and in jungle excursions. While many are undoubtedly wasted, there is reason to believe that some are thoughtfully read. The Arracanese are not a reading people. Many cannot read, and, of those who can, the number that are able or disposed to profit by books is not large. This form of usefulness, therefore, can only be employed to a limited extent.

The Church.—Twelve persons (Burmans) have been baptized during the year, and there are several seriously and religiously disposed, who, it is hoped, will soon be added. Two have been excluded and three have died. The total number of Burman church members enrolled, is fifty-seven. Twenty-seven reside in Akyab, four in Kyouk Phyoo, five in Ramree, three in Sandoway, three in Cruda. The remainder are widely scattered, and some have not been heard of for a long time. Besides these, there are ten Kemees, not reported last year, though

not formally excluded, most, if not all, of whom are persons whose Christian character, is very doubtful. One very hopeful Kemee man has been since baptized. The mission remark that "the church, though there is in it much that is wrong, much to try both our patience and our charity, is in a better condition than it has been for two years past. The members are, we trust, becoming more stable; light is increasing."

Native assistants.—Two of the three assistants at Akyab have been long in the employ of the mission; they are tried men, faithful and useful. The third, baptized within the last year, is a man in the decline of life, with slender preparation for preaching, but is skilful in argument, and attends constantly at the zayat, commending the truth to his countrymen. There are two others, formerly employed, who by reason of age and infirmity are unable to be longer active. They receive a small allowance for their support, and "preach well by patient endurance," waiting till their change come. The assistant at Kyouk Phyoo has been employed in that capacity "since the days of Comstock." He is in some respects well qualified for the service, but needs the guidance of a missionary in his work. The assistant at Ramree, is "a lover of the Bible, has an active mind, and seems to wish to preach the gospel for the gospel's sake." There are also three men, two employed as personal teachers by the missionaries, whose piety, intelligence and talents encourage the hope that they will become valuable preachers of the gospel. To these should be added a Burman school teacher, baptized last year, who has charge of the Kemee school in the jungle, not recognized as a preacher, but who conducts religious services, and seems to be aiming to do good according to his ability.

Schools.—A day school was in operation at Kyouk Phyoo for six months, with an attendance of from twelve to twenty-five boys. It was closed for want of adequate supervision. A Kemee school has been opened in the jungle, under the care of a Burman teacher, with an attendance of from twelve to fifteen boys. Their parents have taken little or no interest in it, and done nothing to support them while they attend. Being taught in Burmese, their progress has been slow. The Bible class at Akyab is maintained, with some promise of good. It is attended by members of the church, and by a number of apparently sincere inquirers after the truth.

Kemee Department.—Mr. Knapp visited the Kemees in their jungles in December, 1851, and baptized one hopeful convert, an aged Khyen woman. After his return he was occupied with a small school and the study of the language for about six weeks, when the pupils were dispersed by the appearance of cholera and small pox. It being impossible to retain any of the Kemees, or to induce them to return, he had no means of advantageously prosecuting the study of the language, and gave himself to labor in Burmese. In September, 1852, he obtained two Kemee boys and resumed his studies in that department, but still spent a part of every day at the zayat, for conversation with Burman visitors. A school for Keemes, taught by a Burman teacher, was commenced at "Chetza's village" in June. For want of books and of a competent teacher, no instruction could be imparted in their own

dialect; and as very few of them (not more than one in twelve, it is asserted,) can understand the Burmese when addressed in that language, such a school was regarded as a temporary expedient, to be continued only till Mr. Knapp shall be prepared to teach them more effectually. To this end, after the more perfect acquisition of their language, books must be prepared and printed. The school was very successful for a time, but various causes conspired to disperse it.

Near the end of September last, Mr. Knapp left Akyab on a tour of about three months in the Kemee jungle. He visited some villages where he had not before been, and found more to encourage him with reference to this department of labor than had been apparent at any former time. The people listened to his preaching with a degree of attention that seemed to indicate deep interest in the truth. One man about thirty years of age, "who possesses in a high degree the respect of those around him," and who had been known to Mr. Knapp for some time as an inquirer, was baptized. There were other applicants for the rite, some of them of a promising character. Several young persons desired to accompany Mr. Knapp to Akyab as his pupils, a step which he had formerly found it almost impossible to induce any to take; and the head man of one village solicited the establishment of a school there.

General Views.—The mission see good reasons for believing that the truth makes progress in Arracan though its apparent conquests are inconsiderable. The personal existence of one God, the Ruler over all, is reluctantly conceded by a large class, who feel that their old system of belief, or rather unbelief, is indefensible. Some evidently "listen more intelligently, others dispute more intelligently, and if possible more madly, than formerly. There is more hope in the madness of opposition than in apathy." Some, who have made the most violent opposition, have afterwards confessed that they were solemnly rebuked by their consciences. The mission therefore "believe the time is drawing near, when God will more abundantly manifest his power to save. What is needed is, the outpouring of the Holy Spirit."

SANDOWAY MISSION.

SANDOWAY.—Rev. Messrs. J. S. BEECHER, H. L. VAN METER, J. R. NISBET, and their wives. Two Burmese assistants.

On his way to this country, Rev. E. L. ABBOTT.*

BASSEIN. — On their way to the station, Rev. DANIEL and Mrs. WHITAKER.

Two stations and forty-four outstations; three missionaries and two female assistants; forty-four native assistants, thirty-seven Sgau and seven Pwo.

Of the outstations, eight are in Arracan and the rest in the province of Pegu, late Southern Burmah. Five of the assistants, including one Pwo, are ordained preachers.

The local relations of this mission have been greatly disturbed by the events of the Burman war, and may be permanently modified by its results. The occupation of Bassein by the English, opened to the mission a part of the field from which they had long been excluded, and Messrs. Abbott and Van Meter embraced an early opportunity of visiting it. They reached Bassein from Maulmain in July, to make temporary arrange-

* Mr. Abbott arrived at Boston, June 8.

nts for the prosecution of the work ready to their hand. Mr. bott's health, feeble at best, failed and compelled the total re-quishment of his labors. He returned to Maulmain at the close of ptember, and subsequently found it necessary to return to this coun-. He embarked at Calcutta for England, January 12th, in a some-at improved, but still very precarious state of health. Mr. Beecher t Kyouk Phyoo for Bassein in October.

Rev. J. R. Nisbet and wife, designated to the Burmese of Sando-y, sailed for Maulmain September 18, and arrived February 2. Rev. Whitaker and wife, designated to the Karens of Bassein, sailed nuary 17.

The prevailing confusion has rendered any complete reports impracti-ble. But it will not be uninteresting to exhibit from such data as are command, the general state of the mission before its virtual suspen-n.

Churches, &c.— Our last report made brief mention of the meeting of Association at Thay Rau, in December, 1851, the details of which re not seasonably received. The meeting was prematurely dispersed tidings of the breaking out of hostilities at Rangoon, and its proceedings re still further abridged by the circumstance that the transaction of siness waited for some days the arrival of Mr. Beecher, who was evented by storms from reaching the place. A larger number than ual, of those present, were accredited delegates from churches, and heir character and intelligence," Mr. Van Meter observed, "speak ll for the churches which sent them." A larger number of Pwos re present than on any former occasion, among them two young men, partially recognized as assistants," one of whom is designed to be as-iated with the Pwo missionary in itinerant labor, the other to take arge of a small church, an early fruit of the native home missionary terprise.

Only thirty churches were represented in the Association, whose sta-tics were as follow: Baptized 178, died 27, excluded four, net crease, 147. Twenty-eight were subsequently baptized in Arracan Mr. Beecher, during, and immediately after the sitting of the As-ciation, and reports made to Mr. Abbott in July, at Bassein, increase s number to 288, but as no statement was given of the number of aths and exclusions, no estimate can be made of the net increase.

The churches in Arracan were visited by Mr. Beecher, who reported em as generally prosperous. That at Ongkyoung appeared to be in more satisfactory state than for two or three years past. The mem-rs were cordially united in the support of their pastor and school acher, and there had been no cases of discipline. But they labored der some serious disadvantages. Their old village was on an un-althy site, which has been deserted for one very pleasant and salubri-s by the sea shore, but inconveniently distant from their rice fields, circumstance that must retard the building up of a compact village. ey regretted the necessity of being so scattered, and seemed desirous make such improvements in agriculture as to be less exclusively de-dent upon rice, but the introduction of new customs and modes of ing among such a people is not easy even where an impulse toward provement exists.

At Great Plains, the same industry, prosperity and contentment, heretofore noticed, continued to mark the people. The village was enlarged by additional families from Burmah Proper, their fruit trees were thriving, and the whole exterior aspect was pleasant. "Shway Au, the young pastor, with a discretion far above his years, and a degree of energy seldom exhibited by Karens, had discharged the responsible duties of his office with such zeal and faithfulness in all things, that he may be said to have fully observed the precept, 'Let no man despise thy youth.'" A new village and congregation have been founded by a number of families at Great Plains who resided at a distance from the chapel. Sah Gay, their pastor, "is of a quiet, retiring disposition, but has great firmness of purpose and strong common sense. He has the confidence, the love and cordial support of his people. Provoked to good works by those of the other village, they have made during the past year very praiseworthy improvements, and promise to make still more. The people of both villages assemble together in their commodious chapel on the morning of each Sabbath, but meet separately in the afternoon. Neither asked any aid in supporting their pastor this year, and they have jointly contributed nearly eleven rupees for their Home Mission Society."

The church at Buffaloe had also been increased by emigration from Burmah, had enlarged and improved their village, and augmented their pastor's stipend. An increase of members from the same cause was observed at Kyoung Thah, and, though they had suffered much from sickness and poverty, they were hopeful and enterprising, planning improvements, and particularly anxious for the establishment of a school among them. The church at Sinmah was unhappily in a state of division, and alienation from their pastor, growing out of some disciplinary proceedings. In these visits, Mr. Beecher baptized six persons at Ongkyoung and twenty-two at Great Plains.

Schools.—The common schools in the villages, "not too flouriahing at any time," seemed to have declined for a year or two, and at the meeting of the Association only 133 scholars were reported. The reports were imperfect, but there is reason to conclude that a complete return would have shown a considerable falling off in their number. It was plain that, in the absence of help from without, no sufficient provision would be made for this object. The English residents at Akyab had made a contribution in aid of these schools, which was presented by Mr. Van Meter as a motive to renewed exertions on the part of the people. The matter was considered at some length, and the discussion resulted in a resolution "to make special efforts to establish and support schools in their respective villages another year. The excitement and alarm occasioned by the war, prevented any gathering of assistants for instruction after the adjournment of the Association.

Native Assistants and Contributions.—The place which native agency holds in this mission, from the necessity of its position during many years past—a large section of the field being cut off from the personal inspection of the missionaries, yet containing a multitude of converts—is high and important. It has developed in a striking manner the efficiency of this species of labor, though not without some hazards, which cause deep anxiety and require great carefulness and vigilance in

the missionaries. Every year, it is believed, has seen a decided advance of the native ministry in character and power, promising, if due culture is bestowed upon them, the most salutary results in future.

While the assembly at Thay Rau waited in expectation of Mr. Beecher, religious services were held daily, with conferences on various subjects, and preaching by the native assistants. Of the character of their preaching, Mr. Van Meter remarks, "There seemed to be more freedom and confidence on the part of the speakers, and more extent, variety and compass in the discussion of their subjects, than I had before witnessed. It was with feelings of no ordinary interest that I listened to the opening and closing sermons of this meeting. The former, by Mau Yeh, one of the men ordained last year, was a very fair specimen of an introductory sermon, and was filled with suggestions and reflections highly applicable to the occasion. He is an earnest, practical and effective speaker, and took the lead in almost all our discussions. . . . The concluding sermon was preached by Tway Poh on Sabbath morning. His dignified, authoritative and yet affectionate manner, reminded me much of some of our good old pastors at home, and, for the time being, almost made me forget that I was in the Arracan jungle. The fixed attention and interest manifested on both these occasions were highly creditable both to speakers and hearers." We have already quoted Mr. Beecher's testimony to the excellent character of the pastors at Great Plains.

The sum raised by the churches for the support of their pastors, including taxes paid for them, as far as reported at the Association, was nearly 200 rupees. If contributions to the Home Missionary Society, for the poor, and for incidental objects, be added, we have a total of about 330 rupees, in thirty churches. This is exclusive of rice and other provisions furnished to pastors.

Karen Home Missionary Society.— The annual meeting of the Karen Home Missionary Society was held in connection with that of the Association at Thay Rau. One of the missionaries failed to be present and there was no report from him. The other, Tha Bwa, a Pwo, made a detailed report of his labors, the number of villages visited, his reception, and the general aspect of his field. The most encouraging result was "the conversion of a small village of six or seven houses; the inhabitants solicited a teacher, promising to build him a house and to do what they could for his support. A young man, who had just commenced preaching, asked leave to go and labor among them, and was appointed. Tha Bwa, Mr. Van Meter remarks, evidently magnified his office. . . Some of his statements appeared to be quite exaggerated; the others did not seem to doubt in the least, but listened to this first report of their missionary with most evident satisfaction." An increasing interest in this work was generally manifested. Two additional missionaries were appointed, doubling the little force engaged, and offering a distinct pledge for the growth of a most important agency for the thorough evangelization of the Karen people.

The preceding notices present a view of this mission, as it was on the outbreak of hostilities in Burmah. Then, for a brief period, a cloud settled down upon the scene. It has lifted sufficiently to reveal "a great fight of afflictions" crowded into a narrow interval of time. The

Christian Karens were known to bear no firm allegiance to Burmese rule, and were held responsible for the war. Ruinous taxes were levied upon them, their worship was forbidden, and their chapels were destroyed till only five were left standing in the whole country. Many were imprisoned as hostages for peace, with the threat that, on the first invasion by the English, they should all be put to death. The appearance of the English happily caused so dire a panic, that the prisoners escaped without harm. But after a little space the courage of their oppressors revived. Burman troops and a horde of lawless robbers—if parties so nearly resembling each other, and acting in concert, may with any reason be distinguished—ravaged the country, burning and pillaging in all directions, and torturing and killing the defenceless villagers.

Goaded by their sufferings to an unwonted degree of courage, the Karens prepared to repel force by force. They were disarmed by the Burmans at the commencement of hostilities, but they took the field with what weapons they could procure, obtained further supplies from the English, and acted with bravery and effect. In several skirmishes they defeated their enemies with inconsiderable loss to themselves; in some others they were less successful. The occupation of the province by the English interposed only a momentary check to the ruinous disorders. The delays incident to the military operations of Europeans in such a country, gave time for a fresh outbreak of violence and rapine, some details of which are too shocking to be related, which lasted till late in the winter; but the final expulsion of the Burman forces, it is hoped, has terminated this state of anarchy, and given quiet to the land.

Immediately on the establishment of the English at Bassein, the peculiar claims of the Karens to protection were regarded by the commander. One of their own head men, known in former mission reports as the "young chief," was made their chief magistrate. A pious officer in the service obtained from Maulmain, at his own cost, a box of books to distribute among them. Upon receiving intelligence of this change for the better in their prospects, Messrs. Abbott and Van Meter repaired to Bassein, arriving on the 12th of July. They were received with demonstrations of joy by the Karens, and the news of their arrival brought numbers from all parts to see their teachers, many to see them for the first time. On the tenth day after they landed, they had an interview with a company of native preachers, who gave a minute account of their sufferings and necessities. A sum of 200 rupees was distributed among fifteen assistants, for their immediate relief. Besides the calamities of war, they had to tell of the ravages of cholera, by which many had been swept away, of whom five were preachers. One of these was Myat Kyau, the first Karen ordained to the ministry, who had been deputed, at a time when no foreign missionary could enter the country, to organize the disciples in Burmah Proper into churches, and baptized in his first tour 1550 persons; the number that afterwards received the rite at his hands could have fallen little short of 1000.

Some Burman kyoungs, or monasteries, having been fitted up for a chapel, a school and a mission house, the brethren were thronged with visitors from the country for several weeks. There was no lack of per-

sons anxious to become pupils in the school; the difficulty was to select from the mass the limited number it was practicable to receive. The companies that came daily were of all classes, Sgaus and Pwos, heathen and Christians, members of churches, and disciples who had embraced the truth but had never been baptized, because no ordained minister, foreign or native, had visited them. All equally regarded the foreign teachers as their friends; the heathen, on being questioned, declared that they had continued such only because there was no one to teach them the truth. As long as the opportunity lasted, there was no want of work to be done, and that the most delightful of all work, teaching those who were thirsting for instruction in the truths and duties of Christianity.

The prostration of Mr. Abbott's health in September, and his enforced removal, together with the tumultuous state of the country, demanded the dismissal of the school. The Karens took leave of their revered and beloved teacher with inexpressible grief, "sorrowing most of all for" the foreboding "that they should see his face no more." Mr. Van Meter was left alone for several weeks, when Mr. Beecher joined him. The succeeding months, until a very recent date, were months of terror to the people, of anxiety and unremitting labor to the missionaries. But, with the return of peace, they have the prospect of engaging anew in the quiet exercise of their ministry.

While the state of this field, as described, renders impracticable any accurate account of the churches, separately or collectively, enough appears to make it manifest that the work set before the mission is greatly augmented, requiring increased efficiency in every department. Multitudes yet to be evangelized, and literally *waiting* for the gospel, are now accessible. The band of disciples has been thinned by the sword and the pestilence; and some flourishing churches in Arracan, founded by emigrants from Burmah, may be transferred again to the land from which hard necessity drove them out; these, and other local changes, may retard their apparent progress. But the prospect, on the whole, is brighter than at any former period in the history of the mission.

AVA MISSION.

RANGOON.—Rev. E. KINCAID, J. DAWSON, M. D., and their wives; one outstation. Two missionaries and two female assistants; four native assistants.

Our last report presented the mission as just interdicted from labors of an inviting character, by the interruption of friendly relations between the East India Company and the court of Ava, and compelled by the ensuing hostilities to withdraw to Maulmain. The results then looked for as certain, though possibly remote, have been precipitated by a concurrence of circumstances, and are already accomplished. War was formally declared, February 15, 1852; Martaban, Rangoon and Bassein fell in rapid succession into the hands of the English, and, on the 20th of December, the entire province of Pegu was incorporated, by proclamation, with the territories of British India. The importance of this acquisition, by which religious liberty is made sure to the population of southern Burmah; the extent and interest of the field thus

opened to Christian culture; and the degree of effort which we are summoned to put forth at this time, are considered in a separate paper submitted to the Board, and may here be dismissed with this passing notice.

Mr. Kincaid repaired to Rangoon soon after the despatch of the English expedition against that city, arriving there on the 13th of April, before the termination of the obstinate and bloody defence. Dr. Dawson arrived five days after. At the first pause in the strife, amidst the unsightly ruins that marked the spot where Rangoon *was*, they fitted up some deserted Boodhist monasteries for temporary residence, and began preparations to resume their missionary labors. A number of pious officers and soldiers in the garrison solicited religious services in English. They visited Maulmain in the following month to procure some necessaries, and on their return found the city rebuilt as by magic, with a population of 30,000 gathered under the protection of the English flag. A number of Burmese Christian families were sheltered on the premises of the missionaries. A stated service in Burmese was commenced by Mr. Kincaid on Sunday, June 20, and prayer meetings were held on two or three evenings, in the week. A day school was opened. The fitting up of a hospital by Dr. Dawson afforded an eligible place for daily preaching in a zayat immediately contiguous, which was resorted to by large numbers, among them Burmans of the first respectability, including priests. Tracts were also in request. In short, work of every kind was forced upon the missionaries, to the utmost of their power and even beyond their power.

Besides their engagements thus summarily noticed, and the cares incident to the reëstablishment of the mission after so violent a disruption, the state of the country required of them much humane assistance to distressed people, Christian and heathen, who took refuge in Rangoon from the violence and terror that agitated the interior. The conquered races of Pegu, Talings and Karens, constituting the majority of the population, were known to regard the English as friends and deliverers rather than enemies; and the court of Ava formed the desperate purpose of giving up the province to indiscriminate devastation. Bands of robbers swarmed in every quarter, and the whole country was fearfully distracted. Hundreds of villages were burned, the inhabitants plundered of all they possessed. Crimes of every degree of atrocity were daily reported. The most important towns were indeed taken and garrisoned, but beyond the lines of the English entrenchments, these disorders were scarcely checked. At the close of the rainy season, effective measures were taken to put an end to the prevailing anarchy and give the people security from their enemies.

Churches, Baptisms, &c.—The Burmese church at Rangoon, under the pastoral care of the aged Ko Thah A, was a small remnant, embracing some members of venerable years, baptized early in the history of the Burman mission. Including four baptized by Mr. Kincaid in the six months before the commencement of hostilities, there were at the beginning of the year nineteen members. Twelve have been added during the year, and five have died, leaving the whole number twenty six. This does not include some members of the Tavoy and Amherst churches residing at Rangoon. A candidate for baptism and several

sons anxious to become pupils in the school; the difficulty was to select from the mass the limited number it was practicable to receive. The companies that came daily were of all classes, Sgaus and Pwos, heathen and Christians, members of churches, and disciples who had embraced the truth but had never been baptized, because no ordained minister, foreign or native, had visited them. All equally regarded the foreign teachers as their friends; the heathen, on being questioned, declared that they had continued such only because there was no one to teach them the truth. As long as the opportunity lasted, there was no want of work to be done, and that the most delightful of all work, teaching those who were thirsting for instruction in the truths and duties of Christianity.

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twenty-seven; of visitors to the zayat on the premises, about 100. Dr. Dawson has had the assistance of a native physician and three native attendants. Three students in medicine are connected with the hospital.

Prospects.— The missionaries look forward to the extension of their work up the whole course of the Irrawadi; and it is their purpose to avail themselves of the first opportunity to plant themselves in Ava,— the place of their original destination. "I hope," says Mr. Kincaid, "to see churches raised up along the whole line of this river to the Hukang valley. Then we shall stand on the borders of western China and on the upper waters of the great Cambodia, and can reach, by our books and our preaching, untold millions in the centre of eastern Asia. I almost wish that I had been born thirty years later in the Christian era, so as to see Christianity pouring its light over these vast regions."

MISSION TO SIAM.

BANGKOK, (*Siamese department.*)—Rev. S. J. SMITH, Mrs. S. S. JONES, and Miss H. H. MORSE.
(*Chinese department.*)—Rev. W. and Mrs. ASHMORE.
In this country.—Mr. J. H. and Mrs. CHANDLER.
Outstations.—*Lengkiach'ú and Bangch'ang.*
Native assistants.—*Pé Hwa, Chek Mue, Chek Suan.*
One station and two outstations; three missionaries and four female assistants; three Chinese assistants.

Mr. Chandler remains in this country carrying forward preparations for the refitting of the printing department, a work which promises soon to be completed.

The mission, still suffering from the embarrassments caused by the fire of two years since, and from the more afflicting bereavement of last year,— without a press, and weak in point of numbers,— has necessarily prosecuted its work on a small scale. The two missionaries upon whom the responsibility chiefly rests, have also the discouragement arising from inexperience and an imperfect command of the languages they respectively use. The difficulties of a language like the Chinese make its acquisition a work of time, and competent instruction in the Siamese is not easily obtained. "Men of ability as scholars," Mr. Smith observes, "are very scarce, and the few that are such are either in the priesthood, or are so connected with the government, that we cannot secure their services as personal teachers." Added to these have been the cares of rebuilding some parts of the devastated mission premises, interrupting the course of study and evangelical labor. Under these circumstances, the members of the mission justly remark, "if it has retained its own, and made progress ever so slight, it is a matter of great gratitude." A review of the year proves that such cause for gratitude exists, and confirms the consoling sentiment of the missionaries that "every additional year, under the blessing of God, will bring with it additional ability for usefulness, as well as additional responsibility."

Religious Services.— Daily morning and evening worship, two services on the Lord's day, and a weekly prayer and conference meeting, in Siamese, have been observed through the year on the mission compound. The daily services consist in reading the Scriptures, brief observations

and prayer. Persons in the employ of the mission, and native children in the mission families, are regular attendants. The first meeting on Sundays corresponds to the usual order of divine service in this country; the second more resembles a Bible class. The Siamese teachers, and, occasionally, strangers, are present, besides persons who sometimes accompany Miss Morse when she is able to come into town for that purpose. The Friday afternoon service is a female prayer meeting conducted by Mrs. Jones, attended by her pupils, and by the female members of the Chinese church, who speak Siamese better than any other language.

The Chinese Sunday and week day meetings have been regularly conducted by Pé Hwa, the deacon of the church, who earnestly labors, according to his ability, to make good the place of the late principal assistant. The attendance has been good and encouraging.

Preaching by the missionaries is chiefly confined to the mission compound. There is nothing in the temper either of the government or of the people, that should thus limit the dispensation of the gospel. But without more men to prosecute the work, it is deemed impracticable to undertake itinerant preaching. The country is open, the people are accessible, there is no hostility in high places, no obstinate jealousy in the community at large. Occasional tours in the country have given convincing evidence of this.

Miss Morse, in an eight days' excursion, found both the priests and the common people not only courteous and respectful, but curious and even eager to receive tracts and to hear explanations of their contents. Among other interesting incidents, she relates the following. Her teacher and his wife were with her on a visit to some relatives, with whom, on the day referred to, they were staying. The wife gives encouraging evidence of piety. Miss Morse sent a messenger to inform her that the hour for their usual weekly prayer meeting having arrived, worship would be attended on board their boat. "He soon returned, to say 'they wished me to worship at the house.' I of course accepted the invitation, and on reaching the place found, instead of a few females as I expected, a congregation of over sixty persons, men, women, and children, quietly seated, waiting my arrival! Above them was a platform neatly spread with mats for my company, and a still higher one for myself. I was at first greatly embarrassed, and what lady, in a like situation, would not be? But I had put my hand to the plough and *could not look back.* My only alternative, therefore, was to *look upward*, and beg God to assist and strengthen, and thanks be to his blessed name for the evidence given me that the brief petition was heard and answered. The season we were together was spent in reading the New Testament, singing, and prayers,—one offered by my teacher's wife, who gives increasing evidence of true piety. Not venturing, with my limited knowledge of the language, to address them personally, I read aloud an excellent little tract by the late Mr. Caswell, entitled 'Exhortation,' to all which they listened with apparent interest till the close."

Nothing is wanted but a sufficient number of preachers, to publish the truth in every part of Siam. As there are no native *Siamese* preachers, however, there is but one person at all competent to the work, and he but imperfectly, owing to his yet inadequate command of the language. Were it possible for him to extend his efforts over a wider field,

he deems it best to limit his instructions, for the present, to those who are familiar with his necessary rudeness of speech, rather than to attempt addressing those whose ability to profit by his teachings would be questionable.

Outstations.— Lengkíach'ú has been visited twice by Mr. Ashmore during the year, once by Mr. Smith and once by Mrs. Jones. So far as could be judged by observations then made, and from the reports of the assistants, the station is in a good and prosperous condition. A like report is given by the assistant at Bangch'áng, which neither of the missionaries has been able to visit.

Tract Distribution.—The small number of Siamese books and tracts at the disposal of the mission, for which they have been much indebted to the liberality of other missions at Bangkok, has made necessary a very sparing distribution. There have been almost daily applications for them, by priests and laymen, women and children. But when a refusal has been thought unavoidable, opportunity has been usually taken to communicate verbal instruction, so that applicants have gained some knowledge of the great truths of Christianity. Chinese books have been received from the missions in China, and distributed to some extent, but the number of persons able to read them intelligently is not large. Most of the Chinese emigrants are of the poorer class, whose opportunities for education have been very limited.

The Church, Baptisms, &c.—The condition of the Chinese church has been in some respects, better than during the two preceding years, but it has been sorely tried by the lapse of the principal assistant into the use of opium, making his indefinite suspension necessary. He has shown some indications of penitence, and the mission and the church have hope that it will be their privilege to restore him to his former standing and sphere of usefulness. In a recent tour into the country, in company with Mr. Ashmore, he was earnest and indefatigable in making known the way of life. His whole deportment was satisfactory in a high degree. One member has died and two have been added, making the present number thirty-five. One of the two converts is the wife of Chek Suan, the native assistant at Bangch'áng, the other a man somewhat advanced in years, residing at Lengkíach'ú. Both had been for some time under instruction, and gave commendable evidence of true piety.

Three Siamese men who have enjoyed regular instruction on the mission compound, profess themselves disciples of Christ. Miss Morse expresses a hope that the wife of her Siamese teacher, and also one of her own pupils, are converted and growing in grace. But the admission of these persons to baptism has been postponed, to give time for a more distinct development of their character.

Contributions.— The contributions of the church have amounted to nearly fifty-two ticals, or one dollar per member. Considering their deep poverty, this is a degree of liberality that must have been the fruit of great self-denial.

Native Assistants.—Three members of the church are employed by the mission as assistants, and are expected to devote their whole time and ability to the spiritual good of the Chinese. Neither of them has had opportunity to acquire more than an ordinary education, and, left

as they have been, without adequate instruction, their attainments in religious knowledge are not very considerable, but they are good and faithful, and, it is believed, useful men. Deacon Pé Hwa, who conducts the public worship of the church since the defection of Keok Cheng, the late principal assistant, is described as "a sensible and judicious Christian, fatherly in his bearing," and discharging his office with "practical wisdom." The mission indulge strong hopes of good to be accomplished by these humble but sincere helpers.

Schools.—Mrs. Jones has had in charge, for a part of the year, two day schools. The number of pupils is not stated; they are small children, and as few of them, and these but seldom, attend the public services of the mission, they are subject to religious influences in a somewhat partial and limited degree, but it is hoped that permanent spiritual as well as mental impressions may be made upon them. Miss Morse has in her care six girls and two boys. She has taken up her residence in an orchard across the Meinam river, where she has an average of twelve additional pupils from the neighborhood. With these, and the family of her teacher, she has daily morning and evening worship, a meeting on Friday afternoons, and, when storms or unfavorable tides prevent her crossing the river, a Sabbath service. Strangers sometimes come in, giving the exercises a character more resembling public than family worship. But enough has been observed of the effect of these labors to encourage her in continuing what was commenced as an experiment.

Instruction in English.— Mrs. Jones has continued her visits to the palace, alternating with ladies of the other missions, for the purpose of giving instruction in the English language to the ladies of the royal household. She also visits the houses of two noblemen for the same purpose. Christian influences could only be exerted in these circles at first in an indirect manner, but the missionaries did not feel at liberty to decline acceding to requests, which at least opened the way to a friendly intercourse. Their religious teachings have met with a better reception than was anticipated. They find no obstacle to the communication of Scripture truth in any part of the palace. They have a larger class than at first, in which a daughter of the late king takes an active interest. This princess is deeply attentive to Christian instruction, confesses the truth of the gospel, and professes herself a sincere disciple of Jesus. Such results, though time may modify the estimate of their importance, show how little foresight it is possible to exercise in regard to the issues of evangelical labor. "Thou knowest not which shall prosper."

Prospects and Claims of the Mission.—The grounds of encouragement to prosecute this mission with increased vigor and promptitude of effort, enumerated in the report of last year, continue with unabated force. The temper of the king and his court is still favorable to the missionaries. No political obstacle exists to the most free promulgation of the truth in any part of the country, and nothing in the general sentiment of the people seems to forbid. "There is not a barrier to the spread of the truth, save that which Satan erects in the heart of each individual." The New Testament having been faithfully translated, and a number of judicious books and tracts prepared, nothing seems to be needed, within the scope of human agency, but a press to give them

circulation, and a sufficient number of preachers to proclaim, to expound and to enforce the word. So favorable an opening for the gospel is not often set before the churches.

The Chinese department has special claims for reinforcement. An interesting church requires guidance and instruction. A numerous population, that has thus far proved more susceptible to Christian truth than any other people inhabiting Siam, invite evangelical labor. They mostly fled from poverty in their native land, and are consequently uneducated. Few can read the Chinese written character. "As a mass," say the mission, "they are industrious business men, quiet and peaceable subjects. They are the bone and sinew of Siam; the noble cultivators of the soil, the artisans and merchants, the operatives and producers." Hence they become the "moneyed men" of the country. "They come and go, when and where they please, throughout the empire. The government treats them with much favor; they are burdened with fewer restrictions than any other class of alien-born subjects. . . . This people in their own country would perhaps spurn the gospel, but here they have shown themselves most susceptible to its influences." Within the past year, the government has given them a melancholy proof of favor, by licensing the traffic in opium, exclusively for Chinese. Its dreadful effects are already visible. So much the more important is it that the work of the mission in their behalf be seasonably done. For this promising department of labor there is *one* missionary, and he, as yet, a student of the language.

HONGKONG MISSION.

HONGKONG.— Rev. Messrs. W. DEAN and J. JOHNSON.
Outstations.— *Tung-chiu or Long-Island, Chek chu, Tukia-wan, Chiemta-chiu.*
Native Assistants.— *A Tui, A Sun, A Bak, A Eé*; besides three school teachers.
One station and four outstations, two missionaries and four native assistants.

Under the Divine favor, the members of the mission have been permitted to pursue their work through the year without interruption from illness, receiving a measure of success that awakens gratitude and hope, though it be small in comparison with the grand result aimed at.

Religious Services.— Divine service has been observed twice on Sundays at Hongkong, and also daily morning and evening worship through the year. Daily visits in the city and on board vessels in the harbor, and excursions into the country, have been made for preaching and tract distribution. The concert of prayer has been observed with the Chinese on the first Monday evening of each month.

Outstations.— Sabbath and daily worship have been maintained at each of the four outstations, in connection with the schools. The outstation of Tung-chiu continues to enjoy the protection and favor of the magistrates.* Mrs. Johnson accompanied her husband on one visit there, which caused so much excitement among the people, that the chief mandarin, then recently appointed, instituted an inquiry into the objects of the chapel and the school, and the nature of the instruction there imparted. The "Manual of Doctrine" and other books were submitted to his inspection. Like his predecessor, he expressed his entire

* See last Annual Report.

satisfaction with them, and renewed the assurance that the station should be protected.

The Church.—Three persons have been added to the church by baptism,—Mr. Johnson's teacher and the wife and brother of Ko A Bak, the assistant; a younger brother of Ko A Bak died unbaptized, but in the enjoyment of a Christian hope. Several candidates for baptism are reported, some of them of long standing, who have not given as unequivocal evidence of conversion as is desired to justify their present reception. The death of a native Christian, baptized by Mr. Goddard in Siam, who subsequently returned to China, and resided at Yamtsau, Tie-chu district, is communicated by the Rev. R. Lechler, a German missionary. Mr. Lechler attended him in his last hours, and bears tetimony as well to his Christian deportment in health as to the steadfastness of his faith in the hour of death.

The missionaries sometimes hear of persons who appear to have embraced Christianity, though hindered from making a public profession of their faith. Such an instance is related by Mr. Johnson, as occurring at the outstation of Tung-chiu:

"I was informed of the death of an old man, a literary graduate, who appeared to me on a former visit here to be 'not far from the kingdom of God.' In an interview with him at that time I learned that his attention had been directed to the doctrines of Jesus by the assistant A Tui a short time previously. At that time he had become a regular attendant upon the services at the chapel on the Lord's day, and frequently visited the chapel during the week to converse about 'the doctrine.' He had become convinced, he told me, of the wickedness of idol worship, and of the superiority of the doctrines of Jesus to those of Confucius. He spent at the chapel nearly all the time of my stay here, reading the Scriptures and conversing upon the truths of the gospel. As he had a cultivated and independent mind, he received nothing hastily, but carefully examined and discussed every point presented to him. When I parted with him it was in the strong hope that I would be permitted soon to welcome him among our little band, a true disciple. It was not, however, so ordered, but he has received, I hope, a better welcome than we could give him, even 'to the general assembly and church of the first born which are written in heaven.' I am told that during his sickness he steadfastly rejected all idol worship that was urged in his behalf, and all superstitious observances in his sick room, continuing firm to the last, and yielded up his soul 'calling upon God.'

"Cases like this, which come to our knowledge from time to time, give us reason to hope that when our Lord 'shall come to be glorified in his saints and to be admired in all them that believe,' we may meet many of whom we knew little or nothing here, who were indirectly, through our feeble and limited agency, brought to the knowledge of His name. This case is both a warning and an encouragement to give heed to the exhortation, 'In the morning sow thy seed, and in the evening withhold not thy hand.' We know not 'whether shall prosper either this or that;' but this much we do know; the Infinite, Almighty One has recorded it for our encouragement,—'As the rain cometh down, and the snow from heaven, and returneth not thither but watereth the

earth,—so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.'"

Schools.—Four schools for boys have been conducted, one at each outstation. The average attendance of pupils has been fifty. The influence of the schools, in connection with the worship maintained at these stations, is illustrated by an incident related of the school at Tung-chiu.

"I had the school boys together for catechetical instruction," says Mr. Johnson, "when one of the little lads, only eight years old, brought to me his little sister of six years, and said, 'Teacher, my sister can read,—I have been teaching her the doctrine.' And to my wonder and delight the little creature repeated from the 'Manual,' without the omission of a word, the discourse upon the character of God and the creation, also that upon the Saviour and the Holy Spirit,—and answered correctly several questions that I put to her in reference to the creation and to the character and work of Christ. And all this she had learned without any instruction other than she had received after school hours from this little lad, her brother, entirely from his own prompting."

These children next commenced teaching their mother, who, like most Chinese women, was unable to read. She soon became a regular attendant on the chapel services, and pursued her inquiries with earnestness. At length she abandoned idolatry, and communicated to her friends her determination to become "a disciple of Jesus." But, before making known her wishes to the church, she was seized with fatal illness, and died, declaring her reliance on Christ alone for salvation;—another of those who, though not permitted to be enrolled with the church of Christ on earth, we may hope are "numbered with his saints in glory everlasting."

A school for girls has been recently undertaken by the wife of the assistant, A Bak. She is one of the few Chinese women who can read, and devised the plan spontaneously, being prompted to so novel an enterprise, it is supposed, by what her husband reported of female schools he had seen in this country. The pupils are to be taught reading, writing and needlework, and to receive religious instruction. The origin and character of this school impart to it no ordinary interest.

Printing and Distribution of Books.—There have been printed during the year, of Scriptures, with Notes by Dr. Dean, 500 copies of Genesis, 3000 of Exodus, and 500 of Matthew. "We have daily increasing evidence," says Dr. Dean, "of the wisdom of the plan of giving to the Chinese the Scriptures with notes." Of tracts, 5000 "Truth and Error," 3000 "Almanac for Hien Fung," second year, and 5000 of the "Essay on the Use of Opium," have been printed; also 500 Hymn Books. Nearly all these publications, with about 3000 books and tracts on hand at the beginning of the year, have been circulated. A supply of Scriptures and tracts has been sent to Siam; and there have been sent to California, or distributed among emigrants before embarking, several hundred copies each of Genesis, Exodus, and Matthew with notes, and more than 5000 tracts.

Dr. Dean, in addition to other engagements, is revising and carrying through the press the New Testament, without notes, but with some marginal explanations, of time, weights, measures, distances, &c. In

a late letter, he says: "My time is now spent on the Epistles, Romans and Corinthians having just received a second revision. Of the time for the completion of this work, or of its acceptance with the people and with the Author of the Scriptures, we cannot speak; but it is our prayer and endeavor, that it may be approved by the One and made profitable to the other. We have enjoyed much divine aid in these efforts, amidst many trembling anxieties for the result. At a time when versions of the sacred Scriptures are being multiplied, the prospect of uniformity is beyond our hope, and nothing remains but to do what we can to give a faithful translation of the divine original, in language that may be understood by this people. What remains obscure,—and very much necessarily will,—must be left for written notes or the living teacher to explain. We are having it printed at the London Missionary Society's press at Hongkong, in a style which promises to be acceptable."

Contributions.—The contributions of the church, including monthly concert collections, amounted to $52.87, and twenty-two dollars were received from other sources.

NINGPO MISSION.

NINGPO.—Rev. J. GODDARD, D. J. MACGOWAN, M. D., and their wives.
Chiu Ching Dau, and *Giu Han Ching*, native assistants.
In this country, Rev. E. C. and Mrs.* LORD.
One station, three missionaries, and three female assistants; two native assistants.

This mission, long inadequate to the efficient prosecution of its work, has been bereaved of a valuable helper. Mrs. Lord, whose arrival in this country in impaired health was noticed in our last report, entered into rest on the 5th of the present month. She was appointed to the mission in September, 1846, and during her connection with it evinced rare qualifications for her duties. The excellences of her character, and the aid she was abundantly fitted to render in the work to which she was devoted, endeared her to her associates, and will make her loss deeply felt.

The health of Mrs. Macgowan, at the beginning of the cold season, 1851, appeared to be much improved, but, unfavorable symptoms showing themselves, she went to Shanghai for a change of climate in January of last year, where she remained three months. Her husband accompanied her there and returning, but spent the intermediate time at his station. At the setting in of the hot season, they went to the island of Puto, near Chusan, a salubrious summer residence. In his journey to Shanghai, in April, Dr. Macgowan took a circuitous course through the interior, visiting Chapoo, Kiahing, and the celebrated city of Suchau, one of the great centres of Chinese art, wealth and luxury.

Mr. Goddard, though weak, and suffering constantly from the feeble and irritable state of his lungs, much of the time able to speak but very little, continued at his post, and prosecuted his accustomed labors through the year, except for two brief seasons of relaxation in the summer. The effect of these was to restore him to a good degree of comfort and strength. But such continuous application, in his state of health, is

* Deceased.

attended with great hazard; while prolonged absence might involve the leaving of the station unoccupied, save by the native assistants,—an alternative that cannot be considered without solicitude. A reinforcement of this mission has long been necessary; the necessity is now urgent.

Religious Services.—Public religious services have been held in one chapel twice on Sundays, and also every afternoon except Saturdays. Dr. Macgowan, while at Ningpo, has attended a third Sabbath service. The inability of Mr. Goddard to speak in public, much of the time, has devolved these services mainly on the native assistants. The attendants have been numerous, and many have seemed to listen with attention. There is reason to believe that the knowledge of the gospel has been considerably extended by this agency. A chapel has also been opened in connection with the medical dispensary, which promises to be an important means of usefulness.

The chapel first opened in 1847 (a mere Chinese dwelling house fitted up for the purpose,) has given place to a substantial and commodious church edifice. It is of brick, sixty-four feet by thirty-three, surmounted by a spire. Fronting on one of the principal streets of the city, near the West Gate, and thus attracting the notice not only of citizens but of country people entering the city from that quarter, the completion of this structure has given a new impulse to the work of public religious instruction. It was dedicated by appropriate services in English, September 26, 1852, and opened for Chinese worship on the following Lord's day, a large assembly being present. Frequenters of the mission chapels have learned by degrees to observe more strictly the decencies of divine service, though the numbers drawn in for the first time through idle curiosity occasion more or less confusion by their disorderly behavior. Time and patience will be required to overcome this evil, incident to the beginnings of every Chinese congregation; but through the increased publicity of worship, and the gradual familiarization of the people with its forms, there has been a noticeable improvement in this respect, and hopes are entertained that the new edifice will shortly have its regular congregation, to whom the word shall prove a power and a blessing. The mission regret that it is impracticable, in their present state, to do anything for the thousands that are accessible in the suburbs and neighboring villages.

The Church.—Two hopeful converts, *Chiu Teh-tz*, son of the assistant Chiu, and *Tung Teh-kau*, were added to the church by baptism in July. Mr. Tung is a man about forty years old, a tailor and soldier, formerly a very devoted Budhist, firmly believing that Budha had appeared personally to him, but was for several years a steady attendant on the religious services of the mission. Though without much education, he is active and useful, commending the gospel to his neighbors and acquaintance. "He proposed," says Dr. Macgowan, "to give up his place in the army, although it would be sacrificing much of his income. But at our suggestion he remains, petitioning for release from duty on the Sabbath except when in actual service, and disclaiming all connection with the idolatrous rites carried on with a portion of his deducted pay. In fine, it seems best that he should be expelled, if necessary, rather than to resign. It is particularly desirable in China that men should abide

in their calling, when called of God, unless it is clearly opposed to an enlightened conscience. He is exhorted to show that the gospel makes men better Chinamen, braver and more trusty soldiers than others. Mr. Chiu is a young man of twenty, with more culture, and promises to be useful. A man advanced in life, named *Sung King-yong*, was baptized on the 19th of December following. Like *Tung*, just mentioned, he was a serious Budhist, a member of a proscribed and unpopular sect, who use no images in their worship and have no priesthood. Generally speaking, they are simple-minded people, distinguished from the mass by a superior morality, and by an apparently sincere concern for their safety after death. These, being the only earnest religious people in the land, invite the special attention of the missionary. With these additions, the native members of the church number six. On the last baptismal occasion, Mr. Goddard had also the privilege of receiving his own son, a youth of twelve years, to the same fellowship of saints. Two other candidates for baptism are reported, who it is hoped will soon be added to the church. The Lord's Supper is observed every alternate month.

Schools.—The boys' day school at the West Chapel was continued as during the preceding year, with an average attendance of twenty-five, till it was suspended by the removal of the building to make room for the new church. The old building, now placed in the rear of its former site, will afford good accommodations for the school, which has been recommenced, and for the residence of the two native assistants. This department can now be put in charge of a native Christian teacher, and prosecuted efficiently without imposing as much care on the mission as its due superintendence has heretofore involved.

A school for girls was commenced by Mrs. Macgowan in October, taught by a young Chinese woman whom she has been training for five years. The pupils, fifteen in number, have made remarkable proficiency. In nine weeks, several of the older ones could read books printed in the Roman character, and the greater part were able to recite the whole of Watts's First Catechism.

Dr. Macgowan had under instruction for a time a class of Chinese Romanists, who had incurred the displeasure of their bishop, by daring to utter their honest indignation at certain acts of fraud and violence which he had connived at in his clergy. One of them, having ventured into the mission chapel, made the acquaintance of the assistant, by whom he was introduced to Dr. Macgowan. He subsequently introduced others, who came daily to receive scriptural instruction. Among them was the personal teacher of the bishop, a valuable scholar, whom he sought by many arts to win back to popery.

Translation, Printing, &c.—The printing of the New Testament has been completed to the end of the Acts, and the translation completed to the end of 1st Corinthians.* The manuscripts have been submitted to the

* "I am now engaged," Mr. Goddard says, under date of November 6, "in translating the Epistle to the Romans, which is half finished. It is a most interesting, as well as difficult, work to transfer into the Chinese language the deep and precious truths contained in that epistle. To accomplish this work is more than worth all the labor it costs. Well do I remember the deep interest with which, just twenty years ago, I first went over this epistle in the original, in a careful, thorough manner, under the excellent instruction of Dr. Wayland. It produced an impression on my mind never to be effaced. Many of his illustrations are brought back vividly to mind by the attempt to transfer the thought to another language. I find translation a very different thing from explanation. Still, with divine help, I hope to be able to prepare a version which shall be a fair representation of the original."

careful criticism of Dr. Dean, of the Hongkong Mission. Mr. Goddard, with the aid of competent native teachers, has been engaged daily in the work of translation, and hopes, if his health will admit, to finish the Epistles without serious delay. An edition of 5000 is printed for the Southern Baptist Mission at Shanghai, and a small supply has been sent for the use of the Chinese department of the Siamese Mission. No new tracts have been prepared during the year, but new editions of several tracts heretofore published have been issued for distribution. Frequent opportunities present themselves to give books to persons from distant parts of the empire, and in this way many portions of Scripture find their way into the interior.

PRINTING AND ISSUES AT NINGPO, 1862.

On hand Oct. 1, 1861, or since received from Hongkong.	Size.	IN DEPOSITORY.			ISSUED.		REMAINING.
		Leaves.	Books.	Total L'ves.	Books.	Leaves.	Books.
Genesis, ... (Goddard's,)	8vo.	67	2,000	134,000	373	24,991	1,627
Exodus, ... "	"	54	2,300	124,200	581	31,374	1,719
Total Scriptures,	....	121	4,300	258,200	954	56,365	3,336
Genesis, 1—5, Brief Notes, ...(Goddard's,)	16mo.	17	1,100	18,700	1,100	18,700	.....
" 1—11, with " ..... (Dean's,)	8vo.	32	300	9,600	300	9,000	.....
Genesis, " " ..... "	"	244	72	17,568	24	5,856	48
Exodus, " " ..... "	"	95	35	3,325			35
Matthew, " " ..... "	"	174	315	54,810	40	6,960	275
Sermon on the Mount, with Notes, (Lord's,)	12mo.	14	4,200	58,800	3,400	47,600	800
Total Scriptures, with Notes,	....	576	6,022	122,603	4,864	88,716	1,158
Christian Manual and Chronology, (Dean's,)	8vo.	40	120	4,800	70	2,800	50
Hymns, prepared at Bangkok, ...	"	20	160	3,000	30	600	120
Two Friends — Milne's Revised — (Lord's,)	12mo.	26	1,300	33,800	1,300	33,800	.....
Summary of Jesus' Doctrine, ...(Lord's,)	16mo.	7	1,400	9,800	1,400	9,800	.....
Total Tracts,	....	93	2,970	51,400	2,800	47,000	170
PRINTING DURING THE YEAR.							
Matthew, ... (Goddard's,)	8vo.	32	4,000	128,000	2,300	73,600	1,700
Mark, ... "	"	21	4,000	84,000	800	16,800	3,200
Luke, ... "	"	34	1,000	34,000			1,000
Total Scriptures,	....	87	9,000	246,000	3,100	90,400	5,900
Summary of Jesus' Doctrine, ... (Lord's,)	16mo.	7	5,000	35,000	4,800	33,600	200
Two Friends — Milne's Revised — "	12mo.	26	2,000	54,000	200	5,200	1,800
Truth and Error, ... (Dean's,)	"	12	6,200	74,400	4,640	55,680	1,560
Three Character Book, ... (Medhurst's,)	"	16	3,000	48,000	820	13,120	2,180
Total Tracts,	....	61	17,200	211,400	10,460	107,600	5,740
Total Scriptures, ...	....	208	13,300	504,200	4,054	146,765	9,236
" " with Notes, ...	....	670	6,022	122,603	4,864	88,716	1,158
Total Tracts, ...	....	154	20,170	262,800	13,260	154,600	5,910
Total,	....	988	39,492	929,603	22,178	390,081	16,304

Native Assistants.—*Chiu Ching Dau*, the most experienced of the assistants, has been engaged daily assisting Mr. Goddard in translation and conducting the chapel services, besides distributing tracts and conversing with the people as opportunity has offered. *Giu Han Ching* has been diligently studying the Scriptures under Mr. Goddard's instruc-

tion, preaching and performing other evangelical labor. Both have shown fidelity and earnestness in their work, and are increasingly useful. In the present state of the mission they are indispensable. The feeble health of Mr. Goddard, and the multiplicity of his cares, compel him to rely much on these native brethren, and they have justified the confidence reposed in them; but it is to be regretted that the same causes render it impossible to pay as much attention to their studies as he would desire, or as the interests of the work properly demand.

Contributions.—The concert of prayer has been observed monthly. The collections amounted to $55.68, "contributed in common by the missionaries and native disciples." This amount was appropriated to the support of the mission school.

Medical Department.—The efficiency of this department of the mission has been increased, by the fitting up of a building in a crowded section of the city for a dispensary and chapel, where Dr. Macgowan attends daily. His medical labors were not confined to Ningpo, as, during his summer residence at Puto, he had many visitors in quest of assistance.

Ancient Christianity in China.—That Christianity was introduced into China at an early period in the history of the church, is a fact generally credited, though the time of its introduction is uncertain. The earliest authentic testimony on the subject dates back to the sixth century, and to the missions of the Nestorians. But no living trace of their work has been noted in modern times, its only known memorial being a monumental inscription. An incident related by Mr. Goddard, however, suggests the question whether an exploration of the interior of the empire might not disclose some Christian communities, the descendants and representatives of the numerous churches once existing in China.

"A few days since," says Mr. Goddard, under date of March 6, 1852, "a respectable looking stranger came into our chapel and listened with much apparent attention to the discussion. After service he stopped to converse. He said that he and his ancestors had worshipped only one God, the Creator. He knew of Moses and Jesus and Mary, said he was not a Romanist nor Mohammedan, neither had he seen our books, but that the doctrine was handed down from his ancestors. He did not know where they obtained it nor for how many generations they had followed it. He is from one of the western provinces of China, and said that in his native place there are some thirty families of the same religion. They have books but do not propagate them. I have been anxious to find the man again, and converse more freely with him, but as yet have not been able. Some of his ancestors evidently received scriptural light from some source, which they endeavored in some degree at least to follow, and handed down to their posterity."

MISSION TO ASSAM.

SIBSAGOR.— Rev. Messrs. N. BROWN and S. M. WHITING, and their wives.— Two native assistants.

NOWGONG.— Rev. Messrs. M. BRONSON, I. J. STODDARD and G. DAUBLE,* and their wives.— One native assistant.

GOWAHATI.— Rev. Messrs. A. H. DANFORTH and W. WARD, and their wives.— Two native assistants.

Three stations; seven missionaries, and seven female assistants; five native assistants.

The mission has seen new and deep affliction within the year. Mr. Oliver T. Cutter, printer, under the power conferred on the Executive Committee by Article 16 of the Constitution, has been removed, and his connection with the mission dissolved, on account of immorality. Aside from this painful event, the usual employments have been prosecuted without material hindrance, and not without marks of the divine favor.

The usual materials for a report, the tabular statements and annual report of the mission, have not been received. The correspondence of the missionaries furnishes, however, a general view of the progress of the year.

In addition to the customary religious services at *Sibsagor*, the native assistants have been engaged, to a considerable extent, preaching in the streets, and distributing Scriptures and tracts. They have also gone out into the villages, meeting with a respectful attention, and finding much encouragement to make known the truth. Mr. Whiting, in January last, accompanied by a native preacher, made a tour to Jorhat and vicinity, having been absent twenty-eight days. He visited not less than five hundred houses, and preached to from five to six thousand people, besides distributing Scriptures and tracts.

The school for girls, in charge of Mrs. Brown, has been carried forward with undiminished interest. One pupil, and the mother of one previously admitted to the church, have been baptized. The latter was a Brahmin widow; and the burial of caste distinctions in the baptismal waters excited a deep interest, and might be said to mark an era in the progress of the mission.

The total or partial dependence of native converts on the mission, for temporal support, is regarded as an evil, for which a remedy has been anxiously sought. In the case of converts qualified for usefulness as preachers or colporteurs, their employment is demanded by the interests of the work. Pupils are of course in a state of dependence, which is not affected by their conversion. But the necessity of furnishing employment to all native Christians as means of support, is a serious burden, and the plan itself is not adapted to promote that personal independence and strength of character which they should attain. Entertaining these views, and not deeming it their duty, collectively, to undertake business pursuits foreign to their appointed work,— while aid, to some extent, was yet felt to be necessary to overcome the discouragements Christian converts invariably meet in a heathen community,— the civil magistrate has been induced, on the application of individual missionaries, to grant land to be cultivated by Christian families, and five or six families thus find employment at Sibsagor.

* *Since this* report was made, intelligence has been received of the decease of Mr. Dauble, *March 23d, by* cholera.

The Orphan Institution at *Nowgong* has continued in an interesting spiritual state, as reported last year. Five pupils have been baptized. "Six others came before the church and desired to unite themselves to the people of God, but it was thought best, on account of their youth, to give them further time to examine their hopes. The church also felt desirous to see something more of them, and to give them more particular instruction upon the qualifications and duties of Christ's disciples. . . . Our converts are *anxious comforts* to us," Mr. Bronson adds, "if I may use such an expression. They are all babes in Christ and ready to fall, and we must feed them with milk, and nurse them with the care of the fondest mother." At a later date he writes: "It is gratifying to see Christian families growing up in this land, and I hope soon to be able to report that some adult and influential heathen have come over on the Lord's side. There are several inquirers among us. Several more in the institution give us hope that they love God, and, wherever I go, people are ready to hear about the great salvation."

Mr. Bronson labored to an unusual extent in the hot season, among the villages accessible by water from Nowgong. The heat was great, but he avoided exposure by remaining sheltered in his boat during the middle of the day, and visiting the people in their thickly shaded villages morning and evening. Several weeks in May and June were spent in this way, rowing from place to place on the Brahmaputra and its tributaries, everywhere meeting with eager hearers among the common people, who were seldom deterred from listening by the opposition of their priests. In one part of the country the villagers worshipped no idols and had no faith in their priests, but confessed and seemed to worship one God. Though making only first impressions, scattering seed to germinate hereafter; yet the impressions were apparently favorable, the seed fell upon ground that appeared to be in some respects good, and he returned from his tours greatly encouraged by what he saw and heard.

Similar encouragement was found by Mr. Danforth in visiting the villages from *Gowahati*. The people, for the most part, heard the word gladly. There were occasional and individual instances of opposition, chiefly from priests and gooroos, but in other cases he addressed congregations that listened with a rapt attention, reminding him of solemn Christian assemblies in America. A member of the boarding school at Gowahati has been baptized, and two others requested baptism, but were deferred. The number of baptisms at the three stations, *reported*, was eight, and as many candidates for baptism.

The liberality of the English residents has furnished the means of erecting a durable and convenient chapel at Gowahati. The old one was in an unfavorable situation, was low and damp, and was constructed of perishable materials. The new edifice is of brick, sixty-five by twenty-eight feet, with a steeple, and was dedicated on the first Sunday in February last.

Preaching tours in the villages were made during the last dry season, by Mr. Däuble from Nowgong, and by Messrs. Danforth and Ward from Gowahati, but no particular account of them has been received, nor of the printing department and schools. Mr. Whiting distributed in his recent tour fifty copies of the New Testament, between four and five hundred smaller portions of Scripture, and from five to six hundred tracts.

MISSION TO THE TELOOGOOS.

NELLORE.— Rev. Messrs. S. S. DAY and L. JEWETT, and their wives.
One station; two missionaries and two female assistants; two native assistants.
Mrs. Day, at present, resides in this country.

Except a brief recurrence of the disease by which Mr. Day has been so seriously affected in preceding years, and which soon yielded to medical treatment,* nothing has occurred to prevent the members of the mission from laboring continuously through the year. The several departments of activity heretofore found practicable, have been prosecuted without essential variation, and, though without any very marked results, with undiminished confidence in their appropriateness as means divinely sanctioned, whose efficiency is to be sought from above.

The deputation to Asiatic missions visited Nellore in January, and their observations impart material information on some important points connected with the mission; but those topics will come before the Board in another form.

Religious Services.—Divine service has been attended regularly on Sunday afternoons at the mission chapel, with about the same numbers present as last year, ranging from forty to 150 hearers. The presence of the boarding scholars, and their fixed attention, contribute much to the interest of the congregation. A deep solemnity has often been visible, and some of the hearers have appeared to be "not far from the kingdom of God." A meeting has been held daily in the morning, for prayer, reading the Scriptures and brief remarks, the services usually conducted by one of the missionaries, occasionally by a native assistant. Mrs. Jewett has also held a weekly prayer meeting for her pupils, attended by a few adult women.

Preaching in the street has been more systematically maintained than in any previous year. By this means, many from the surrounding villages, who might not otherwise be reached, are brought within the sound of the gospel and are supplied with tracts and portions of Scripture. The inhabitants of Nellore are less hopeful hearers, and sometimes make disturbance. They "too generally," say the mission, "come under the denomination of wayside hearers; the seed falls upon a hard and trodden path, where there is no soil and no moisture." "Street preaching," Mr. Granger observes, "is very different from preaching in the chapel. The people feel no restraint. They usually exhibit no respect for the missionary or his religion. If they give attention to what he says, they usually interrupt him with questions offered in no spirit of inquiry, and they feel themselves at liberty to carry on conversation among themselves without restraint. Notwithstanding all these discouragements," (and there are occasions when these do not exist, or are greatly mitigated) "the missionary often hears from his auditors the second time. They come to the chapel or the mission house."

Itineracy.—Preaching tours in the villages, though necessarily less effective than the bestowal of constant culture upon a field definitely limited, have the compensating advantage, that the truth is communi-

* Letters received in March mention a recurrence of disease. He was, however, *convalescent.*

cated to classes less actively prejudiced against it, and who are in some cases surrounded by fewer obstacles to a sincere avowal of their convictions. By continuing for several days in the same place, when circumstances justify it, opportunity is had to address the same hearers day by day, obviating objections, removing difficulties, and, by reiterating instruction, fixing it more effectually in their minds. Persons are met with who appear to be inquisitive, and there are those who betray a deeper feeling than curiosity, who admit the truth of Christianity, and profess a desire to know and follow the way of life; and though they too often stumble at the requirements of the gospel, or give over their inquiries in a way that indicates levity of feeling, such incidents go to prove that the word is not wholly powerless. The missionaries have also attended four Hindoo festivals, and there preached to large numbers. One of these was at Nellore, where the people, "both men and women, manifested a disposition to hear and learn about the Christian religion." In all their intercourse with the people, our brethren find encouragement to persevere in their work. "Faith cometh by hearing;" there is no lack of disposition to hear, and no slight proof that the hearers understand what is spoken; and though it does not appear to be made immediately effectual to salvation, this circumstance only impresses more deeply the need of the Holy Spirit's energy to quicken the dead mass. It is not in India, alone, that "the word preached does not profit, not being mixed with faith in them that hear."

These labors are the principal, and the assiduous, occupation of the missionaries. "Their great employment," the Foreign Secretary remarks, "is Teloogoo *preaching*. About two-thirds of their time are thus occupied at Nellore, in the chapel, at the bazaar, in the thoroughfares of the villages; the remainder in villages more distant, in journeyings, at stated religious festivals. And the only limitation to their work in this direction is their *power of endurance*. They are but *two*, with two native exhorters. They preach till spent with toil, and the people hear."

Native Assistants.—The two colporteurs employed by the mission, James Kay and Christian Nursoo, have been chiefly occupied as formerly, the first in Bible and the second in tract distribution in Nellore district. They have also accompanied the missionaries in their tours and visits to festivals; and by conversation with the people, as also by street preaching in Nellore, have rendered important aid in the work of the mission. Their labors have been prosecuted under the supervision of the missionaries, and are certified to have been "conducted in a wise and efficient manner." Mr. Granger witnessed one of them preaching in the street on a Sabbath afternoon, "to a company of twenty or thirty men gathered around him." "I was struck," he observes, "by his dignified, but earnest manner. Holding the New Testament in his left hand, he extended his right towards the group, in the attitude of expostulation and enforcement of his words, pausing often to read from the Scriptures. He was repeatedly interrupted by a brahmin present, but appeared ready in his replies."

Bible and Tract distribution.—The colporteurs report that they visited during the year twenty-nine villages, where they distributed

2,462 portions of Scripture, and 5,647 tracts.* They found the people generally anxious to receive books, and ready to listen to explanations of their contents. "Many" books were given away by the missionaries, but the number is not returned. The Teloogoo Scriptures distributed were a few copies of the New Testament to the end of Ephesians, and a large number of separate books,— Genesis, Exodus, Psalms, and Gospels. One copy of the Bible, and several of the New Testament and single Gospels in Hindustani, and one copy of the New Testament in Sanscrit, were also given. Of the tracts circulated, twenty-eight are in Teloogoo, fifteen in Hindustani, and three in Sanscrit verse.

Schools.— The boarding school has had to contend, in former years, with the disadvantage, that parents were disposed to withdraw their children at an early period, often just as they were beginning to make encouraging progress. To prevent such disappointments in future, measures have been taken to secure the pupils by more strict agreements for an extended term of time, and the school is now on a much better foundation than at any former period. It numbers twenty-five pupils, eighteen of them boarders, and seven day scholars. These are under the care of an excellent matron; their lessons are prepared with the assistance of a native teacher, but are heard by Mrs. Jewett, who has the superintendence of the school.

Except an hour spent by the older pupils with the matron, in learning English, all the studies are in the vernacular. About two thirds of the pupils can read and write, and have some knowledge of arithmetic, geography and astronomy. Their reading has been mostly in the Bible, in which they have gone through Genesis, the Psalms, and the four Gospels, and the first class through the book of Acts. "The reading of their daily lessons," remarks the Foreign Secretary, "consisting mostly of the Scriptures, for those sufficiently advanced, is accompanied continually by explanations, appeals, suggestions, and 'things that accompany salvation;' "— making the school, "to all intents and purposes, a *daily Sabbath* school." Besides catechisms and the ten commandments, they have committed to memory ten Psalms, four chapters of Matthew and the parables by Luke. The first class have learned in addition, the most of a small volume of poetry, entitled the "Jewel Mine of Salvation." They also know about twenty hymns, "which they sing very sweetly." "Pilgrim's Progress" and "The peep of Day," in Teloogoo, have lately been procured, and are read alternately with Scripture lessons.

In addition to their studies, the pupils are instructed in some useful employments. They cut and make their own garments. Two of the older boys are learning trades. The girls are also practised in spinning, knitting, and domestic labor. Besides their ordinary occupations, the school earned, by sewing, twenty-six rupees toward the addition of a room to the boarding house. The parents of pupils occasionally visit the school. Several, who were present at the examination in September, "went away evidently pleased that their children are becoming so much wiser than themselves."

An increasing knowledge and interest in religion are remarked, on

* The number of tracts distributed last year was erroneously reported as 13,700, which *was in excess* of the actual number.

the part of the pupils, manifested by their attention to preaching and biblical instruction, by their deportment in the Sunday school, at daily worship and in the weekly prayer meeting. Some of them give humble and consistent expression of concern for their personal salvation, and one gives delightful evidence of conversion.

A day school has been in operation since June last, in a village of pariahs, or outcasts, contiguous to the mission compound, instructed by a native teacher under the supervision of Mrs. Jewett, aided by the native assistants. The pupils are twenty-five in number, twenty-one of them boys. The first class have read the gospel of Luke twice, have commenced the reading of Matthew, and have committed to memory the ten commandments and Watts's First Catechism. The second class have committed the Catechism and are reading the "First Instructor." The lower classes are in the beginnings of their course, at stages of advance not so easily indicated. All classes attend the Sunday school. By her attention to these children, Mrs. Jewett is enabled to gain access to their heathen mothers, and so to enlarge her sphere of usefulness.

Converts and Inquirers.— A pupil of the boarding school, mentioned in the last report as a candidate for baptism, was added to the church in March of last year. No other natives have been baptized, but another pupil is a candidate for the ordinance and will probably soon unite with the church. She manifested great sensibility to the truth as soon as it was explained to her, and in a few months after joining the school, avowed herself a joyful believer. She has assiduously taught her mother, and persuaded her to commit to the school another daughter. These converts, and another previously baptized, have adorned the profession of the gospel, and rendered valuable aid to Mrs. Jewett in her labors for the good of their countrywomen. Mrs. Gilmore, the matron of the school, formerly connected with another denomination of Christians, has also been baptized and added to the mission church.

Aside from members of the boarding school,— two of whom are mentioned as of special promise, having been for several months under evident serious impressions,— the inquirers who have awakened the hopes of the missionaries have not shown a readiness to give up all for Christ. Some, on a view of the sacrifices they must make, and of the trials they must encounter in the narrow way, have turned from it. Others listen, assent, seem "almost persuaded;" but their impressions are superficial, and they remain if not indifferent, at least inactive, undecided. Care is taken to impress upon all inquirers that no temporal advantage is to be looked for, in making a Christian profession.

Nellore as a missionary Field.— From what has been stated, it is apparent that the work of this mission is one requiring a vigorous faith. The brethren are as yet sowers, not reapers, and they have need to exercise "long patience." But the field is ample, and the encouragements to its cultivation not few. "The city of Nellore," says the Foreign Secretary, "with its adjoining villages, or suburbs, is said to contain at the present time, twenty-three thousand inhabitants, and the number is increasing. The mission compound stands at perhaps half a mile distance from the centre of this population, north of the 'fort,' (the city proper, ordinarily so called from being partially enclosed by a dilapidated wall,) and equidistant from the Pennaar river, which, here

circling to the north and then to the east, empties into the sea after a further course of twelve miles. Between the premises and the river, on the west, is a village of four or five thousand inhabitants (pariahs, or 'no-caste people,') and on the north, a little further removed, but on the hither side of the river, a second village of nearly equal size, filled with soodras and other castes. It was to this village we went, the evening of the first Sabbath. It is evidently a thriving neighborhood, having several broad shaded streets, lined with neat native houses. Here, too, come wagoners, from a distance of from fifty to two or three hundred miles in the interior, with cotton, indigo, &c., traversing immense tracts of a thickly populated region, where, 'the feet of him that publisheth good tidings' have never yet been seen. It is a choice station, both for preaching the word, and for scattering the leaves which 'are for the healing of the nations.'

"The compound itself (the mission premises) is an enclosure of eight acres, furnishing ample accommodations, in addition to the mission house and offices, for the chapel, boarding house, school house, and several native dwelling houses occupied by the assistants and other native Christians. The grounds were virtually given to the mission, or, to speak with more precision, are held by a perpetual lease from government, at the nominal rent of two and a quarter rupees ($1.12 1-2) per annum. A site for a second mission house might probably be obtained, if not on equally favorable terms, in as desirable a locality, on the opposite side of the city, affording a near, but entirely distinct field for evangelical labor."

AFRICAN MISSION.

MISSION TO THE BASSAS.

BEXLEY.— Rev. Messrs. J. S. GOODMAN and H. B. SHERMER, their wives, and Mrs. M. B. CROCKER. *J. Vonbrunn*, native preacher. Two other native assistants.
LITTLE BASSA.— *L. Kong Crocker*, native assistant.
In this country, Mrs. L. G. CLARK.
Two stations; two missionaries, and four female assistants; four native assistants.

Messrs. Goodman and Shermer and their families, with Mrs. Crocker, sailed from Norfolk, Va., Nov. 27th, and arrived at Monrovia, Jan. 3d, and at Bexley on the 15th, in excellent health. The native assistants were overjoyed at their coming. "We feel like new men," they said. "Long have we prayed for help, and sometimes been discouraged; but again we thought God had too signally blessed this mission to suffer it to come to nought; and to-day, behold our faith is changed to sight. To God be all the praise."

The mission premises, the press, &c., were found in good order, having been very faithfully cared for by the assistants. The house, though inconveniently small, is comfortable. The boarding school has twenty pupils, the full number allowed, but more frequently thirty have been in attendance. The Sunday school has forty scholars, and meets regularly twice on each Sabbath. Mr. Vonbrunn preaches either in *Bexley, or in* one of the neighboring towns, twice every Sunday. The

church numbers sixteen, all, with one exception, native converts. One has been received by baptism, since the last report, and one has died.

There is no organized church at Little Bassa, but some indulge hope in Christ. The Sabbath school has twenty scholars, and the day school sixteen.

The missionaries made careful inquiry in regard to the two principal assistants, and "are gratified to learn the high estimation in which they are held. They are head men in their respective towns, and exert a wide-spread influence in the region round about them. They are indeed noble specimens of what the African is capable of becoming, by a proper course of intellectual and moral training."

Mrs. Crocker has revised, and Mr. Shermer has put in type for a new edition, the small Spelling Book prepared by Mr. Clark. She expects soon to take charge of a female school between King Soldier's and Mr. Vonbrunn's town, and Mrs. Shermer of the girls' school at Bexley. The missionaries have visited several native towns and preached to the people through an interpreter. Since their arrival, an interesting young man has professed a joyful faith in the Saviour; and another recent convert expects soon to offer himself for baptism. The mission express not contentment, only, but enjoyment. They feel at home and are happy, and the prospect of laboring in Africa, is full of hope. The aspect of their field is that of a pleasant and goodly land. "If we ever wished," is the language of one of them, "to live many years of usefulness in the cause of Christ, we do now. It affects our hearts to see these poor heathen without God, and without hope in the world. If we had a hundred lives, they should all be spent in efforts to lead them to Christ."

A removal of the mission premises across the St. John's is suggested as desirable. It is now on the side of the river occupied by the colonists, and the proposed change of location would promote the convenience of the missionaries, secure a much larger attendance of the Bassas at the stated services of the Sabbath, and bring the whole people more directly within the influence of the mission. The change could be effected, as the mission think, for about $1,200.

EUROPEAN MISSIONS.

MISSION TO FRANCE.

Northern Department.
Douai (*Nord*).—Rev. E. and Mrs. Willard. Six other stations.
South Eastern Department.
Lyons.—Rev. T. T. and Mrs. Devan. Six other stations.
Fourteen stations, nine or more outstations; fifty or more places of stated preaching; two missionaries and two female assistants; seven ordained preachers, and thirteen other native assistants.

It was stated, in the conclusion of the last report, that some changes in the penal code of France gave ground for apprehension that the mission might encounter greater opposition than heretofore. The fear then expressed has been realized. Every step of progress has been against the pressure of a growing hostility. The operations of the

brethren are narrowly watched and often interfered with. The baptised disciples are arrested at their devotions. Fines and imprisonment threaten them, and some of them have been called, during the past year, to suffer for the name of Christ. In these circumstances of uncertainty and apprehension, materials for a satisfactory view of the past year's progress are necessarily incomplete, and only a very general summary of labors and results can be given.

But, notwithstanding these obstacles, the work of the Lord advances. In connection with the two departments of the mission, not far from one hundred baptisms have occurred since the last report. Where every movement must be made with extreme caution, where the laborers are so few and the opposition so strong, where the fears of the people are excited, lest evil consequences should follow even the listening to a Protestant discourse, or attending a neighborhood prayer meeting, it is a fact full of promise, and a testimony to the power of the gospel, that so many have ventured to declare themselves disciples.

A chief want of the mission is a body of faithful and competent preachers. France must, to a great extent, furnish her own pastors and evangelists. These must be trained for their work by a suitable education. Coming from the bosom of the Romish church, with a defective knowledge of the doctrines of the gospel, though they may have warm and devout hearts, they are not in a condition to teach others also. They need theological training; and Mr. Willard, at Douai, has continued his labors to meet this necessity. This occupation has absorbed much of his time and attention. There are six or seven pupils in the theological school, two or more having recently been sent thither from the South Eastern department. They are generally young men of talent and promise. One of them, in eight months' time, made sufficient advancement in Greek to enter the university, though, during the whole period, he was also employed in giving instruction as an assistant.

Mr. Willard has labored under a painful sense of the responsibility of his situation, in view of the trust committed to him. He has seen the pressing necessities of the mission in various respects. The school at Douai claimed his personal attention. At the same time, the disciples at Paris needed a pastor, to gather and hold them together, to encourage, instruct and confirm them,—a man of wisdom, prudence and power. Should he leave Douai, Paris might be benefited; but should he go to Paris, the interests of Douai and of the theological class might be compromised.

In May last, an evangelist was employed temporarily in Paris. In anticipation of removing the public service from the room previously occupied, which was unsuitable, and also unauthorized, an evangelist formerly employed there was sent to Paris to procure an authorization from the government, with but feeble hopes of success, however, on account of the stringency of recent laws. He waited for a long time to no purpose, and at length returned to Douai, no notice having been taken of his petition. Other chapels have been closed by public authority, or the attendants on their worship alarmed and scattered. Proceedings were instituted in May against the meetings at L—— and S——, and a month later the pastor at S—— was summoned to be present at the placing of the seals on the doors of the chapel. Hence-

forth, to enter the building is a crime. The chapel at C—— has also been shut, by order of the préfét. The gens d'armes have forbidden any more meetings at St. S———. Doubtless a spirit of opposition on the part of the brethren would gratify their persecutors. But a meek endurance of wrong is wiser. The cause is God's; and though it be shrouded in gloom for a season, a morning without clouds will at length dawn.

In the field of one pastor, where all meetings have been prohibited, the work of religion goes on, and six conversions have taken place since the prohibition. The churches stand fast, and make progress in several important respects. Three very promising young men have entered upon the work of preparing for the ministry. The assembly at one station has increased, and appears encouraging; twelve have been baptized at another. At a third, four persons were baptized in February last, two of them young men of fair promise. Others were prepared to receive the same ordinance. One of the assistants has proved unworthy and has been dismissed. One, who was understood to have apostatized, and of whom nothing has been known for ten or twelve years, has returned, professing repentance, and appears sincere.

South Eastern Department.—Dr. Devan, for reasons which he regarded as sufficient, but of which the Committee could not take the same view, has deemed it his duty to withdraw from the service of the Board. He proposes to return to the United States about the end of May, when other arrangements will become necessary. This department has enjoyed abundantly the favor of God. But with blessings have been mingled fierce persecutions. In May last, with a view to diminish expenses, Dr. Devan dismissed from his place an assistant at Lyons. With a heart burning to do good, he travelled out into his native region, 150 miles west of Lyons, there to proclaim the gospel. He was accompanied by a young disciple, who desired to be with him in his journey, that he might learn the way of the Lord more perfectly. His preaching was blessed. Several were converted, and upwards of twenty were baptized. He was arrested and sentenced to imprisonment for three months; his companion, charged as an accomplice, was fined fifty francs and one fourth the costs. The evangelist was no sooner in prison than he began to read the word of God to the prisoners, and to address them concerning their eternal interests. Four of the prisoners became, it is believed, the Lord's freemen. Towards the close of the year, he was set free by the expiration of his term of imprisonment. Soon after his liberation, a pastor went to the scene of his labors to baptize two of these prisoners. After the baptism, it was proposed to read a chapter and unite in prayer. During the exercise, the mayor of the village entered and took note of all he saw. Three or four days afterwards, the evangelist was again arrested, and sentenced to four months' imprisonment. The pastor and the owner of the room where they met, were fined. The evangelist, whose success has provoked such stern resistance, appears to be a man of indomitable spirit and warm-hearted piety. At the close of his imprisonment, he will doubtless come forth fresh for new efforts. Already, as the result of his labors, twenty-five have been baptized; and the work continues to prosper.

At Lyons, the congregations are gradually increasing, and the mem-

bers seem to be firm and consistent in their faith. A brother recently ordained, makes rapid progress in the development of his ministerial gifts, and the pastorship has gradually devolved upon him.

In Haute Marne, a work of grace seems to be going on among the so-called "Anabaptists," who are of Germanic origin. There is no evangelist at work, other than private Christians, few in number and scattered over a very wide surface. The place of worship at St. Etienne was found, at the beginning of the year, so small and uncomfortable as to be anything but inviting to strangers. Their present location is pleasant, and the congregation has considerably increased since the change. The church is exceedingly poor, and persecuted. Irvingism has caused the exclusion of two of its members. The pastor has recently resigned his office. No evangelist or colporteur now resides there, and this large flock are as sheep without a shepherd.

The church at Feurs has suffered much for the want of a resident laborer in the gospel. The members have been obliged to depend upon the occasional services of those connected with the church at St. Etienne. The number of members has diminished during the year, and will soon be further reduced by emigration to the United States. The chapel is now closed. Dr. Devan has recommended to the remaining members to become merged in the church at St. Etienne. The church at Anse has the same number of members as last year. The members at Puy-de-dôme, now connected with St. Etienne, are anxious to be constituted a separate church; the want of a suitable person to be their pastor is an obstacle in the way of it. A sufficient number of qualified preachers and pastors, is the greatest necessity of this department of the mission.

Temporary commissions as colporteurs have been given to two laborers, one in the department Ain, and the other in the department Rhone.

The following table presents at one view the relative state of the churches in this department.

CHURCHES, BAPTISMS, ETC., IN THE SOUTH EASTERN DEPARTMENT, 1852.

Churches.	Added.		Dismissed.	Excluded.	Died.	Whole Number.	Contributions.
	By Baptism.	By Letter.					
Lyons, 1850,	25	1	1	5	1	60	$709.29
St. Etienne, 1849,	47	1	.....	7	.....	90	481.00
Feurs, 1851,	1	.....	2	1	.....	8	45.60
Anse, 1851,	2	.....	1	.....	1	14	43.40
Total, ... 4	75	2	4	13	2	172	$1279.29

The influence of the mission is not fully exhibited by these statistics. A Baptist church has been formed at Mulhouse, in the extreme Eastern part of France, and another is about being formed at Bordeaux. A spirit of inquiry has been excited among evangelical Protestants, on the subject of church polity and ordinances, and Scriptural views are increasingly prevalent. The cause of truth is gaining.

MISSION TO GERMANY.

HAMBURG.—Rev. Messrs. J. G. ONCKEN, C. SCHAUFFLER, *J. H. Lorders, H. L. J. Bernecke.*
BREMEN.
OLDENBURG. (Grand Duchy of Oldenburg.)
JEVER. (Grand Duchy of Oldenburg.)—Rev. *A. F. Remmers.*
HALSBECK. (Grand Duchy of Oldenburg.)—Rev. *F. Bohlken.*
EIMBECK. (Hanover.)—Rev. *C. Steinhoff.*
OTHFREESEN. (Hanover.)—Rev. *J. H. Sander.*
IHRHN. (Hanover.)—Rev. *L. Hinrichs,* —— *De Weerdt.*
WITTINGEN. (Hanover.)—Rev. *J. Wilkens.*
ROSSGARTEN. (Hesse.)
SPANGENBERG. (Hesse.)
CASSEL. (Hesse.)
FRONHAUSEN. (Hesse.)
OFFENBACH. (Hesse.)
HERSFELD. (Hesse.)
BRUCHSAL. (Baden.)
HEILBRONN. (Würtemberg.)—Rev. *C. Körner.*
ZURICH. (Switzerland.)
TOGGENBURG. (Switzerland.)
DUSSLINGEN.—Rev. *C. Körner.*
SCHWEDEN.—Rev. *B. N. Nelsson.*
AALBORG. (Denmark.)—Rev. *C. N. Föltved.*
COPENHAGEN. (Denmark.)—*P. E. Ryding.*
WEST SEELAND. (Denmark.)—Rev. *N. Nielsen.*
LANGELAND. (Denmark.)—Rev. *H. Madsen.*
PINNEBERG. (Denmark.)
CHRISTIANSO. (Denmark.)
BERLIN. (Prussia.)—Rev. Messrs. G. W. LEHMANN, *E. Metzkow, H. Attenstein.*
BITTERFELD. (Prussia.)—Rev. *F. W. Werner.*
TEMPLIN. (Prussia.)—Rev. *C. A. Kemnitz.*
STOLZENBERG. (Prussia.)—Rev. *J. Dörksen.*
STETTIN. (Prussia.)—Rev. Messrs. *J. A. Gälzau, J. Wiehler.*
WOLGAST. (Prussia.)—Rev. *W. Von der Kammer.*
RUMMELSBURG. (Prussia.)
ELBING. (Prussia.)
MEMEL. (Prussia.)—Rev. *T. Niemetz.*
LIEGNITZ. (Prussia.)
BRESLAU. (Prussia.)—Rev. Messrs. *J. Straube, O. Priedemann.*
VOIGTSDORF. (Prussia.)—Rev. *O. Priedemann.*
ZAKERICK. (Prussia.)
BAIREUTH. (Prussia.)
ELBERFELD. (Prussia.)—Rev. *J. Kübner.*
Mühlhausen. (France.)—Rev. *F. Maier.*

Forty-two stations, 356 outstations; three missionaries and twenty-eight other native preachers and assistants.

Mr. Oncken was invited in January, 1852, to visit the United States at the earliest period compatible with the interests of the mission, to receive and to impart the pleasure and advantage of free intercourse with the pastors and churches in this country. The invitation was accepted, and he arrived at New York on the 5th of May (inst.) We deeply regret that the mutual satisfaction at his coming should have been clouded by an event which inflicted serious personal injury upon him; and we are at the same time bound to express fervent gratitude that, while many perished in the same calamity, his valued life was spared.

It was stated, at the close of the last report, that the power of government intolerance had been lately experienced in a more stringent manner. Mr. Oncken had been expelled summarily from Berlin, whither he had gone to fill a temporary vacancy, in consequence of the sickness of the pastor, Mr. Lehmann. He appealed to the king, and his petition was seconded by memorials from English and American Christians, and by the friendly offices of the Chevalier Bunsen, the Prussian ambassador in London. He received a gracious reply, assuring him that the Berlin authorities had been instructed in no wise to interfere with his relations

to the Baptist church there. While we record with devout gratitude this act of liberality, we have had to lament that the effects of religious intolerance continued to be felt in the provinces of Prussia. Mr. Gülzau, of Stettin, has been imprisoned for adminstering baptism and the Lord's Supper, in the eastern provinces. A Bible colportour in Breslau has not been permitted to remain there, and has emigrated to America. Mr. Straube, in the same town, through the instigation, it is believed, of the clergy, both Protestant and Roman Catholic, has suffered much annoyance from the police. Officers watched not only the public worship but over the private meetings of the church. Mr. T. Penner, in Elbing, was fined seventy-nine Prussian dollars for having circulated the bible without a license, which had been denied him, and for administering baptism. In default of payment, he was distrained of all he had. To the honor of the king it must be recorded, that when the facts came to his knowledge, he ordered that every thing taken from Mr. Penner should be restored to him. Such, however, was the spirit of persecution in the province, that when the humane decision of the king was communicated to him by his wife, it found him imprisoned on a similar charge.

A recent decision by the courts of law tends to place our brethren in security from such prosecutions for the future. Mr. Niemitz, in Memel, was tried for the administration of the ordinances, and acquitted by the Higher Court in Königsberg. The case was carried to the highest court in the kingdom, and the decision below was confirmed. The right of dissenters to administer baptism and the Lord's Supper and to solemnize marriages, is legally recognized.

In the other German states much annoyance has been experienced. A new chapel, opened last year at Eimbeck, in the kingdom of Hanover, was almost immediately closed by the authorities, and the meetings of the church prohibited. Mr. Steinhoff, the pastor, went directly to Hanover, saw the royal minister, and obtained assurance that the Baptists should not be disturbed in their service. The churches in that kingdom have since had rest. Rev. Ferdinand Bues, a devoted and faithful missionary, has been expelled from Zurich in Switzerland. In Mecklenburg and Hesse Cassel, also, the hand of persecution has been most severely felt. Of late, more especially, in Mecklenburg, at Bückeburg, Schaumburg-Lippe, at Schleswig and in Sweden, not only have all religious meetings been strictly prohibited, but the brethren have been imprisoned and stripped of their property by the authorities. In Mecklenburg marriage is positively denied to Baptists, in consequence of which some have already emigrated, and others will soon follow. Mr. Wegner, at Ludwigslust, had not only the whole stock of Scriptures and tracts in his possession confiscated by the police, but even his correspondence. Every part of the operations of the brethren has been put to the test. But the hand of the Lord has been with them, and the gospel gains new triumphs.

In Sweden, the prospects of the four little churches, at Gottenburg, Berghinn, Warö, and Unsala, are very dark, from the iron pressure of persecution. For refusing to have their infants christened, they have been fined till they are reduced to great want. The church at Hamburg has rendered the brethren some aid, but it is feared that no choice

will be left them between emigration and entire beggary. In fact, twenty or twenty-five of their number were on the point of embarking two months ago, and may probably be already on their way to our shores. Mr. B. N. Nelsson has continued to visit and encourage these feeble bands of Christians, and preached the gospel as far as the unfavorable circumstances under which he is placed would admit.

The intolerable spirit of the clergy, the chief cause of the unjust measures of the government towards our brethren, has awakened in many minds a spirit of inquiry on the subject of religious liberty, which has led to the formation of a society at Stockholm for its promotion; from which, as also from other indications, we are still encouraged to hope that the day is not distant, when even in that, the most intolerant of Protestant countries, the right of freely worshipping God according to the dictates of conscience will be enjoyed by the sect "everywhere spoken against."

In no part of the field in Germany has the work of the mission been so prosperous, during the past year, as in the Grand Duchy of Oldenburg. The government has throughout evinced a liberal spirit, so much so that a Bible colporteur, recently appointed to labor for the American and Foreign Bible Society, received a passport for that purpose. At Oldenburg numerous baptisms have taken place, eighteen at one time. There has been much encouragement at the outstations, of which there are seventeen. The hearers range from fifty to two hundred in most of them; in some from twenty to forty; only two sinking to the extremes of from ten to twenty. In three months thirty-two were baptized. At Halsbeck, the church has enjoyed uninterrupted peace, both within and from without. Four converts have been added to its number. There are six outstations. Through the firmness and perseverance of the excellent pastor, the government has conceded to the church the privilege of having its own cemetery,— the first instance of the kind in Germany. The chapel erected there three years ago is paid for. It is a credit to the denomination and has commanded the admiration even of opponents.

The church at Jever, with its fifteen outstations, had a clear increase of thirty members the past year. The missionary labors of the pastor, Mr. Remmers, have been well sustained, and the prospects of future success are most encouraging. He has twice, accompanied by Mr. Hinrichs, pastor at Ihren, visited the island of Wangerage in the North Sea, where they preached the gospel and circulated a large number of tracts. Two captains on the island have since been baptized, a religious meeting is conducted by one of them, and as a large number of people from the main land go there for sea-bathing during the summer, a wide field presents itself for the spread of the gospel.

The meeting of the Northern Association was held at Halsbeck in July. The time was spent in devotional exercises, in discussing questions important to the prosperity of the churches and the advancement of the Redeemer's kingdom, and in appointing supplies for the various stations. At the close came the administration of the communion and a missionary meeting. Mr. Oncken visited most of the churches and some of their stations during the summer, preaching everywhere to large numbers of attentive hearers. In January last, he met for three days with the pastors, missionaries and other brethren at Jah-

derberg, not far from Varel, his native place, for the purpose of consulting with them on the interests of the churches and the further extension of the mission. "It was a gracious season of refreshing from the Lord, and all the brethren returned with renewed strength to their several spheres of labor." On the evening of each day, Mr. Oncken preached to large assemblies, who had come from great distances to see and hear their countryman. The converts in Oldenburg, numbering between four and five hundred, are not rich in this world's goods; but they are faithful and devoted, and do much good.

At Bremen, and down both the banks of the Weser, the work is progressing and presents a most encouraging aspect. Could one or two additional missionaries be appointed to visit the numerous stations more frequently, with the divine blessing large accessions might be anticipated.

The church in Hamburg continues to receive tokens of the divine favor. Upwards of fifty have been added to it during the year. Public worship, especially on the Lord's day, has been frequently so numerously attended, that a larger place of worship has become indispensable. There are twenty-five outstations, some of which will ere long be constituted into independent churches. The Sabbath school numbers 120, and a day school has been opened for the children of members of the church, with upwards of sixty pupils. The efficient labors of tract distributors and visitors have been prosecuted with more vigor than in any preceding year. Between sixty and seventy brethren are now engaged in this labor of love, and going out on the Sabbath, two and two, have visited thousands of families in the city and vicinity. Not less than $1000 have been collected for missionary and charitable purposes. The Female Association (composed of married women) have circulated many thousand tracts, sold several hundred copies of the holy Scriptures, and collected for missionary purposes about one hundred dollars. Another association, composed of young women, has supported a brother in laboring two days in the week for the ten thousand Jews in Hamburg. Many Jewish families have been thus supplied with tracts and the Scriptures. Two colporteurs have directed their attention particularly to the vast number of emigrants, who proceed from Hamburg to the United States and other parts of the world. Many of these attend the Baptist chapel prior to their embarkation.

The subject of baptism is agitating many minds in Elberfeld, and things seem ripe there for the building up of a large and influential church. Many Christians in other parts of the Wüpperthal stand ready to join Baptist churches when regularly organized. The local clergy, by untimely zeal, have greatly assisted the movement. Their sermons and visits have effected the contrary of what they intended. By a decree of the Synod, the names of seceding persons have been proclaimed from the pulpits, accompanied by warning admonitions, and in one instance by a formal act of exclusion, which caused great indignation. At Barmen is a devoted church of eighteen members, pure in faith, in the midst of the neighboring errors of final restitution, antinomianism and sinless perfection.

At Cologne, a little band of believers has seceded from the national church, who assemble statedly on the Sabbath and on week days for *religious worship*, and upwards of twenty have been baptized.

In Denmark, Mr. F. O. Nelsson, who was exiled from Sweden for conscience' sake, is a zealous and efficient laborer with the church at Copenhagen, and his message is received by the people gladly. The church at Aalborg, in Jütland, though sorely tried by Mormon emissaries from the United States, has been greatly blessed, and is developing a zealous missionary spirit. One missionary, lately appointed, is supported wholly by this church. The total number of members in Denmark is 608.

The church at Berlin has been partially deprived of the labors of Mr. Lehmann on account of continued sickness. His place has been supplied in part by Mr. Bues, to the edification and increase of the church. It has somewhat diminished in numbers, by the emigration of several members and by an unusual number of exclusions. These diminutions occurred in the beginning of the year, and the church is now prosperous. The public services are often crowded, and an enlargement of the chapel seems to be demanded. The Sabbath school has ten teachers and seventy scholars, with a small library. Several societies for benevolent purposes exist in the congregation. Tract distribution is zealously pursued. Efforts have been made, with partial success, to pay off the debt on the chapel. The outstations are in number sixteen, and favorable reports come from them all. Some are nearly strong enough to become independent churches. The number of members in Berlin is 162, at the outstations 164.

In Memel, the church has enjoyed a quickening of religious feeling, and fifty-six have been baptized. There are ten outstations. Of the number baptized, thirty belonged to Tilsit, an outstation. From this point eleven posts are supplied with preaching, six every Lord's day, and at some of them there is great religious interest. From this point, also, there has been an extension of the influence of the gospel into Russia. A young Russian was awakened by means of a letter written by a female member of the church at Tilsit, at the instance of one of the brethren, and has become a zealous disciple. He has written to the church many precious epistles, and before this time he has without doubt been baptized. Two brothers, government inspectors in Russia, are devoted servants of Christ, anxious to make known the glad tidings of salvation to others. The younger was awakened by a tract given him by a German Christian. He purchased a Bible, and having become acquainted with its life-giving contents, wrote to his brother, who also soon embraced the truth in the love of it.

In connection with the church at Templin, fifteen have been baptized. The number of preaching stations is twelve. In addition to these, Bible colporteurs have been sent forth, through whom hundreds have heard the word of life. There is a great demand for the ministration of the gospel and an encouraging attention. Some of the disciples here are called to suffer persecution for the name of Christ. One young woman has been treated with great severity by her father, cruelly beaten and driven from the house, though an only daughter and the support of a feeble mother. Others have been driven from the places and employments in which they earned their daily bread.

The church at Stettin has somewhat diminished in numbers. This is caused partly by the exclusion of unworthy members, partly by emigra-

tion, and partly by the smaller number of baptisms that have occurred in comparison with former years. Their benevolent contributions, however, are not diminished. There is reason to hope that six or seven of the persons excluded will be restored. The number of preaching places is eight. One of the brethren has been fined for distributing tracts without a license.

In Stolzenberg there have been several baptisms. More places might have been occupied for preaching, were it not for the opposition of the authorities. There are twenty-seven outstations. At Schönwiese, one of these stations, Mr. T. Penner has been in danger of losing his life in the prison, where he was confined for administering baptism. The prison was warmed by a stove in which turf was used for fuel. There being no ventilation, the room became full of gas, and when the jailer opened the door at noon, he fell senseless at his feet. After a few minutes he came to himself, but suffered the most acute pain for eighteen hours. Lest he should be similarly affected again, he was shut up, the next morning, in the dark cell of condemned criminals. He embraced the opportunity to labor for their souls, and to speak to them of the love of Christ. On the Sabbath he prayed and sung, and preached to them in an informal way, and thus continued to labor for his master.

At Liegnitz, a new outstation has been established, where two persons have been baptized. The gospel has been preached in congregations of tolerable size, in fifteen different places.

In the Silesian mountains, many Christians are scattered along the valleys and the lower ranges. The wealthier part of the population are Roman Catholics, and greatly oppress the brethren. They no sooner ascertain that a person hired by them is a Protestant, than they dismiss him from their service, thus mercilessly cutting off every resource. On the Austrian frontier, the priests have put a premium of forty gulden on every tract.

In Lithuania, the work of conversion seems to have commenced almost without the usual means. Mr. Doerksen writes that a young girl travelled twenty-one miles for the purpose of being baptized. She was examined through an interpreter, and gave a very pleasing and satisfactory account of herself.

In the kingdom of Prussia there are fourteen central points of religious influence for the Baptists, containing that number of churches, and as many as 127 places for stated preaching. The whole number of members is 1696; gain over last year, seventy-four. The benevolent contributions of nine of these churches, for the year, so far as reported, amounted to $1,452.

The church at Eimbeck, in the kingdom of Hanover, is united in love. Mr. Lehmann spent some time there during the last summer, and with the brethren in the Hartz mountains, for the recovery of his health, and reports favorably.

The clear increase of members in all the churches connected with the mission, during 1852, was 327, as appears from the table annexed. The Scriptures circulated since the commencement of the mission, amount to 410,036 copies; and of tracts there have been distributed 6,237,951.

STATISTICS OF THE CHURCHES IN GERMANY, DENMARK, SWEDEN AND SWITZERLAND.

Churches.	When Constituted.	Ministers.	Out-stations.	Added by Baptism.	Added by Letter.	Restored.	Died.	Dismissed.	Withdrawn.	Excluded.	Increase.	Decrease.	Members, December, 1851.	Members, December, 1852.
Aalborg,	1840,	O. N. Faltved,	31	103	4	5	6			31	75		287	362
Baireuth,	1840,	J. F. Knauer,	1	4							4		11	15
Berlin,	1837,	G. W. Lehmann, F. Bues,	16	25	10	8	2	35		25		19	341	322
Bitterfeld,	1840,	F. M. Werner,	10	4	3	5		1	2	4	5		45	50
Bremen,	1845,	J. F. Oncken,	12	30	2	2	2	6		12	14		126	139
Breslau,	1846,	J. Straube,	1	4	4			2		2	4		23	26
Bruchsal,	1850,	K. G. Brecht,	2				1	1				2	6	4
Cassel,	1847,	F. Steinbach,	5	21	5			15	1	6	4		47	51
Christiansö,	1852,		1								6			6
Copenhagen,	1851,	F. O. Nilsson,	1								8		52	60
Dusslingen,	1847,	Ch. Körner,	3	1				2		1		2	12	10
Eimbeck,	1843,	C. Steinhof,	18	32	3		1	10	2	6	21		78	99
Elberfeld,	1852,	J. Köbner,	2	14	4						18			18
Elbing,	1844,	T. Penner,	7	15	1	1	1	2		1	13		86	101
Frohnhausen,	1845,	J. Becker,	12	9							9		32	41
Halsbeck,	1849,	F. Bohlken,	7	7			1	1		1	4		72	76
Hamburg,	1834,	J. G Oncken, C. Schauffler,	29	33	4	5	3	31		17	36		535	571
Heilbronn,	1848,	Ch. Körner,	6	11	2			6		3	4		36	40
Hersfeld,	1846,	V. Beyebach,	5	3	2		1	4	3	9		7	74	67
Jever,	1840.	A. F. Remmers,	16	32	3			4		1	30		104	134
Ihren,	1846,	Ch. Bonk, L. Hinrichs,	10	6	7 13	3	1	6		26		17	110	93
Langeland,	1840,	A. Madsen Hansen,	6					1	3	2		6	42	36
Lieguitz,	1849,	Th. Klinker,	3	3	1			1			3		15	18
Memel,	1843,	F. Niemetz,	10	56	5	3	3	2		20	39		234	273
Offenbach,	1851,	H. Reichardt,	6	2	1		1	2		2		3	32	30
Oldenburg,	1837,	C. Weichardt, A. F. W. Haese,	9	42	2	3	1	2		2	42		29	71
Othfreesen,	1840,	J. Sander,	7	4	1	2	1	3		13		10	97	87
Pinneberg,	1849,	J. A. Mahr,	3	2	2	1		4		3		2	40	38
Rosgarten,	1849,	D. Penner,	1		3			3					7	7
Rummelsburg,	1841,		11										211	211
Schweden,	1849,	B. N. Nilsson,	4	1				4		3		6	50	44
Seeland, (West,)	1842,	N. Nielsen,	2	18	5	3	2			10	19		191	210
Spangenberg,	1847,	H. Grothefend,	6	6	2		2	2		2	2		87	89
Stettin,	1846,	J. A. Gelzau,	3	19	5	3	3	13		17		6	205	199
Stolzenberg,	1849,	W. Weist,	29	45	2		2	1		10	34		271	305
Templin,	1845,	A. Kemnitz,	12	15	2			3		2	12		61	73
Toggenburg,	1847,	J. Grob,	3	3						6		3	24	21
Voigtsdorf,	1848,	O. Priedemann,	1	1				3	3			5	37	33
Wittingen,	1849,	J. Wilkens,	14	2				1			1		34	35
Wolgast,	1848,	W. v. d. Kammer,	6	4	1	1	1	3		7		5	57	53
Zaskerick,	1845,	G. W. Lehmann,	2			1		1		1		1	19	18
Zurich,	1849,	J. J. Höfer,	3	15	16		1	1	5	11	13		58	71
Churches, 42		Ministers, 43	356	647	107	51	41	176	19	256	414	98	3668	4215

Such is the progress of the work among the stations connected with the German mission. When we think of the little band of six disciples, baptized at Hamburg in the year 1834, and then survey the numerous ministers and stations scattered from the Alps to the northern seas, the thousands of converts who have put on Christ by an open profession, and the strength, dignity, harmony, and fellowship of the brethren, how rich and varied is the evidence that God has set the seal of his approval on this mission.

MISSION TO GREECE

ATHENS.—Rev. A. N. and Mrs. ARNOLD.
PIRÆUS.—Rev. R. F. and Mrs. BUEL.
CORFU.—Mrs. H. E. DICKSON.
Three stations; two missionaries and three female assistants; one native assistant.

At Athens, Mr. Arnold has preached fifty sermons during the year, the service, on two Sabbaths, having been interrupted. The largest attendance is twenty. At no time have more than thirteen Greeks been present. The average is seven. For a few weeks past, an expository evening service has been added to the afternoon sermon. The Bible class has been attended forty-five times, with an average of three Greeks, the maxmium being six. 153 religious books and tracts have been put into circulation, containing 17,347 pages, and including 11,492 pages of the Scriptures. In connection with Mr. Buel, nine missionary concerts have been conducted in Greek, with an average attendance of three Greeks, and of three dollars at each monthly collection. This sum, however, is not all that is contributed for religious purposes.

At the Piræus, the attendance on Mr. Buel's religious services has been encouraging, but small, varying from twelve to twenty-four. The hearers have been chiefly adults, composed of every class in the community. Within the year seventy-four persons have been present at the public preaching, who had never attended before. The public religious services were suspended during the month of October, on account of the severe illness of Mrs. Buel, who, however, has since recovered. All the converts have honored their profession, excepting a young lawyer at a distance. Efforts have been made, through a special messenger, to reclaim him, but thus far without any good result. Thirty-two copies of the Scriptures, and 157 tracts have been distributed during the year in the immediate vicinity.

Mrs. Dickson, at Corfu, continues to be a faithful and laborious helper. She has a day school of about fifty scholars, who pay one dollar quarterly for instruction, enough to compensate the assistant teachers. Since Mr. Arnold's removal to Athens, the school of Mrs. Dickson has borne less decisively upon the work of evangelization. Her Sabbath school, however, is useful in promoting the cause of true religion; and her influence is highly beneficial in the community, especially as a succorer of those who like Sakellarius, have been obliged to flee from persecution in other places. The attendance on the Sabbath school has been diminished, the past season, by the prevalence of small pox, which, during the year, swept away more than 3,500 of the population. It is now abated.

The whole number of members in the mission church is thirteen. Five

of these are the missionaries, one is of English parentage, and the remaining seven are Greeks—all males—from twenty to forty years of age.

The Greek convert, Kynegos, has been an efficient helper in the mission. He labors under the direction of Mr. Arnold, who gives a good account of him. His efforts among his countrymen consist chiefly of conversations with intelligent Greeks touching the nature of true religion. For this kind of effort a wide field is open. The public mind is unsettled. Everything indicates suspense. Only a few, and those the least educated, of the inhabitants of Athens, are rigid adherents of the Greek church. The more enlightened are nominally attached to it, but by no means steadfast in doctrines and ordinances. A large infusion of the element of German infidelity pervades the community. This was partly brought in by the Germans who came to Greece with king Otho; and partly proceeds from the teaching of the professors in the university, who have given currency to the philosophical scepticism of the continent of Europe, to such an extent that almost all the students are sceptics. Even ministers of religion, and women, who, a few years ago, were extremely superstitious, now freely express doubts concerning the Christian religion. There is much discussion of religious topics among the people, notwithstanding the prevalence of political excitement, worldly-mindedness and infidelity. In hardly any country in Europe do religious topics occupy a larger place in the periodical press and in general conversation. A periodical has been recently commenced, which has for its object to show the necessity of a reform of abuses in the Greek church, especially as they exist in Turkey. The author is a Greek of acknowledged ability, and he fearlessly exposes the flagitious lives of the priests in Constantinople. Such efforts, though they may not have a direct and immediate result, cannot fail to operate on intelligent minds. Their influence will be to prepare, more and more, the way for the triumphs of the gospel of Jesus Christ.

The word of God is operative beyond the circle of the immediate labors of the missionaries. Mr. Buel has received repeated communications from an intelligent Greek in the Ionian islands, who appears like one led of the Spirit. He peruses diligently the holy Scriptures, and seems to enter into the spirituality of their teachings.

There are indications that some of the Greeks, men of intelligence, desire a higher morality. A few months since, the citizens of Patras sent a memorial to the Legislative Assembly, praying for the enactment of a law to promote a stricter observance of the Lord's day. In a country where any uncommon seriousness in religious observances is suspected, as a sign of Protestant heresy, such an act is interesting and suggestive.

The visit of the Foreign Secretary to this mission has shed light upon the labors and encouragements of the brethren, and has given certainty to the judgment formed concerning the enterprise. The views of the missionaries have been expressed in the fullest manner, in answer to the most careful questioning. The Secretary has also seen the native brethren in their own land. He has heard their witness concerning the feasibility, the utility, and the importance of the mission. The testimony concerning it is, therefore, of the fullest and most satisfactory kind.

Every view that can be taken favors the vigorous prosecution of the work. The present fruits may be less cheering than in some of the other missions. The sowing may be longer, but a joyful reaping, doubtless, will come. They believe that their work is approved of God, and they are happy and hopeful in pursuing it. The knowledge they have acquired of the Greek character and of the circumstances of the nation, instead of producing despondency, leads them to a more cheerful engagement in their labors. No prejudice debars them from associating with the people. No penal enactments fetter their efforts. Proselytism, it is true, is forbidden in the constitution. But no superstructure of law, with penalty affixed, has been reared upon this provision. Greece is open to the preacher, in point of fact. The gospel *is* preached there, boldly, confessedly, openly, even in high places, no man forbidding.

The religion of the Greek, it is not to be denied, stands in patriotism. To renounce his religion is, in his view, almost equivalent to renouncing his nationality. This may oppose a difficulty in the way of the gospel, but it is not an insuperable obstacle. It may render the people jealous of their fellow countrymen, who embrace the faith of the New Testament. It may engage them in acts of temporary and annoying persecution. But if these assaults are not "under law," they will prove abortive. Few attend the public services; but all the hearers come without urgent solicitation. They hear with the most respectful and earnest attention. The public service has never been omitted for want of hearers. God has given to the brethren a little band of converts, who, it is believed, will be their joy and crown in the day of the Lord Jesus.

An impressive and promising peculiarity of Greece is the prevailing zeal in the cause of education. The earliest schools, twenty years since, were established by English missionaries. At the present time there are not less than 300 schools, with 30,000 pupils. Five hundred students are in the university. One fifth part of the population of Athens is engaged in study. The impulse is not confined to the capital, but begins to be diffused throughout the hills and valleys of Greece. The coming generation will be an educated people. Education will have its influence in breaking up time-honored superstitions, in weakening the force of hoary errors, in rousing the intellect of the people to examine, reason, compare and judge for themselves. Greece, enlightened, will spurn at unmeaning ceremonies. Instead of the heartless forms to which they have been accustomed, the people already begin to demand preachers who are competent to feed the soul with knowledge and understanding. An intelligent Greek, a man from Macedonia, earnestly insisted on this. "It is a Macedonian cry," said he; "I am a man of Macedonia; send us preachers, *send us preachers.*"

The missionaries have felt embarrassed by the frequent discussion of the question whether their work is to be prosecuted or cut off. The mission has been for many years undertaken, it can scarcely be said to have been established. It has met with many interruptions by reason of the ill health and the removal of its members. Should the enterprise be heartily encouraged and sustained, God giving strength to his servants, under the present promising aspect of Greece there is ground of abundant hope. Summing up their encouragements and their trials, they say, "We are more than willing to go forward."

The Greek brethren with whom the Secretary communicated on the subject, expressed their hearty concurrence in the views of the missionaries. "Say to our brethren in America," one of them said, "that we have heard that they have, in time past, entertained the idea of recalling their missionaries and abandoning their work in Greece. We hope they will give no place to such a thought in future. We are few, it is true; but we are more than any other body of Protestants in Greece; and we hope, through God's blessing to have our numbers increased."

Greece is open to the gospel. In view of the spirit of the people, there is reason to think it will remain so. Others have virtually abandoned the field, and it may, in process of time, not improbably, be left wholly to us. We have suffered the work to go on feebly. If we would *do* our work, and, under God, evangelize the people, we must put forth more strength. The encouragements sanction it. The mission is not wanting in promise. The laborers there are tried and faithful brethren, persevering and self-denying. The Greek converts generally appear well, anxiously laboring for the good of their countrymen, and disarming hostility by meekness and wisdom. In due season we shall reap, if we faint not.

INDIAN MISSIONS.

MISSION TO THE OJIBWAS.

Sault de ste. Marie.—Rev. A. and Mrs. Bingham. One native assistant.
Tikuamina.— Rev. J. D. Cameron.
Outstation.—*Michipicoton.*
Two stations and an outstation; two missionaries, one female assistant; one native assistant.

The boarding school has been continued through the year as usual, with five pupils, who exhibit satisfactory fruits of their instruction. The day school numbers forty scholars. The United States Indian Agent, and others who have attended the examinations, speak in high terms of the faithfulness of the teacher and the progress and forwardness of the pupils. The Sabbath school is more interesting and prosperous than it has been for years. It numbers thirty scholars. The Bible class has been well attended; but the transfer of a body of troops from the garrison here to California, has produced a serious diminution. The congregations on the Sabbath, and the church, have also felt the influence of this loss. The church is feeble and much scattered, and weakened still further by the delinquency of some of its members. It numbers twenty-two, besides those included in the churches organised by Mr. Cameron on the Canada side. Mr. Bingham has been a missionary here for twenty-four years.

Mr. Cameron has established a school at Cross River, or Pendill's Mills, twenty five miles above the Sault, and more accessible than Tikuamina. The Indians will probably settle here permanently. The school numbers sixteen scholars. Mr. Cameron, like Mr. Bingham, holds his

meetings for the benefit of all; in English, in the forenoon, and in Indian, afternoon and evening. The average attendance is from thirty to forty.

Besides the proper duties of the mission, Mr. Bingham has paid a visit to the miners up the lake, for the purpose of preaching among them. This he has often been solicited to do by persons residing there, and by the captains of vessels on the lake.

The Register and Receiver of the Land Office has commenced the settlement of land claims at the Sault. There are claims believed to be adverse to the just rights of the mission, the final adjustment of which will rest with the department at Washington. Mr. Bingham's long connection with the station has given him a perfect acquaintance with the subject. The best counsel has been retained, and no effort will be omitted to secure an equitable settlement.

OTTAWAS IN MICHIGAN.

RICHLAND.—Rev. L. SLATER. One station, one missionary.

Mr. Slater has held a religious service with the Ottawas every Sabbath, and the meetings have been interesting and profitable. The Indians have often expressed gratitude that so much of exertion and sacrifice is made for their spiritual welfare. The attendance, however, is small, and to maintain a school has been found impracticable. The chief, and several others with him, have resolved to join their Ottawa brethren west of the Mississippi, under the charge of Mr. Meeker. This arrangement will favor a concentration of efforts and of pecuniary means, without an increase of laborers. Mr. Slater will be able to discontinue his connection with the mission, and the amount allowed by government to the Ottawas can be applied to the benefit of those of the tribe connected with Mr. Meeker. They have desired Mr. Slater to dispose of their land embraced within the colony. The meeting-house which stands upon it can be sold also for the benefit of the funds of the Board.

The committee recommend that the Board relinquish this station, on the ground stated by Mr. Slater, with the expectation that the government appropriation be expended for the benefit of the Ottawas under the charge of Mr. Meeker in the Indian territory.

SHAWANOE MISSION.

SHAWANOE.—Rev. F. and Mrs. BARKER, Miss M. G. DOTY. One native assistant.
DELAWARE.—Rev. J. G. and Mrs. PRATT, Miss E. S. MORSE, Miss E. P. GOOKIN. One native assistant.
OTTAWA.—Rev. J. and Mrs MEEKER.
Three stations; three missionaries, six female assistants; two native assistants.

SHAWANOE.—The Shawanoes have secured, the past year, an elective government, and enacted some laws. This is a favorable indication, and will be highly beneficial, should sufficient firmness be exhibited in the execution of the laws. The two chiefs elected, and a majority of the Council, are professors of religion. This shows the triumph which the gospel has secured.

The meetings of the church have been regularly attended. Refreshing seasons have occasionally been enjoyed. Some among the people are evidently inquiring after the way of salvation. In general, however, it has been a year of spiritual languor. One member has been restored, four have been excluded and one has died; present number, thirty-one. The members have paid twenty-five dollars for the expenses of the church, besides other tokens of liberality.

The school embraces fifteen children between the ages of five and sixteen, and has been regularly sustained. Two have died. The missionaries sometimes find themselves compelled to reject the most earnest applications for admission. The Indians too often place their children in the school when quite young, and withdraw them from it as soon as they are able to be useful at home.

The Shawanoes, for the most part, live in houses built by their own hands, and many of them enjoy the conveniences and comforts of life obtained by the cultivation of the soil. The more enlightened manifest a commendable zeal in extending a salutary influence to such as adhere to their habits of dissipation.

Delaware.— A portion of the Delawares are zealous and interesting Christians, cultivating the soil successfully, and living quietly at their homes. Others roam over the prairies in trading expeditions, which are often hazardous; and sometimes they are put to death in these excursions by the wilder tribes.

This station has enjoyed some precious tokens of the Divine favor during the last year. The school, which numbers twenty-five scholars, has been signally blessed. Eight of the pupils have been added to the church by baptism, the oldest in her fourteenth year, and the youngest in her tenth. There has been a more uniform attendance of the scholars than in any year preceding. Some of the girls evince intellectual advancement and remarkable conscientiousness, together with correctness of every day demeanor. The seed of divine grace seems to be taking root. The study of the Scriptures appears to secure a deeper hold upon their hearts than hitherto. Three have been removed from the church by death, ten have been added by baptism, and four restored; present number, twenty-nine. Contributions, thirty-eight dollars.

Mr. Pratt left this station in March, on a visit to the States, intending to return soon after the Annual Meeting of the Union.*

Ottawa.— The members of the church manifest an increasing steadfastness in their adherence to the truth. They are happily united in sustaining a strict discipline, which is working for them a great blessing. A spirit of true devotion and persevering prayer characterizes the meetings of the church. Ten have died, all departing in faith and full of hope. Five have been excluded; but a recent letter informs us that a season of spiritual refreshing has been enjoyed, and that two have been restored to fellowship. Two have been baptized, and there are two or three candidates for baptism. Present number, forty-seven. They have contributed during the year to different objects, $110. More than thirty of their children are at school, at stations among other tribes.

* Since returned.

MISSION TO THE CHEROKEES.

CHEROKEE.—Rev. Messrs. E. JONES and W. P. UPHAM, and their wives.
DELAWARE TOWN.—*John Wickliffe*, native preacher.
DEIYOHEE.—
TAQUOHEE.—*Tanenole*, native preacher.
FLINT.—*L. Downing* and *D. M. Foreman*, native preachers.
Five stations, eight outstations; two missionaries and two female assistants; four native assistants.

The mission has sustained a heavy loss in the death of two preachers, Oganaya and Dsulasky. The latter died in October last. No account has been forwarded of his latter days, except that he seemed "entirely disengaged from earth, and ready to meet his Lord whenever the summons came." Oganaya died at Jefferson city, Missouri, on the 6th of September. He was sick but a few days, doubtless of cholera, and was at first unconscious of his danger. Some time before he died he arranged all his worldly affairs; after which he said that he was now ready to depart; and, till the end, he was anxious to depart and be with Christ. He was a man of much influence, deep piety, and great usefulness, the main stay of the mission in the northern part of the nation, and a diligent and faithful minister of the gospel. The tidings of his death produced deep sorrow among the churches. The "annual meeting" of the churches occurred at Delaware Town, where he was one of the pastors, just a week from the day of his death. On the Sabbath, Mr. Upham preached a funeral discourse. The spacious meeting-house, recently erected, was sufficiently large to accommodate the audience, which numbered about one thousand persons. After the sermon, many came forward for prayers and for instruction in reference to the way of life. The meetings continued four days, and were very solemn and deeply interesting. On the afternoon of the Sabbath fourteen persons were baptized. "It was affecting to see among this number a hoary headed Indian of fourscore years, with trembling steps but a placid countenance, putting on Christ by baptism, and also to see two in early youth, commencing the morning of their days to the Saviour."

A religious influence has been diffused through the nation as in former years, although conversions may have been less numerous. During the last year (1852), baptisms occurred every month in the year, commencing with March. The number of persons baptized, in connection with all the stations, is forty-eight,—forty-six of them Cherokees. From time to time many have indicated concern for the salvation of their souls, and sought the advice and prayers of Christians. The people are everywhere ready to hear the gospel, and more native help is required. The committee have authorized the mission to employ the services of Mr. John B. Jones, for one year, in evangelical labor, upon which he has entered.

The attendance at the school, during the past year, was larger than at any other school in the Cherokee nation. The whole number of pupils was ninety-three; boarders, fifty, pupils attending school the first session, sixty-six; second session, seventy. The school is in good repute throughout the nation, which is manifested by the large number of pupils that come from other neighborhoods, fifteen to one hundred miles distant, in most of which are national schools. The pupils are from the

more intelligent families; they represent every part of the country, and are destined to exert much influence in their future lives. "Such a school is calculated to tell on the future character of the people."

In the Sabbath school, under the superintendence of Mr. Upham, the children pay pleasing attention to their lessons. In four months they recited 3735 verses of Scripture. Some recited two whole chapters for a single lesson.

Mr. Upham has itinerated to some extent; but his efforts have been chiefly confined to the church at Cherokee.

There has been an unusual prevalence of sickness and death at the mission during the year. The health of Mr. Jones, the senior missionary, who returned to the station in October, has suffered greatly.

The Cherokee churches, in a few instances, are approximating the condition of self supporting bodies. The Cherokee Missionary Society has lately transmitted to the general treasury the sum of $284, making two of the native assistants life members of the Union.

RECAPITULATION.

The number of missions prosecuted under direction of the Board is nineteen, embracing eighty-eight stations and one hundred and twelve outstations, besides over four hundred places of stated preaching in France and Germany. Connected with the missions are sixty-four missionaries, of whom sixty are preachers, and there are sixty-six female assistants. One missionary has withdrawn, and one has been removed; one female assistant and one under appointment as a female assistant have died; and eight missionaries and eleven female assistants have joined the missions. The number of native preachers and assistants is two hundred and five; total of missionaries and assistants connected with the missions, three hundred and thirty-five. Six missionaries are under appointment. There are one hundred and eighty-two churches, having a membership of 14,253, of whom were added by baptism the past year 1,361. The number of schools is eighty-two, including one normal and twenty-four boarding schools, with about 2,063 pupils. The number of pages printed in three of the missions, Maulmain, Tavoy and Ningpo, was 9,758,000.

MISSIONS OF THE UNION, 1852-53.

Missions.	Stations.	Out-stations.	Missionaries.	Female Assistants.	Total Missionaries and Assistants.	Native Preachers and Assistants.	Churches.	Baptized.	Present number.	Boarding Schools.	Pupils.	Day Schools.	Pupils.	Total Schools.	Total Pupils.	Pages Printed.
In Asia:																
Maulmain Burman,	2	7	9	9	18	8	3	11	181	2	42	8	470	10	512	4,037,400
Maulmain Karen,	2	17	4	6	10	45	40?	134	1,750?	5	343*	....	....	5	343	
Tavoy Karen,	2	17?	7	7	14	20?	19‡	74	1,000?	3	92	17?	250?	20	342	5,263,200
Arracan Burman,	2	2	3	4	7	8	1	14	59	1	6	2	40	3	46	
Sandoway Karen,	2	44	5	4	9	44	45‡	288	5,000?	1	86	15?	150?	16	230	
Ava,	1	1	2	2	4	4	2	13	27	....	....	2	40	2	40	
Siam,	1	2	3	4	7	3	1	2	35	1	8	3§	12	4	20	
Hongkong,	1	4	2	....	2	4	1	3	28	....	....	4	50	4	50	
Ningpo,	1	....	3	3	6	2	1	4	13	....	....	2	40	2	40	457,400
Assam,†	3	....	7	7	14	5	3	8	77?	3	87	1	25	4	112	
Teloogoo,	1	....	2	2	4	2	1	2	10?	1	25	1	25	2	50	
Whole number in Asia, ... 11	18	94	47	48	95	145	117	553	8,180	17	689	55	1,102	72	1,785	9,758,000
In Africa:																
Bassa, ... 1	2	....	2	4	6	4	1	1	16	1	20	1	16	2	36	
In Europe:																
French,	14	9‖	2	2	4	20	11	100	450?	1	7	....	....	1	7	
German,	40	¶	3	....	3	27	42	647?	4,215	1	7	....	....	1	7	
Greek,	3	....	2	3	5	1	1	....	13	....	....	1	50	1	50	
Whole number in Europe, .. 3	57	9	7	5	12	48	54	747	4,678	2	14	1	50	3	64	
Indian Missions:																
Ojibwa,	2	1	2	1	3	1	1	....	22	1	5	1	40	2	45	
Ottawa in Michigan,	1	....	1	....	1	....	1	....	25?	....	....	....	....	....	....	
Shawanoe,	3	....	3	6	9	2	3	12	107	2	40	....	....	2	40	
Cherokee,	5	8	2	2	4	5	5	48	1,225	1	93	....	....	1	93	
Whole number in America, .. 4	11	9	8	8	16	8	10	60	1,379	4	138	1	40	5	178	
Totals, ... 19	88	112	64	66	130	205	182	1,361	14,253	24	861	58	1,208	82	2,063	9,758,000

* Including theol. and normal. † Tab. view not rec'd. ‡ Including one Bur. church. § No. of pupils in one only reported. ‖ 50 places for stat. preaching. ¶ 356 places for sta. preachi'g.

REPORT OF THE TREASURER.

EXPENDITURES OF THE UNION FOR THE YEAR ENDING MARCH 31, 1853.

Maulmain Missions.

Remittances, drafts, and purchases,	$14,017 50	
Passage of Mr. Stilson and family to the U. S.,	1,100 00	
Do. Miss Wright do.	325 00	
Outfit and expenses of Mr. and Mrs. Haswell,	161 66	
Do. do. Mr. and Mrs. Hibbard,	563 72	
Do. do. Mr. and Mrs. Rose,	580 88	
Do. do. Mr. Douglass, in part,	153 50	
Balance of outfit and expenses of Mr. and Mrs. Bixby,	309 50	
Passage of Mr. Haswell and family, and Mr. and Mrs. Hibbard, to Maulmain,	1,742 56	
Passage of Mr. and Mrs. Bixby and Mr. and Mrs. Rose, to Cape of Good Hope,	508 50	
Mr. Haswell's expenses in this country,	658 86	
Mr. Howard's do. do.	766 00	
Mrs. Judson's do. do.	988 45	
Miss Wright's do. do.	160 00	
		$22,036 18

Tavoy Mission.

Remittances, drafts, and purchases,	$5,468 91	
Passage of Mrs. Bennett and daughter to the U. S.,	584 00	
Do. Mr. Cross and family, do.	1,524 93	
Outfit and expenses of Mr. and Mrs. Allen,	532 06	
Passage of Mr. and Mrs. Allen to Maulmain,	740 34	
Do. Mrs. Bennett to Cape of Good Hope,	143 16	
		$8,993 40

Arracan Mission including Sandoway.

Remittances, drafts, and purchases,	$7,354 35	
Outfit and expenses of Mr. and Mrs. Nisbet,	560 69	
Do. do. Mr. and Mrs. Whitaker,	543 75	
Do. do. Miss Sophia Hubbell,	200 00	
Passage of Mr. and Mrs. Nisbet and Miss Hubbell to Maulmain,	1,080 02	
Passage of Mr. and Mrs. Whitaker to Cape of Good Hope,	336 50	
		$10,075 31

Mission to Ava.

Remittances and payments,	$3,687 63

Assam Mission.

Remittances, drafts, and purchases,	$13,568 54	
Expenses of Mrs. Barker in this country,	400 00	
		$13,968 54

Telocgee Mission.

Remittances, drafts, and purchases,	$2,292 64	
Expenses of Mr. Van Husen's family in this country,	310 00	
		$2,602 64

Siam Mission.

Remittances, drafts, and purchases,	$2,329 84

China Missions.

Remittances, drafts, and purchases,	$5,869 05

Deputation to the Asiatic Missions.

Messrs. Peck and Granger's expenses, in part,	$2,500 00

Bassa Mission.

Drafts and purchases,	$2,134 51	
Outfit and expenses of Mr. and Mrs. Goodman,	557 65	
Do. do. Mr. and Mrs. Shermer,	536 65	
Do. do. Mrs. Crocker,	113 65	
Passage of Mr and Mrs. Goodman, Mr. and Mrs. Shermer and Mrs. Crocker, to Africa,	566 25	
		$3,908 71

Mission to Greece.

Remittances, drafts, and purchases,	$2,859 69

Mission to France.

Remittances, drafts, and purchases,	$8,258 20

Mission to Germany.

Remittances and payments	$6,049 52

Cherokee Mission.

Drafts and purchases,	$3,226 00

Shawanoe Mission.

Drafts and purchases (balance defrayed by U. S. appropriations),	$1,864 45

Mission to the Ojibwas.

The expense of this mission is defrayed by U. S. appropriations,

Mission to the Ottawas in Michigan.

The expense of this mission is defrayed by U. S. appropriations,

Agencies.

of Rev. S. M. Osgood, 1 year,	700 00	
lling expenses, &c., do.,	169 07	
of Rev. Jas. F. Wilcox, 1 year,	800 00	
lling expenses, &c. do., including removal to		
.,	262 12	
of Rev. H. A. Smith, 1 year,	700 00	
lling expenses, &c. do., including removal to		
etteville,	223 57	
of Rev. O. Dodge, 1 year,	800 00	
lling expenses, &c., do.	204 72	
of Rev. J. D. Cole, 1 year,	800 00	
lling expenses, &c. do.,	255 50	
of Rev. E. Savage, 1 year,	800 00	
lling expenses, &c. do.,	177 10	
of Rev. J. Stevens, 9 months,	600 00	
lling expenses, &c. do.,	143 38	
of Rev. N. Butler, 6 months,	350 00	
lling expenses, &c. do.,	90 55	
of Rev. E. A. Cummings, 6 months,	350 00	
lling expenses, &c. do.,	127 00	
of Rev. H. C. Estes, 5 months,	250 00	
lling expenses, &c. do.,	75 98	
l agencies,	168 44	
lling expenses of the Home Secretary,	185 14	
		$8,232 57

Publications.

opies of the Thirty-Eighth Annual Report,	$184 26	
expense of the July number of the Magazine,	428 42	
pies of the Magazine, for file and distribution,	175 00	
" " Macedonian, " " "	100 00	
ars and notices,	102 93	
		$990 61

Secretaries' Department.

of the Foreign Secretary, $1,500, less $450 re-		
ed from the fund for officers,	$1,050 00	
of the Home Secretary, $1,500, less $450, as		
e,	1,050 00	
hire,	400 00	
		$2,500 00

Treasurer's Department.

of the Treasurer, $1,500, less $450 received from		
und for officers,	$1,050 00	
hire,	414 00	
		$1,464 00

Miscellaneous Expenses.

of rooms,	600 00	
ace on do.,	12 62	
books and stationery,	136 82	
nd light,	89 87	
ure and repairs,	100 71	

Books for library,	46 43	
Periodicals and papers,	25 37	
Certificates of life membership,	61 97	
Postage of letters, papers and pamphlets,	234 05	
Freight and cartage,	79 34	
Wrapping paper, twine, &c.,	9 80	
Interest on borrowed money,	955 94	
Counterfeit money, discount on drafts and bank notes,	102 55	
Legal documents,	10 25	
Copying papers and documents,	18 50	
Gratuity to Mrs. Robert Cogswell,	175 00	
Messenger, porter, and care of rooms,	338 98	
Curiosities for the cabinet,	20 80	
29 Vols. Magazine sent to the Church Missionary Society, London,	14 50	
Foreign Secretary's travelling expenses,	21 15	
Expense attending annual meeting at Pittsburgh,	128 13	
		$3,182 78
Total expenditures of the Union,		$114,598 66
Balance for which the Union was in debt, April 1, 1852,		19,894 47
		$134,493 13

RECEIPTS OF THE UNION FOR THE YEAR ENDING MARCH 31, 1853.

Donations, as acknowledged in the Missionary Magazine,	$99,255 09	
Legacies, " " " "	8,931 46	
Received from the Grand Rapids property, Mich., in part,	5,000 00	
" " Real estate in Rockford, Ill.,	150 00	
" for interest on fund for support of native preachers,	30 00	
		$113,366 55
Balance for which the Union is in debt, April 1, 1853,		21,126 58
		$134,493 13

Permanent Fund.

This fund amounts, as last year, to	$21,000 00

Fund for Officers.

Balance on hand, April 1, 1852,	$74 20
Received from income of permanent fund,	1,331 42
	1,405 62
Paid balance of salaries of Secretaries and Treasurer,	1,350 00
Balance on hand, April 1, 1853,	$55 62

Karen Mission Fund.

This fund amounted last year to	$4,000 00
Transferred to account of donations,	2,000 00
Balance on hand, April 1, 1853,	$2,000 00

Fund for Support of Native Preachers.

s fund amounts, as last year, to	$500 00

The Magazine and Macedonian.

ance on hand, January 1, 1852,	$177 15
eived for subscriptions during the year,	6,877 41
	7,054 56
t of publication,	6,835 32
ance to new account January 1, 1853,	$219 24

s Treasurer has also received from the United States nd coördinate Societies the following sums, which have een expended in the several missions, viz.:—

m the United States,	$4,000 00
" American and Foreign Bible Society,	10,500 00
" American Bible Union,	1,000 00
" American Tract Society,	3,800 00
" American Baptist Publication Society,	95 62
	$19,395 62

RICHARD E. EDDY, *Treasurer A. B. M. Union.*

issionary Rooms, Boston, April 1, 1853.

he Auditing Committee having examined the account of the Treasurer of the erican Baptist Missionary Union for the year ending March 31, 1853, with the chers, hereby certify that they find the same correct; and that a balance of *ty-one thousand one hundred twenty-six dollars, fifty-eight cents*, was due from Union, on the first day of April, one thousand eight hundred fifty-three.
hey have also examined the evidences of stocks, &c., belonging to the Union, find that they agree with the statements on the Treasurer's books.

CHARLES D. GOULD,
JOSHUA LORING, } *Auditing Committee.*

issionary Rooms, Boston, May 11th, 1853.

PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS.

Names.	Texts.	Meetings.	Places.	Times.
Richard Furman, D. D., S. C.,	Matt. 28: 20,	Convention,	Philadelphia,	May, 1814.
Thomas Baldwin, D. D., Mass.,		"	"	" 1817.
O. B. Brown, D. C.,		"	"	April, 1820.
William Staughton, D. D., D. C.,	Acts 28: 15,	"	Washington, D. C.,	" 1823.
Jesse Mercer, Ga.,	Matt. 28: 19,	"	New York,	" 1826.
William Yates, India,		Board,	Boston,	" 1827.
William T. Brantly, Pa.,	Phil. 2: 16,	"	New York,	" 1828.
Daniel Sharp, D. D., Mass.,		Convention,	Philadelphia,	" 1829.
C. G. Sommers, N. Y.,	An Address,	Board,	Hartford, Ct.,	" 1830.
R. Babcock, Jr.,* Mass.,	Ps. 67: 1, 2,	"	Providence, R. I.,	" 1831.
F. Wayland, D. D.,* R. I.,	Rom. 7: 13,	Convention,	New York,	" 1832.
Baron Stow, Mass.,	1 John 2: 6,	Board,	Salem, Mass.,	" 1833.
William R. Williams, N. Y.,	2 Cor. 10: 15, 16,	"	New York,	" 1834.
S. H. Cone, N. Y.,	Acts 9: 6,	Convention,	Richmond, Va.,	" 1835.
Elon Galusha, N. Y.,	Luke 10: 2,	Board,	Hartford, Ct.,	" 1836.
Charles G. Sommers, N. Y.,	Ps. 72: 19,	"	Philadelphia,	" 1837.
Baron Stow, Mass.,	Acts 12: 24,	Convention,	New York,	" 1838.
James B. Taylor, Va.,	Luke 24: 46, 47,	Board,	Philadelphia,	" 1839.
B. T. Welch, D. D., N. Y.,	John 3: 8,	"	New York,	" 1840.
Richard Fuller, D. D., S. C.,	John 12: 32,	Convention,	Baltimore,	" 1841.
R. E. Pattison, D. D., R. I.,	Ps. 87: 7,	Board,	New York,	" 1842.
Pharcellus Church, N. Y.,	Col. 1: 21,	"	Albany, N. Y.,	" 1843.
S. W. Lynd, D. D., Ohio,	1 Cor. 1: 21,	Convention,	Philadelphia,	" 1844.
G. B. Ide, Pa.,	Is. 40: 9,	Board,	Providence, R. I.,	" 1845.
G. W. Eaton, D. D., N. Y.,	1 Tim. 1: 11,	Convention,	Brooklyn, N. Y.,	May, 1846.
Baron Stow, D. D.,* Mass.,	Matt. 27: 45, 51-53,	Union,	Cincinnati, Ohio,	" 1847.
J. N. Granger, R. I.,	Gal. 2: 9,	"	Troy, N. Y.,	" 1848.
M. J. Rhees, Del.,	Phil. 2: 5,	"	Philadelphia,	" 1849.
E. L. Magoon, N. Y.,	Matt. 20: 26-28,	"	Buffalo, N. Y.,	" 1850.
William Hague, D. D., N. J.,	Acts 13: 36,	"	Boston,	" 1851.
Velona R. Hotchkiss, N. Y.,	2 Thess. 3: 1,	"	Pittsburgh, Pa.,	" 1852.
Robert Turnbull, D. D., Conn.,	Isa. 32: 20,	"	Albany, N. Y.	" 1853.

* The appointed preacher having failed.

OFFICERS OF THE MISSIONARY UNION.

HON. GEORGE N. BRIGGS, LL. D., of Mass., *President.*
BARTHOLOMEW T. WELCH, D. D., of New York,
ELISHA TUCKER, D. D., of Illinois, } *Vice Presidents.*
REV. WILLIAM H. SHAILER, of Mass., *Recording Secretary.*

Board of Managers.

r. IRA HARRIS, LL. D., *Chairman.* REV. SEWALL S. CUTTING, *Recording Secretary.*

Ministers.

B. Allen, North Yarmouth, Me.
ith, Fairfax, Vt.
harp, Boston, Ms.
ckson, Newport, R. I.
rnbull, Hartford, Ct.
Wheelock, Elbridge, N. Y.
. Sommers, New York.
dge, Ballston Spa, N. Y.
Hague, Newark, N. J.
Parker, Fairfax, Vt.
Malcom, Lewisburgh, Pa.
Winter, Roxborough, Pa.
B. Page, Norwalk, Ohio.

Ministers.

a F. Shaw, China, Me.
. Foster, Brattleboro', Vt.
V. Samson, Washington, D. C.
P. Mason, Chelsea, Ms.
. Granger, Providence, R. I.
n Pheips, New Haven, Ct.
H. Cone, New York.
. Hotchkiss, Buffalo, N. Y.
R. Taylor, Camden, N. J.
g Burrows, Philadelphia, Pa.
. Leonard, Zanesville, O.
Robinson, Logansport, Ind.
Tolman, Upper Alton, Ill.

Ministers.

. Dexter, Calais, Me.
Pratt, Nashua, N. H.
C. Brown, Boston, Ms.
Porter, Pittsfield, Ms.
Ives, Suffield, Ct.
Wayland, Providence, R. I.
R. Williams, New York.
. Smith, Rochester, N. Y.
Clark, Whitesboro', N. Y.
Kempton, New Brunswick, N. J.
H. Kennard, Philadelphia, Pa.
Shepardson, Cincinnati, O.
rris, Lawrenceburg, Ind.

CLASS I.

Henry G. Weston, Peoria, Ill.
J. A. B. Stone, Kalamazoo, Mich.
William Rollinson, San Francisco, Cal.

Laymen.

Thomas J. Harris, Claremont, N. H.
Joseph C. White, Bangor, Me.
Michael Shepard, Salem, Mass.
Lewis Jones, Boston, Mass.
Nathan H. Bottom, Shaftsbury, Vt.
George Lovis, New Haven, Ct.
John F. Rathbone, Albany, N. Y.
John P. Crozer, Chester, Pa.
James M. Hoyt, Cleveland, Ohio.

CLASS II.

George W. Harris, Detroit, Mich.
Elias L. Magoon, New York.
Charles W. Flanders, Concord, N. H.

Laymen.

Anthony Colby, New London, N. H.
Charles Thurber, Worcester, Ms.
James Boyce, Providence, R. I.
Oren Sage, Rochester, N. Y.
Samuel Colgate, New York.
Peter P. Runyon, New Brunswick, N. J.
James M. Linnard, Philadelphia, Pa.
Thomas W. Ewart, Marietta, O.
Levi D. Boone, Chicago, Ill.

CLASS III.

Supply Chase, Northville, Mich.
Berley Work, Sheboygan, Wis.
Elihu Gunn, Keokuk, Iowa.

Laymen.

Jefferson Borden, Fall River, Ms.
Joseph B. Gilbert, Hartford, Ct.
Ira Harris, Albany, N. Y.
Harvey Edwards, Fayetteville, N. Y.
Daniel M. Wilson, Newark, N. J.
Washington Jones, Wilmington, Del.
Thomas Watson, Philadelphia, Pa.
Anthony H. Dunlevy, Lebanon, O.
George Hascall, Rockford, Ill.

Executive Committee.

m. HEMAN LINCOLN, *Chairman.* REV. WILLIAM H. SHAILER, *Recording Secretary.*

Ministers.

BARON STOW,
JOSEPH W. PARKER,
WILLIAM H. SHAILER,
ROLLIN H. NEALE,
HENRY J. RIPLEY.

Laymen.

HEMAN LINCOLN,
JAMES W. CONVERSE,
BENJAMIN SMITH.
NEHEMIAH BOYNTON,

SOLOMON PECK, *Corresponding Secretary for the Foreign Department.*
EDWARD BRIGHT, JR., *Corresponding Secretary for the Home Department.*
RICHARD E. EDDY, *Treasurer.*

Auditing Committee.

CHARLES D. GOULD, JOSHUA LORING.

LIFE MEMBERS OF THE MISSIONARY UNION.

BY THE PAYMENT OF ONE HUNDRED DOLLARS.

Abbott Rev. E. L., Sandoway, Arracan.
Abbott Charles F., Philadelphia, Pa.
Abbot Rev. Aaron D., Bellevue, O.
Abbott Rev. Jas. R., East Townsend, O.
Abbott Rev. S. G., Jericho, Vt.
Achilles Henry L., Albion, N. Y.
Adair Wm. N., Somerville, Ms.
Adams Rev. Paul S., Newport, N. H.
Adams George, New York city.
Adams Nathaniel, Roxbury, Ms.
Adams Rev. John Q., Caldwell, N. J.
Adams Rev. Seymour W., Cleveland, O.
Adams Mrs. Cordelia C., "
Adams Rev. J. N., Butternuts, N. Y.
Adams Mrs. J. N., "
Adams Jos. H., Williamsburgh, N. Y.
Adams Mrs. Mary, "
Adams William, Albany, N. Y.
Addicks John E., Philadelphia, Pa.
Atkins Prof. Erastus, Upper Alton, Ill.
Adsit Rev. Samuel, Jr., Sennett, N. Y.
Adsit Mrs. Jane M., "
Ainsworth Luther, Cabotville, Ms.
Ainsworth Rev. S. C., Brookfield, N. Y.
Ainsworth Rev. Spencer S., Penfield, N. Y.
Akerly R. C., New York city.
Alcott Rev. Denison, Clinton, N. Y.
Alden Rev. John, Westfield, Ms.
Aldrich Rev. J., Middleboro', Ms.
Aldrich Mrs. C. P., "
Alexander James, Oswego, N. Y.
Alger Henry, Rockport, O.
Alger Mrs. Susan, "
Allard Rev. Saml. R., Chester Vill., Ms.
Allen Rev. N. T., Groton, Ct.
Allen David, New Gloucester, Me.
Allen Rev. L. B., Yarmouth, Me.
Allen Mrs. Mary B. M., Sedgwick, Me.
Allen Rev. Marvin, Detroit, Mich.
Allen Ethan, Norwich, Ct.
Allen Mrs. Sarah E., "
Allen Joseph, Rutland, Vt.
Allen Mrs. Polly, "
Allen Rev. John, Groton, Ms.
Allen Thomas, Wilmington, Del.
Allen Rev. Amos, Sedgwick, Me.
Allen Rev. Thomas, Tavoy, Burmah.
Allen Rev. Barna., Whiting, Vt.
Allen Laurartt, Worcester, Ms.
Allen Bartlett, Brooklyn, N. Y.
Allen Rev. O., Columbus, O.
Allen John C., Philadelphia, Pa.
Aller Amos, Brooklyn, N. Y.
Allgood Rev. Wm., West Union, O.
Allin George, Brooklyn, N. Y.
Alling Henry, New Haven, Ct.
Allison Rev. J. V., West Chester, Pa.
Altemus Samuel T., Philadelphia, Pa.
Alton Rev. S. D., Oakfield, O.
Alvord Rev. Nelson, Decatur, Ill.
Alvord W. B., Cincinnati, O.
Alway George, Sen., Lobo, C. W.
Alway George, Jr., "
Alway Mrs. George, "
Alway Joseph, "
Ambler Rev. J. Y., Lanesboro', Ms.
Ambler Rev. E. C., Millington, N. J.
Ames Robert W., Roxbury, Ms.
Ammidown Holdridge, Southbr'ge, Ms.
Ammidown Holmes, Boston, Ms.
Amory Peter B., New York city.
Amolereux J. A., S. Hadley Falls, Ms.
Anable C. W. Esq., Philadelphia, Pa.
Andem Rev. Jas., Neenah, Wis.
Anderson Edward R., Philadelphia, Pa.
Anderson Mrs. Mary H., "
Anderson Rev. E., Amherst, Ms.
Anderson George W., Lewisburg, Pa.
Anderson Prof. M. B., New York city.
Anderson William T., Princeton, N. J.
Anderson Rev. Thos. D., Roxbury, Ms.
Anderson Lucy S., "
Anderson David, Cincinnati, O.
Anderson Rev. Chris., Edinb'gh, Scot'd.
Anderson Rufus, D. D., Boston, Ms.
Andress Rev. L., Ashtabula, O.
Andrews William, Providence, R. I.
Andrews Mrs. Wm., "
Andrews Rev. Emerson, Philadel., Pa.
Andrews Rev. D., East Euclid, O.
Angier Rev. Aaron, Elbridge, N. Y.
Angell Geo. M., M. D., Providence, R.I.
Anthony Lorenzo D., "
Appleton John W., Portland, Me.
Appleton Daniel, Buxton, Me.
Appleton George, Haverhill, Ms.
Arbuthnot Charles, Pittsburgh, Pa.
Archer Ezekiel, New York City.
Archibald Rev. T. H., Davenport, Iowa.
Armington S. L., Ludlow, Vt.
Armitage Rev. Thomas, N. York City.
Armstrong Rev. A., Lambertville, N. J.
Armstrong Earl F., Vernon, N. Y.
Armstrong Rev. J. C., Franklin, O.
Arnold Rev. A. N., Athens, Greece.
Arnold William E., Rochester, N. Y.
Arnold Miss Phebe, Jay, N. Y.
Arnold Mrs. Frances R., Providence, R. I.
Arnold Alanson, Manchester, N. Y.
Arnold J. H., "
Arnold Noah J., Providence, R. I.
Arrison Matthew, Philadelphia, Pa.
Arrison Mrs. Matthew, "
Arthur Rev. Wm., Hoosick, N. Y.
Asher Rev. Jeremiah, Philadelphia, Pa.
Ashley John J., Catskill, N. Y.
Ashmore Samuel, Putnam, O.
Ashmore Rev. Wm., Bangkok, Siam.
Atkins Rev. I., Bristol, Ct.
Atkins Joseph, Brooklyn, N. Y.
Atkins Stephen, Meriden, Ct.
Atkinson Taylor B., Philadelphia, Pa.
Atkinson Rev. Lewis, Brimfield, Ill.
Atwater Lucius, Hartford, Ct.
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Dunlevy A. H., Lebanon, O.
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Fisher George, Moreau, N. Y.
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Long Rev. C. C., Mariaville, Me.
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Loomis Justin E., Russell, Ms.
Loring Joshua, Chelsea, Ms.
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Loring Jonathan, Boston, Ms.
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Low Ariel, Roxbury, Ms.
Lowry Robert, Philadelphia, Pa.
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Ludlow R. M., Philadelphia, Pa.
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Magoon Rev. E. L., New York city.
Magoon Mrs. Susan M., "
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Malcom Rev. Thomas S., Philadelphia, Pa. "
Malcom Mrs. M. N., "
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Mears Elijah, Boston, Ms.
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Storer Rev. Joseph, Hudson, N. H.
Storer Mrs. Olive, "
Story Simeon N., Worcester, Ms.
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Wager James, Troy, N. Y.
Wakefield Terence, Boston, Ms.
Wakefield Enoch B., Chelsea, Ms.
Wakefield Rev. Tubal, Orleans, Ms.
Wakefield John, East Thomaston, Me.
Wakeman Rev. L. H., Three Rivers, Ms.
Walden Rev. D. D., Hillsboro', O.
Walden Rev. J. H., Portsmouth, O.
Walden Mrs. Clarissa L., "
Waldron Rev. Isaac, Panton, Vt.
Walker Samuel, Roxbury, Ms.
Walker Rev. John, Oakham, Ms.
Walker Rev. O. B., Brooklin, Me.
Walker Rev. Wm. C., Willington, Ct.
Walker Jane P., Central Falls, R. I.
Walker Rev. Geo. C., Johnson's Creek, N. Y.
Walker Rev. O. F., N. Stonington, Ct.
Walker William A., New York city.
Walker Charles, Chicago, Ill.
Walker Sam'l T., Marcus Hook, Pa.
Walker Rev. J., "
Walker Rev. Joseph, Fairmont, Va.
Wall Rev. V. R., West Lodi, O.
Wallace Thomas, New York city.
Wallis John A., Bangor, Me.
Walraven Lewis Y., Philadelphia, Pa.
Walter Rev. John P., Dover, Del.
Walton Mark, Jr., Portland, Me.
Walton Joseph B., Philadelphia, Pa.
Ward Walter, "
Ward Andrew, Salem, Ms.
Ward Mrs. A. R., "
Ward Israel, Jr., "
Ward Uzal D., New York city.
Ward William, Gowahati, Assam.
Ward Mrs. C. S., "
Ward Rev. Eph., Jr., Middleboro', Ms.
Ward George, "
Ward Mrs. Caroline, "
Ward John C., Brooklyn, N. Y.
Wardner Rev. Chauncy, Covert, N. Y.
Wardsworth Joseph, Becket, Ms.
Wardsworth Isaac, Kennebec, Me.
Warne Rev. Joseph A., Frankfort, Pa.
Warner Calvin, Troy, N. Y.
Warner James, Zanesville, O.
Warner Ralph, Boston, Ms.
Warner Lewis, Albion, N. Y.
Warner Rev. H., Syracuse, N. Y.
Warner Horatio, "
Warren Charles, Worcester, Ms.
Warren Rev. B., Ransomville, N. Y.
Warren Edward, Fall River, Ms.
Warren Rev. John, Carmel, N. Y.
Warren Rev. John, Jr., Fishkill, N. Y.
Warren Rev. H. S. P., Madrid, N. Y.
Warren Rev. Jonah G., Troy, N. Y.
Warren Mrs. J. G., "
Warren Mrs. Susannah G. "
Warren Samuel, Holden, Ms.
Warren Rev. E. R., New London, Ct.
Warren Mrs. Mary H., "
Warriner Rev. Norman, Harding, Ill.
Warriner Rev. R. L., Preston, N. Y.
Warriner Francis, Troy, N. Y.
Washburn Rev. Job, Thomaston, Me.
Washburn Henry S., Worcester, Ms.
Waterbury N., Saratoga Springs, N. Y.
Waterbury Rev. J. H., Elizabethtown, N. J.
Waterhouse J. W., Portland, Me.
Waterman Caleb, Coventry, R. I.
Waters Moses, Lowville, N. Y.
Watkins Henry M., New York city.
Watkinson Wm. E., Philadelphia, Pa.
Watkinson Rev. M. R., Leipersville, Pa.
Watrouse Rev. A. D., Clinton, Ct.
Watson Rev. R. Y., Hancock, Me.
Watson Rev. W. H., South Natick, Ms.
Watson John, Chelsea, Ms.
Wattson Thomas, Philadelphia, Pa.
Wattson Mrs. Mary, "
Way Rev. S. P., Foolville, N. Y.
Wayland F., D. D., Providence, R. I.
Wayland Mrs. H. S. H., "
Wayland H. L., Rochester, N. Y.
Wayland Francis, Jr., Worcester, Ms.
Wayland Miss A. E., Saratoga, N. Y.
Weatherby Miss M., Philadelphia, Pa.
Weatherby Rev. J. W., Kingsville, O.
Weaver Rev. C. S., Voluntown, Ct.
Weaver W. A., New London, Ct.,
Weaver N. K., Woonsocket, R. I.
Webb Rev. G. S., N. Brunswick, N. J.
Webb Rev. Wm. R., Jordan, N. Y.
Webb Mrs. Sarah W. E., "
Webb Robert M., Brooklyn, N. Y.
Webb Charles, New York city.
Webb Moses F., New Brunswick, N. J.
Webb Rev. J. N., Fort Covington, N. Y.
Webb Mary, Boston, Ms.
Webb Daniel, LeRoy, N. Y.
Webb Joshua, Philadelphia, Pa.
Webber Dr. A. C., Cambridge, Ms.
Webster Rev. Silas B., Norwalk, O.
Webster John, Nashua, N. H.
Webster Hugh, Buffalo, N. Y.
Webster Henry K., M. D., Ithaca, N.Y.
Webster Phineas, Haverhill, Ms.
Webster Rev. A., Newton Upper Falls, Ms.
Weckerly Daniel, Philadelphia, Pa.
Wedge Rev. Albert, Pendleton, Ia.
Wedgewood Rev. J. M., Wells Depot, Me.
Weed Monroe, LeRoy, N. Y.
Weeden Stephen R., Providence, R. I.
Weeks Charles, Hartford, Ct.
Weeks Nathaniel B., New York city.

Welch Rev. J. E., Hickory Grove, Mo.
Welch R. T., D. D., Brooklyn, N. Y.
Welch Mary A., "
Welch Elisha N., Bristol, Ct.
Welch Stillman, Warren, R. I.
Weld N., Jamaica Plain, Ms.
Weld John, "
Welden Asa W., New York city.
Wellington Isaac N., Troy, N. Y.
Wells Alfred, Vernon, N. Y.
Wells P. P., Brooklyn, N. Y.
Wells Mrs. Elizabeth, New York city.
Welsh Rev. John C., Providence, R. I.
Wescott Rev. Isaac, New York city.
West John, Brooklyn, N. Y.
West Rev. H., Mecklenberg, N. Y.
Weston Rev. Henry G., Peoria, Ill.
Weston Rev. R., Carthage, Ill.
Weston Mrs. Margaret, Elgin, Ill.
Wetmore Ebenezer R., Worcester, Ms.
Wheat Rev. A. C., Philadelphia, Pa.
Wheaton James, Providence, R. I.
Wheeler Nelson, Worcester, Ms.
Wheeler Rev. O. C., Sacramento city, California.
Wheeler Rev. Benj., No. Randolph, Ms.
Wheeler James P., Eastport, Me.
Wheeler Abijah, Cleaveland, O.
Wheeler George C., Penn Yan, N. Y.
Wheeler Jesse, Watertown, Ms.
Wheeler Rev. S. S., New York city.
Wheelock Rev. Alonzo, Elbridge, N. Y.
Wheelock Dwight, Boston, Ms.
Whipple John G., New York city.
Whipple Mrs. Phebe, Providence, R. I.
Whipple Rev. J. M., Hinsdale, Ms.
Whipple Mrs. Julia, Cincinnati, O.
Whitaker Rev. Daniel, Arracan, Burmah.
White Daniel, Charlestown, Ms.
White Roxana, "
White Samuel K., "
White Daniel F., "
White Josiah J., "
White Sampson, Brooklyn, N. Y.
White Rev. S., Staten Island, N. Y.
White Robert, Boston, Ms.
White Ebenezer D., Newton, Ms.
White Joseph W., Hartford, Ct.
White Thomas P., Bridgeport, Ct.
White Mrs. Mary, Bordentown, N. J.
White Thomas, Philadelphia, Pa.
White Mrs. Mary, "
White Moses, Cleaveland, O.
White John D., Marcus Hook, Pa.
White Heman L., New York city.
White J. C., Bangor, Me.
White Rev. J., Pittsburgh, Pa.
White Darius, Portland, Me.
White Samuel, Bordentown, N. J.
Whitehead James M., New York city.
Whitehead Mrs. Emeline V., New York city.
Whitehead William, Alleghany city, Pa.
Whiting Rev. S. M., Sibsagor, Assam.
Whitman Mrs. Emily, Hartford, Ct.
Whitman Rev. S. S., Belvidere, Ill.
Whitman Hiram, "
Whitman Chs. S., "
Whitman Daniel C., Newark, N. J.
Whitman Mrs. Abigail, "
Whitney Rev. L., Painesville, O.
Whitney E. S., New York city.
Whitney Raymond, Bridgeport, Ct.
Whitney Roswell, North Fairfield, O.
Whitney Lewis, Yarmouth, Me.
Whitney Salmon, Boston, Ms.
Whittemore Asa D., Worcester, Ms.
Whittemore James, New York city.
Whittemore A. F., "
Whittemore Isaac T., Essex, Ct.
Whittemore Rev. J. L., Long Plain, Ms.
Whittier Leonard, Haverhill, Ms.
Wiggin Rev. J. W., Farmerville, N. Y.
Wight Leonard B., Springfield, Ms.
Wightman Horace M., Haverhill, Ms.
Wightman Rev. F., Middletown, Ct.
Wightman Stillman K., New York city.
Wightman Rev. P. G., East Lyme, Ct.
Wilber Rev. O., South Richland, N. Y.
Wilber Curtis, Troy, N. Y.
Wilbur R. R., Mt. Pleasant, Iowa.
Wilbur Asa, Boston, Ms.
Wilcox Rev. James F., Burlington, N.J.
Wilcox Mrs. Louisa S., "
Wilcox Miss Maria L. J., "
Wilder J. N., Albany, N. Y.
Wilder Delia, "
Wilder Rev. L., Tiro, O.
Wilder Rev. John, Canton, N. Y.
Wilder Sidney, Springfield, N. Y.
Wildman Rev. Nathan, Lebanon, Ct.
Wilds Rev. Z. P., Billerica, Ms.
Wiley Rev. Frederick, Cumberland Hill, R. I.
Wiley James, Philadelphia, Pa.
Wilkins Rev. Wm., Mecklenberg, N. Y.
Wilkins Rev. Andrew, Weston, N. Y.
Wilkins Rev. Stephen, N. Y.
Wilkinson C., Philadelphia, Pa.
Wilkinson Rev. H., Drummondville, C. W.
Willard Rev. Geo. A., Warwick, R. I.
Willard Levi.
Willard Rev. C. M., Harvard, Ms.
Willard Rev. Benj., Wilbraham, Ms.
Willard Lucius A., Providence, R. I.
Willard Rev. P. A., South Danvers, Ms.
Willard Rev. E., Douai, France.
Willard Mrs. Caroline M., "
Willey James, Concord, N. H.
Willet Rev. Charles, New London, Ct.
Williams Wm. R., D. D., N. Y. city.
Williams Mrs. Mary Bowen, "
Williams Wm., "
Williams Rev. Gibbon, Wyoming, N. Y.
Williams Rev. B. S., Plymouth, N. Y.
Williams John M. S., Worcester, Ms.
Williams Rev. N. W., Saco, Me.
Williams Rev. N. M., Somerville, Ms.
Williams Rev. S., Pittsburgh, Pa.
Williams Rev. David, Shirleysburg, Pa.
Williams Rev. A., Urbana, O.
Williams Victor, Cincinnati, O.
Williams Walter S., Hartford, Ct.
Williams Richard P., Essex, Ct.
Williams Mrs. Louisa, "
Williams Rufus, Jewett city, Ct.
Williams James, Groton, N. Y.
Williams D. W., Buffalo, N. Y.
Williams Isaac P., Brooklyn, N. Y.
Williams Rev. Geo. B., Hampden, Me.
Williams Rev. James, St. George, Me.
Willis Rev. S. B., Maryland, N. Y.
Willis Rev. Samuel, New York city.
Willoughby Rev. E. C. H., Berlinville, O.
Wilson Rev. Robert J., Stoningtonboro', Ct.
Wilson Francis N., Catskill, N. Y.
Wilson James, New York city.
Wilson Rev. Adam, Portland, Me.
Wilson George W., Chelsea, Ms.
Wilson Rev. W. V., Key Port, N. J.
Wilson D. M., Newark, N. J.
Wilson Mrs. Hannah M., Newark, N. J.
Wilson Henrietta, "
Wilson Miss Julia, "
Wilson Edward M., "
Wilson Miss Mary B., "
Wilson Hugh W., Washington, Pa.
Wilson Clement A., Philadelphia, Pa.
Wilson Mrs. Caroline T., Plainfield, N. J.
Wilson Rev. Charles E., Marlton, N. J
Wilson Rev. Joseph, Waldoboro', Me.
Wilson Mrs. Elmira K., "
Wilson Rev. Franklin, Baltimore, Md.
Wilson William, Hallowell, Me.
Wilmarth Rev. I. M., Grafton, Vt.
Wingas E., Lima, N. Y.
Winchell Martin E., North East, N. Y.
Winchell Miss Ann, New York city.
Winchell Mrs. Lydia L., Pine Plains, N. Y.
Winegar Rev. R., Hamilton, N. Y.
Wines Rev. Wm. H., Boston, Ms.
Wing John, Hartford, Ct.
Winship Joseph, "
Winslow Philander, Marion, N. Y.
Winsor Miss Susan, Providence, R. I.
Winston Rev. Meriwether, New York city.
Winter Rev. Thomas, Lewiston, Pa.
Winter Rev. J., Sharon, Pa.
Winter Rev. E. T., New York city.
Winterton Wm., "
Winterton Samuel, "
Witherbee J. B., Jamaica Plains, Ms.
Witherwax J. M., Davenport, Iowa.
Withington Elijah, New York city.
Withington Mrs. Mary, "
Wolcott Epaphras, Rochester, N. Y.
Wolcott Linus, West Meredith, N. Y.
Worrell Rev. J. H., Berwick, Pa.
Wood Ephraim, Camden, Me.
Wood Daniel, Lebanon, Me.
Wood Rev. Abiel, Wiscasset, Me.
Wood N. N., D. D., Upper Alton, Ill.
Wood Rev. N. M., Waterville, Me.
Wood Mrs. Caroline L., "
Wood Joseph T., Middleboro', Ms.
Wood Amaziah, Brockport, N. Y.
Wood Rev. Joseph, Manchester, N. Y.
Wood David, Philadelphia, Pa.
Wood Rev. Nathan, Forestville, N. Y.
Wood Francis, Marietta, O.
Woodberry, Jno., Gloucester, Ms.
Woodbridge Wm. A., New York city.
Woodbury William W., Suffield, Ct.
Woodard Anthony, Bangor, Me.
Woodin Rev. Peter, Oswego, N. Y.
Woodman Joshua, Cornville, Me.
Woodman Mrs. Sarah, "
Woodman Stephen, Amesbury, Ms.
Woodman Edwin, Charlestown, Ms.
Woodman Moses, New Gloucester, Me.
Woodruff Halsey, Albany, N. Y.
Woodruff Rev. Leonard M., Somerset, N. Y.
Woods Alva, D. D., Providence, R. I.
Woods William, Calais, Me.
Woodward Calvin, Taunton, Ms.
Woodward Rev. Jonas, Parma, N. Y.
Woodwarth James S., Worcester, Ms.
Woodworth Wm., Lafayette, Ia.
Woolcott Mrs. Naomi, Rochester, N. Y.
Woolley Mrs. Lydia, Cincinnati, O.
Woolsey Rev. James J., Norwalk, Ct.
Wooster Rev. H., Deep River, Ct.
Worden Rev. J. B., Jackson, Pa.
Work Rev. Perley, Sheboigan, Wis.
Worrell George P., Philadelphia, Pa.
Worth Rev. Edmund, Fisherville, N. H.
Wright Miss H. E. T., Burmah.
Wright Rev. L., Fayetteville, N. Y.
Wright Eber, Cabotville, Ms.
Wright Rev. T. G., Newark, N. J.
Wright Oliver, Rochester, N. Y.
Wright Rev. David, Colebrook, Ct.
Wyckoff Rev. C. P., Auburn, N. Y.
Wyckoff Wm. H., New York city.
Wyckoff Mrs. Wm. H., "
Wyckoff George, "
Wyckoff John N., Brooklyn, N. Y.
Wyckoff Wm. C., "
Wychoff Peter, "
Yeomans Henry P., Providence, R. I.
Yeomans Mrs. Olive, "
Yeomans Miss Mary A. B., "
Yendell Mrs. Sarah, Boston, Ms.
York Charles, Norwich, N. Y.
York John, Zante, Ionian Islands.
Young Edwin, Philadelphia, Pa.
Young John C., New York city.
Young Rev. Geo., Hightstown, N. J.
Young Charles, Boston, Ms.
Young Rev. Robert F., Salem, N. J.
Young Wm., Cincinnati, O.
Young Rev. J., Pavilion, Ill.
Young Miss Emily, Brooklyn, N. Y.
Young Rev. G. W., Washington, Pa.
Zebley John T., Wilmington, Del.
Zigler Samuel, Philadelphia, Pa.

CONSTITUTION OF THE MISSIONARY UNION.

Of the Union.

1. This association shall be styled THE AMERICAN BAPTIST MISSIONARY UNION.
2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.
3. This Union shall be composed of Life Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars.
4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint. At every such annual meeting the Union shall elect by ballot a President, two Vice Presidents, a Recording Secretary, and one-third of a Board of Managers.

At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one-third of whom shall not be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one-third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be reëligible.

5. The President, or in his absence one of the Vice Presidents, shall preside in all meetings of the Union.
6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively, until superseded by a new election.
7. Special meetings of the Union shall be called by the President, or in case of his death or absence from the country, by either of the Vice Presidents, upon application from the Board of Managers.

Of the Board of Managers.

8. All members of the Union may attend the meetings of the Board of Managers, and deliberate on all questions, but members of the Board only shall vote.
9. Immediately after the annual meeting of the Union, the Board of Managers shall meet and elect by ballot a Chairman; a Recording Secretary; an Executive Committee of nine, not more than five of whom shall be ministers of the gospel; as many Corresponding Secretaries as they may judge to be necessary; a Treasurer; and an Auditing Committee of two, who shall not be ministers of the gospel. At this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate their plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, and to specify his duties and fix his compensation.
10. The Board shall meet annually at such place as may have been appointed for the annual meeting of the Union, at least two days previous to such meeting, to hear the reports of the Executive Committee, the Treasurer, and the Auditing Committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.
11. Special meetings of the Board may be called by the Executive Committee, whenever, in their judgment, occasion may require. A printed notice of the time, place, and object or objects of such meetings, shall be sent, at least six weeks in anticipation, to every member of the Board.
12. All officers appointed by the Board shall continue to discharge the duties assigned to them respectively, until superseded by a new election. At all meetings of the Board, fifteen shall be a quorum for business.

Of the Executive Committee.

13. The Executive Committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in their own number.

14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by advice of the Board, the places where missions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the Treasury; to appoint agents for the collection of funds, and to prescribe their duties and arrange their compensation; and in general to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this Constitution or the instructions of the Board of Managers.

15. The Executive Committee shall present to the Board of Managers, at its annual meeting, a report containing a full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlargement or contraction of their sphere of operations; and in general giving all such information as will enable the Board to decide correctly respecting the various subjects on which it is their duty, as the agents of the Union, to form or express an opinion.

16. The Executive Committee shall have power, by a vote of two-thirds of the whole number, to remove, for sufficient cause, any Corresponding Secretary, Treasurer, Auditing Committee, or Missionary, and to appoint others in their places, being always responsible for such exercise of their power to the Board of Managers.

17. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee shall have power to supply the vacancy until the next meeting of the Board of Managers.

Of the Corresponding Secretaries.

18. The Corresponding Secretaries shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may from time to time require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or of the Executive Committee.

Of the Treasurer.

19. It shall be the duty of the Treasurer, to take charge of all moneys and other property contributed to the Treasury of the Union, and to give receipts therefor; to keep safely all the moneys and funds of the Union, and all their evidences of property; to keep fair and accurate accounts of all moneys received and expended; to invest and deposit moneys, and make payments and remittances according to the directions of the Executive Committee; to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board or to the Executive and Auditing Committees; to make out an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Board of Managers; and to perform such other acts as may be necessary to the faithful discharge of the duties of his office.

Of the Auditing Committee.

20. The Auditing Committee shall not be members of the Executive Committee, but shall at any time, when requested, attend its meetings to give information respecting the state of the Treasury. It shall be their duty once a month to examine the books of the Treasurer, particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of this examination shall be entered upon the books of the Treasurer, and a copy furnished to the Executive Committee to be entered upon their records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered upon the records of the Board of Managers.

Miscellaneous.

21. The President, Vice Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all missionaries employed by the Executive Committee, shall be members in good standing of regular Baptist churches.

22. All moneys contributed to the Treasury of the Union shall be expended at the discretion of the Executive Committee, except such as may be appropriated by the Board of Managers for the salaries of the Corresponding Secretaries and Treasurer; but moneys or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution, or to the instructions of the Board of Managers, in which case they shall be returned to the donors or their lawful agents.

23. The Union, the Board of Managers, and the Executive Committee, shall each have power to adopt such By-Laws or Rules of Order as may be necessary for the government of their own proceedings, provided always that no such regulations shall contravene any part or principle of this Constitution.

24. Alterations may be made in this Constitution only upon recommendation by the Board of Managers, and at an annual meeting of the Union, by a vote of two-thirds of the members present.

DONATIONS RECEIVED IN MAY, 1853.

Maine.

"A friend of missions"	6.00	
Cumberland Asso.: Auburn, S. Sch., per Rev. H. C. Estes, Agent,	5.31	
Oxford Asso.: Buckfield, Rev. A. K. P. Small, 6; Turner, ch. 14; per Rev. H. C. R., agent,	20.00	31.31

New Hampshire.

North Sanbornton, a friend of missions 1; Franklin, Nathan Morrison 5;		6.00

Vermont.

Thetford, Silas Follett 200; Cavendish, John Paine 1; Jericho, ch. 36.55; Wom. Miss. Soc., Mrs. R. M. Galusha, Tr., 22.90; a few children 55 cts.;		261.00

Massachusetts.

Friends, for Karen Missions, 50; New England Village, ch. 25; Fiskedale, Ladies' Benev. Soc., Mrs. M. L. Westgate Sec., for sup. of Zenas L. Leonard in Mrs. Vinton's Sch., Maulmain, 12; Worcester, 1st ch., to cons. Rev. John F. Burbank L. M., 100; Juv. Miss. Soc., E. S. Joyce Sec., for sup. of Isaac Davis, Samuel B. Swaim, Almira Studley and Nathaniel Stowell in Assam Orph. Sch. and to cons. Nathan E. Goldthwaite L. M., 100;		287.00

Rhode Island.

Providence, 3d ch., S. Sch., A. W. Godding sup., 21; Newport, 1st ch. 74.49; S. Sch. 13:		108.49

Connecticut.

Colebrook, Miss. S. P. Doty		3.00

New York.

New York, R. G. Hatfield 20: Gouverneur, ch. 5; Clarence, James Hunt 1; Andrew Hull 1; Rev. A. Warren 1; Albany, friends, for the German Mission, 11; Ira Harris, for the German Mission, 20:	59.00	
Washington Union Asso.: Glens Falls, ch. 13.74; Sandy Hill, ch. 14; J. H. Northrup 3; Fort Edward, ch. 8.40; John Ingols 1; Whitehall, ch. 32.06; Granville, ch. 15.70; Hebron, ch. 10.71; Adamsville, ch. 5; Hartford, ch. 30.09; per Rev. O. Dodge, agent,	133.70	
Saratoga Asso., John Fenn 5; Miss M. Seeley 2; Waterford, ch. 12.75; Galway, 2d ch. 3.50; per Rev. O. D., agent,	23.25	
Essex and Champlain Asso., Monroe Hall, with other dona's, to cons. him L. M., per Rev. O. D., agent,	50.00	
Hudson River North Asso.: Half Moon, 1st ch., per Rev. O. D., agent,	25.75	
Dutchess Asso.: Dover Plains, ch., per Rev. O. D., agent,	12.69	
Worcester Asso.: Leesville, ch., per Rev. O. D. agent,	26.75	
Hudson River South Asso.: New York City, Canson St. ch., per Rev. O. D., agent,	46.37	
Union Asso.: Sing Sing, ch. 20; Isaac Requa, with other dona's, to cons. him L. M., 50, per Rev. O. D., agent,	70.09	
Albany, Coll. at the Annual Meeting of the Union, to cons. Rev. James Tanner L. M., per Rev. O. D., agent,	175.00	619.33

New Jersey.

Georges Road, ch. 6; Orange, 1st ch. 4;	10.00	
Imlaystown, J. W. Cox 20; Miss A. Cox 5; per Rev. J. F. Wilcox, agent,	25.00	35.00

Pennsylvania.

Philadelphia, Sansom St. ch., "Female For. Miss. Soc., Mary Everett tr., Mrs. J. M. Richards, of Germantown ch., 50; Mrs. Eliz'h Abbott, of Falls Schuy'l ch., 50; to cons. Rev. J. H. Worrell L. M., Wm. H. Richards, to cons. his sister, Mrs. Elma Burk L. M., 100; Israel E. James, to cons. Jos. L. Biggs L. M., 100; Isaac Ford, to cons. his son, Isaac A. Ford L. M., 100; Edwin S. Richards of Germantown ch., 20; and Mrs. W. H. Richards and family 80; to cons. Rev. J. M. Lyons L. M. Collected from sundry other members of ch. and cong. 350.90; to cons. Mrs. Sarah Goodwin, Mrs. Mary Everett and W. V. Pettit L. M. Of the above sums $30 is to be appropriated to sup. a Karen preacher by B. C. Everett, also $50 for two boys, named F. A. Willard and Thomas S. Malcom, in Mr. Bronson's Sch."	350.90	
Philadelphia, Sansom St. ch., "First instalment of the Young People's For. Miss. Soc., Miss Mary R. Bronson Sec., to sup. a child in Nowgong Orph. Sch., to be named John Dowling," 25; Donegal, ch. 7; Mahoning, ch. 10; Franklin, Union ch. 8; Mt. Pleasant, ch., Clarion Co., 5; Redstone, ch. 10; Upland, ch. 4.79; Columbia, Rev. J. Edsell, wife and daughter 1.44; D. H. Derods 50 cts.; E. and A. Havens 62 cts.; per Rev. J. F. Wilcox, Agent,	72.85	
McKeans Corners, Mrs. Olive Stancliff	10.00	982.25

Ohio.

Zanesville, George James 100; Market St. ch. S. Sch. 1; North		

Fairfield, Rev. L. Corwin, to cons. Mrs. Mary A. Corwin L. M., 100; Norwalk, ch. 37.30; S. Sch., for Assam Orph. Sch., 2.64; Marietta, ch., to cons. Rev. William Booth L. M., 100; 240.94

Cincinnati, Ninth St. ch. 315.25; Burman Fem. Edu. Soc., Miss Susan Trevor tr., to cons. Rev. James De Rooy L. M., 140; Portsmouth, S. Sch., for Chinese department of Siam Mission under care of Rev. Wm. Ashmore, 2.54; Loudonville, ch. 6; Big Prairie, ch. 1.35; Chester, ch. 12; McKean, ch. 10; Rev. W. S. Roberts and family 5; Cherry Valley, Rev. I. Bloomer 3; Mt. Vernon, ch. 2.50; Cleveland, 1st ch. (of wh. 25; is from Maria R. and Ezra C. Dean to sup. Elizabeth Chamberlain in Mowgoung Orph Sch.) 94; per Rev J. Stevens, agent, 590.54

Scioto Asso., 4.59; New Lexington, ch., 1.38; Bristol, ch. 1.18; Straitsville, ch. 2.02; Oakfield, ch. 3.10; Rev. S. D. Alton 78 cts.; per Rev. J. S., Agent, 13.00

Huron Asso.: Huron, ch. mon. con. 14.63; Peru, ch. mon. con. 6.11; Berlin, Z. Phillips 5; 25.74

970.22

Indiana.

Lawrenceburg, ch., for German Mission, 20; Samuel Dow, for sup. of a child in Assam Orph. Sch., to be named Abel R. Hinkley and to cons. hims. L. M., 100; 120.00

Illinois.

Georgetown, ch. Randolph Co., 20; Nine Mile Creek, ch. 5; La Marsh, ch. 9: 34.00

Nine Mile Asso.: Nine Mile ch. 9; Concord, ch. 2; 11.00

45.00

Michigan.

Saline, ch., (of wh. 25 for sup. of Martha Evans in Assam Orph. Sch.,) 67; Thomas Pope 1.25; Grand Rapids, John Whitmore 1; Kalamazoo, a friend of missions 1; 70.25

Wisconsin.

Waupun, ch. 2.00

Cherokee Mission.

Cherokee Missionary Soc., per Rev. E. Jones tr., to cons. Tanenole and John Foster L. M., 284.00

Shawanoe Mission.

Ottawa, ch. 10; John T. Jones 40; 50.00

$3,226.35

Legacies.

Manchester, N. H., Ebenezer Holbrook	50.00	
Warren Co. Ky., Daniel Smith, per W. H. Smith Exr., in full, for the Burman and China Missions	140.00	
Tecumseh, Mich., Henrietta M. Mills, S. C. LaBaron Ex.,	28.32	
		218.32

$4,044.67

Total from April 1st to May 31, 1858, 8,888.50.

Donations in Clothing and Goods.

Brandon, Vt., Ladies of the Baptist ch., 1 box clothing etc., for Rev. N. Brown,	$33.00
Brookline, Ms., Daniel Sanderson, 2 boxes and 1 barrel sundries, for Mrs Ashmore,	56.50
Charlestown, Ms., Miss Martha Whiting, 1 box clothing, for Miss M. Vinton,	20.50
Hartford, Ct., Ladies of 1st ch., 1 box clothing, etc., for Rev. S. M Whiting,	99.29

ERRATUM.

In the table of Comparative Annual Contributions, page 245, the contributions from New Jersey are stated in a part of the edition as 30 cents per member. They should be 38 cents.

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THE

MISSIONARY MAGAZINE.

VOL. XXXIV. AUGUST, 1853. No. 8.

AMERICAN BAPTIST MISSIONARY UNION.

GERMANY.

LETTERS FROM MR. ONCKEN.

Persecutions in Hesse.

June 24, 1852. — The following extracts from letters received since my arrival in this country, may call forth both sympathy and gratitude among the churches of Christ in this highly favored land,— sympathy in behalf of their suffering brethren on the continent of Europe, and gratitude for the great privileges enjoyed in this country, as compared with the churches of Germany and the adjacent countries.

It appears that in Hesse Cassel, where our brethren were treated with greater severity prior to 1848, than in any other part of Germany, the government is determined to extirpate the feeble bands of Christians, which have been formed there through the preaching of the gospel and the teaching of the Holy Ghost. Br. Beyebach, at Hersfeld, writes:

"A short time ago, I returned safely from Hildburghausen, without having fallen into the hands of the enemy. Five dear brethren and sisters were baptized, but a gend'armes having come to the house whence we proceeded to the place where we baptized, it was not safe to return, and hence we parted without having broken bread together. I shall therefore soon have to return thither. It is much to be regretted that no public service can be held here, as there is a great desire among the people to hear the word. On the day when I was in my lurking place, listening to br. B.'s address, a clergyman attended the meeting, who passed me so closely, a cupboard only separating us, that, if he had known it, he would doubtless have delivered me into the hands of the authorities."

Petty vexations — Martial law threatened.

In a second communication of the same brother, dated May 21, he writes:

"I was sitting in company with some of the brethren and sisters in the rear of my garden on Ascension day (May 5), reading to them an account of the sufferings of the Madiais, when three policemen appeared and dispersed us.

They afterwards spied about the houses of other members, in hope to find out where other meetings might be held. But we evaded their search, as we resorted to our forest. On the second day of Pentecost, a sister was at my house reading in our hymn book, when a policeman appeared, and though there was no meeting he would not be persuaded of the contrary, and finally declared that, as she was reading a religious book, *that* was a religious meeting!

"On May 20th, I was summoned before the Councillor of Administration, who addressed me in a very harsh tone, stating that the convening of our religious assemblies was rebellion against the state, and that he might justly bring us before a court martial; but having personally nothing evil to say against us, and as in other respects we were orderly persons, he would once more show leniency. The very first time, however, we transgressed again, he would have us arrested and placed before a court martial. My defence, as coming from a capmaker, he would not receive, viewing this as *teaching*, which he could only receive from his soul-carer (seelsorger). I had to give in a list of all our members at the office of the burgomaster. These were then informed by a sergeant of the police, that every meeting for the worship of God was strictly prohibited, under penalty of a fine of five thaler or three days' imprisonment.

"A servant of the Exchequer, who happened to be present at one of our meetings, is to be dismissed, as 'such individuals are unfit to serve the state.'"

Schaumburg Lippe.

At Bückeburg, (Schaumburg Lippe,) where six brethren were imprisoned early in the present year, and where the laws against the Anabaptists of 1614 have been reënacted, (of which I will give you a translation, for the benefit of murmuring and ungrateful Baptists in this country,) the authorities have now gone so far as to imprison four dear sisters in the Lord. My correspondent says, "The four sisters at Bückeburg whose husbands were incarcerated some time ago, and two little children, were committed to prison on the 11th of May. The prison is so cold that they are compelled to remain almost constantly in bed. They are, notwithstanding, all well, and pray and read in the word of God, rejoicing that they are counted worthy to suffer for his name's sake."

Grand Duchy of Mecklenburg.

Br. Wegner, of Ludwigslust, who was imprisoned at the beginning of the present year, was again arrested on the 19th of May and sentenced to fourteen days' imprisonment, for having administered baptism and the Lord's Supper. The books, — bibles, tracts, &c., as also his correspondence, which were confiscated in February last, have not as yet been restored to him.

In a letter since come to hand, Mr. Wegner describes the transaction in February, here referred to. His house was searched on the 24th of February by three government commissioners. They seized a copy of every book in his possession except the bible, including the church record book; also the church seal, the communion plate, Mr. Wegner's correspondence with the brethren in Hamburg, and his accounts of books sold. The next day the commissioners seized eight bibles, about 1000 tracts, and copies of the Memoir of Mrs. Judson, Pilgrim's Progress, Holy War, Saint's Rest, and other books. Mr. Wegner was examined the same afternoon. The attorney reminded him of his repeated punishments for disobeying the laws and warned him against repeating his offence. He replied that he had done nothing against the state, but that what he had done was from a sense of religious obligation which no earthly consideration would permit him to disregard. To the assertion that the Baptists were nowhere acknowledged as a religious body, he answered by recounting the favor recently shown by the King of Prussia to the Baptists in his dominions, and expressed the hope that a policy equally tolerant would be adopted in Mecklenburg. "That can never be," was the reply. "There is but one alternative, submission or emigration."

The persecutions in Mecklenburg surpass almost all our prior experience in this respect, and that for a powerful reason: the clergy exercise here a most

potent influence; the man who stands at the head of ecclesiastical power, professes to hold evangelical views, and such are the great opposers of all dissent from the state churches.

Several of our members in Mecklenburg have been compelled to emigrate to the United States, because the clergy of the Lutheran state church would not marry them, whilst the government would not allow them to be married by Baptist ministers. My correspondent writes, in reference to the renewed persecutions in Mecklenburg, May 25:

"Br. Weding at Eldena, near Ludwigslust, was cited to appear before the court at Grabow on the 16th of May, when he was commanded to have his child sprinkled within eight days. On the declaration of our brother that he should never consent to this, he was told that if he did not comply within the time specified, he would have to pay twenty-five thaler or be imprisoned fourteen days, and that, if this should not prove effectual, the child would be taken by force and sprinkled.

"Br. Groth, at Korn, has also been cited to appear before the court at Grabow, where he was told that if he did not send the Lutheran Catechism to school along with his child in three days, he would be fined ten thaler."

Sr. Schröder, at Boitzenburg, has been dismissed from the public school, in which she taught sewing. She is to quit the dwelling she occupies, and every other means of maintenance has been cut off by our enemies.

And yet, in the midst of all these barbarous measures against a few poor, unoffending people, the cause prospers and new accessions are made to the disciples of Christ. We must pity and pray for the men, who are thus in their blindness filling up the measure of their iniquity, but Jehovah has them in derision, and with him on our side, his work will prosper in our hands. Help us all, my beloved brethren, with your prayers, and aid this mission to the utmost of your ability.

Better tidings from Hamburg, Zurich, and Prussia.

June 25.—I furnished you yesterday with an account of renewed persecutions through which some of our brethren have recently been called to pass; and I trust the Board will be directed by the Lord to adopt measures, which under his blessing will secure to them some mitigation of their sufferings. I now lay before you some statements of a more pleasing nature, showing that the Spirit of God continues to give divine efficacy to the united labors of the missionaries and the churches.

At Hamburg, on the 30th of May, eight believers had been immersed, and five at two of the outstations. Everything was going on well, and the intelligence of my gracious deliverance in the hour of danger had produced the most salutary effect on the whole church; a spirit of prayer and renewed devotedness had been experienced by all its members. To my beloved children, the fearful, and yet to me so gracious, event at Norwalk, has been a rich blessing in disguise, and I shall have to adore through all eternity God's grace and mercy in it to me and mine.

Br. Köbner writes from Elberfeld, May 19, "On the last Lord's day we conducted our first service in our new saloon, and on the second of Pentecost we enjoyed a glorious love feast, at which 130 persons were present. The Lord's blessing was felt by all, and every heart was refreshed. Two brethren in the church, and six others not members, gave most edifying addresses. Afterwards, an aged Christian, the oldest heir in the Wüpperthal (valley of the Wüpper), prayed with such unction as I have seldom heard. The Lord be praised!

"Next Lord's day afternoon, I hope to preach at Schwelm, a country town not far from this, and in a place occupied by a considerable number of persons who have seceded from the state church. In the course of next week, I hope, if it is the Lord's will, to baptize two believers."

Br. Niemitz, at Memel, had the satisfaction of reopening the Sunday school on the 8th of May, with seventy scholars. This happy event is to be attributed, under God, to the measures of his Majesty's ministers, from whom the local authorities at Memel received instructions to announce to br. Niemitz, that the Sabbath school might be resumed.

Br. Höfer, at Zürich, says in a letter dated April 26th: "On the 10th inst. I was permitted to baptize into Christ's death a sister who had had much to endure from her husband. He threatened to put her away if she continued to attend the meetings; but she remained firm and replied, that if he even threatened to kill her, she should forsake this way no more. He then permitted her to attend once a month, but she, without regarding this, attended our services on the next succeeding Sabbath. When she told him where she had been, he replied in the words once used by Agrippa to Paul. Acts xxvi. 28.

"Last Lord's day I baptized one brother and two sisters at Horgen. One of the latter lost her situation on the day following, for refusing to work on the Sabbath, but before the day closed the Lord provided her with another place. Next Lord's day we hope to have the pleasure of adding three more precious souls to our number. We must now look out for a suitable place to meet in."

From br. Gulzau, at Stettin, I received the encouraging intelligence, dated June 7, that fourteen persons had been added to the church there and at the outstations during the last few weeks.

Let us adore our sovereign Lord for what he is still achieving among the nominal "Christians" on the continent of Europe, and be instant in prayer for yet richer showers of his Spirit upon the labors of his servants.

LETTER FROM MR. LEHMANN.

From a letter dated Frankfort on the *Oder*, May 30, we make some extracts indicating the state of things in Berlin and i vicinity.

Frankfort on the Oder — Pastoral Conferen —The Berlin church.

I am now on a tour around Berli visiting our stations. We have lived very blessed Sabbath. I preached twi and presided at the Lord's Table, whe one disciple, having been baptized la week, was welcomed among the saint There have lately been various accessio to the little flock here, and it seems th the Lord smiles again on it. There i here at present a br. Harbig, of th church at Breslau, appointed by M Millard a colporteur of the British an Foreign Bible Society, a very active an devoted Christian. During his stay of few months in town, he sold nearl 1000 copies of the sacred Scriptures He has also assisted us in preaching and, as I am told, with much acceptance I am sorry that he is to leave soon, bu he has a situation at Liegnitz, where I hope that similar blessings will attend his efforts.

The Annual Pastoral Conference was held last week in Berlin, when, as generally, strange things were transacted. Prof. Hengstenberg endeavored to show the necessity of maintaining the Apocrypha, in opposition to the great efforts now made to abrogate it. He was marvellously assisted by almost all, and a nearly general vote was carried in favor of the apocrypha. They intimated some threatening measure to *subdue* the "English emissaries" who circulate bibles without the apocrypha, "and at the same time assail that," thus blaming "the church and the TRADITION." Indeed, great weight was laid on the latter, and the very word was repeated sundry times.

In the same conference the system of Spener, the *ecclesiolæ in ecclesia*, or lesser churches within the church ("die Kirchlien in der kirche"), was most warmly advocated by Krummacher, and the urgent necessity for it shown partly by the danger that the church would split into sects, as the believers wanted closer communion. On the other hand

the plan was assailed as *creating* sects. A highly interesting debate ensued, in which Baptists were again denounced, as attracting the best strength of the church, &c. The plan, however, was on the whole adopted, but most likely nothing will follow from it, as commonly. But very much credit was thus given to the principles we defend.

In our church at Berlin all goes well. We have constant accessions. Last Sabbath but one, four candidates were proposed, and a goodly number more expect the same. Our dear br. Bues' valuable services enable me to go about. He has also been on a missionary tour to Torgau, Prettin, Trenenbrietzen and Potsdam, in which he had to grapple with superintendent, burgomaster, &c. Some things there are promising.

LETTER FROM MR. BOLZMANN.

Persecution in Schaumburg Lippe.

Mr. Oncken forwards the following more detailed account of the action of the Schaumburg authorities against our brethren.

Hanover, March 1, 1853.—In accordance with your request, I will endeavor briefly to communicate the most essential part of the proceedings connected with the late persecutions of our brethren in Bückeburg.

It was on Jan. 14, 1852, that a friend in Bückeburg first joined our communion. Four other brethren and sisters, on Feb. 11th, followed his example. To the eye of faith, this part of the country was at that period rich in promise, offering the most encouraging prospect for the extension of Christ's kingdom. Our meetings were well attended, and a sincere desire for a full acquaintance with the truth was feelingly manifested. In May the little company of believers numbered twelve. This increase roused the vigilance of the authorities, and their position soon became critical. Yet we were permitted to continue our public assemblies until July 3d, when the following edict appeared.

Proclamation regarding the proceedings of the Baptists and the measures to be adopted against them. June 29, 1852.

We, by the grace of God, George William, reigning Prince of Schaumburg Lippe,

Have been informed by our government and consistory that for some time the sect of the Baptists have been penetrating into our country, seeking, by public addresses and the distribution of pamphlets, to gain adherents, nor have even hesitated to dispense the holy sacraments; and as we cannot permit a sect resisting all civil and ecclesiastical order to mislead more of our subjects, we herewith command (all spiritual exhortation having failed of effect,) on the basis of the ecclesiastical law issued 1614, as follows:

§ 1. No authorities in this country are at liberty to grant permission of residence to foreign Baptist missionaries.

§ 2. Should such missionaries be found secretly and without permission to reside in the country, they are to be imprisoned four weeks, and in every succeeding instance they are to undergo an imprisonment of three months.

§ 3. Inhabitants of the country, who may have become Baptists, incur imprisonment of from one to two months by the convocation of religious assemblies, according to the degree of secrecy or publicity adopted. Foreign Baptists conducting such assemblies incur the additional penalty in § 2.

§ 4. Whoever permits assemblies referred to in § 2 to be held on his premises, provided he has not conducted such assembly himself, incurs imprisonment of one fortnight.

§ 5. The distribution of Baptist writings, by natives or foreigners, is in every case to be followed by imprisonment of one fortnight. Foreigners incur the additional penalty in § 2. All such pamphlets are to be confiscated and forwarded to our government.

§ 6. The performance of ecclesiastical acts, that is to say, dispensing the holy sacraments, ordinations and marriages, is in every case to be followed by

imprisonment of six months,—foreigners incurring the additional penalty in § 2.

In the name and in lieu of His Highness our most gracious reigning Prince and Lord, We, the royally appointed President and Councillors of State, of Schaumburg Lippe.

WERNER.

VON LAUER.

The proclamation enforced—Constancy of the accused.

July 5th the brethren had appointed to hold a missionary meeting at the house of br. S. In consequence of this proclamation, however, they held no public assembly, but remained together for mutual edification. Two of the friends had already left, when two gensd'armes and the bauernvogt (peasant-overseer) entered, and took down the names of all present and of those who had already left. This list of names was forwarded to the police, in consequence of which our brethren were twice summoned to appear at the lower court, and there asked what was done at our meetings, what had induced them to join the Baptists, and where and when they had all been baptized. Some days later, the brethren and sisters were divided into three parties, and bid thus to appear successively before the police. At these examinations they were each separately called to account, but all replied with the same joy and firmness. The question was put to them, whether they submitted to the late proclamation; they answered in the negative, saying they must obey God rather than man. Their answers were taken down and forwarded to the government.

On the 6th of October sr. T. was summoned before the police, to give information where the Lord's Supper had been last celebrated; which, in spite of menaces, she refused to do. On the 20th the friends were again all summoned to the police, where the sentence pronounced by the government was communicated to them, to the effect that, for having refused to submit to the late proclamation, they were condemned to four weeks' imprisonment. Sr. T., for refusing to reveal where the Lord's Supper was last celebrated, was sentenced to an additional imprisonment of two weeks. The police signified to them that they were at liberty to sue for the clemency of the Prince, which they accordingly did. A reply to their petition was long delayed, and during this time br. T. was informed that, unless his child was christened within one fortnight, he would be fined five dollars. As he could do nothing to avert this decree, he received on Feb. 25th the following note from the Burgomaster of Bückeburg:

"The citizen C. T., not having brought his child for baptism during the interim appointed, is herewith sentenced to pay five dollars, the prescribed fine, which he is to do within one fortnight. He is also now commanded to permit the baptism of his child within one week from this day, or he will incur a fine of eight dollars. The expense of this decree, of which copies will be forwarded to the commissioner, Mr. Hespe, and the reverend gentlemen composing our clergy, is to be defrayed by C. T.

"*Bückeburg, Feb.* 25, 1853."

Appeal to the prince unsuccessful—His clemency and the church's tenderness.

On the 9th of February our friends were once more summoned to the judicial court. Their judges on this occasion were Von Kampe, the Councillor of State, Rev. Mr. Reischauer, as representative of the ecclesiastical court, and Mr. Werner. Mr. Von Kampe opened to them that he had been made acquainted with the contents of their petition to the Prince, and that it was now his duty to inform them, that, though they were governed by a righteous and merciful sovereign, whose joy consisted in seeing his subjects happy, mercy must have her limits; and that, as they had wilfully transgressed the law with regard to religious assemblies, the indicated punishment could not be suspended. They were therefore to undergo an imprisonment of four weeks. As a special act of lenity, our sr. T. was exempted from the

punishment awarded her for having refused to reveal where the Lord's Supper was last celebrated by the brethren.

In reply to their petition for toleration, they were informed that, living in a Christian country, they were governed by a Christian prince, who could not permit a foreign sect to gain ground in his dominions. Mr. Von Kampe also reminded them of the consequences attending their secession from the national church. They would lose, he said, their certificates of baptism and confirmation, the chief requisites for future promotion; they could no longer be married by clergymen of the state church, and marriages performed without the pale of the establishment would be considered illegal. It was further intimated that, the civil and ecclesiastical interests being closely interwoven, they (especially artisans) would forfeit the privileges of civil corporations. Their dead, also, would not be permitted to find a resting place in the public churchyards. In short, unless they repented and recanted, their own country would cease to be to them a fatherland.

Pastor Reischauer then addressed our brethren, stating that he had examined our confession of faith, and found it not to agree with the whole bible. Although they had turned their back on the church, he assured them that they still had a place in his heart, nor could he abandon the hope of seeing them one day return. He believed they had acted conscientiously, but that they had been misled; yet, even now, should they feel compunction for the step they had taken, he would be willing to join them in imploring divine light and direction. The church, he said, was ready with open arms to receive them back, and, in case of their return, civil and ecclesiastical powers would combine to have their sentence withdrawn. He then advised them to request time for reflection, which they declined. Fearlessly they avowed their past action to have been the result of mature and prayerful deliberation, and that, by the help of God, they hoped firmly to adhere to their newly adopted sentiments. The gentlemen, exchanging glances of astonishment and dismay, now dismissed the culprits.

Sentence of imprisonment executed.

Our brethren received intelligence from the police, Feb. 23d, that, their petition having been refused by the prince, their sentence must now be executed. They were, at the same time, once more admonished to make use of their reason and to change their minds; and when they maintained their first assertion, that they neither could nor durst do this, they were told that their punishment would be aggravated according to their offence.

Since Feb. 26th, therefore, our brethren are confined in jail, separated from their wives and families, and treated like the worst criminals. No one is permitted to visit them. The light of day cannot enter their cells. On the morning of the 27th, sr. T. wished to take her husband some coffee, but was refused admission, and had to leave her basket till she could obtain permission from the higher authorities to send the contents within. At her urgent request, she has been allowed, however, to provide the prisoners with bedding, as, owing to the inclemency of the weather, they are suffering extremely from cold. When their term of imprisonment has expired, the sisters will probably have to take their place, even sr. T. and her infant, as we hear that children above three months old must share the fate of their mothers.

Proclamation against preaching in Hesse—Severities in Buckeburg.

In Hesse, which joins Bückeburg, circumstances affecting my labors have taken a similar turn. In the spring of 1852, I could still hold public meetings, which were very well attended, especially in one part. The clergy had long expressed indignation at our proceedings, which at length arose to such a height, that they did not rest until the authorities issued a proclamation prohibiting my return to Hesse. Hitherto, though

visiting our Hessian friends every month, I have succeeded by the divine help in eluding the vigilance of my enemies.

March 2.—Br. T. writes me that the imprisoned friends are spiritually happy and content, but temporally suffering great distress. This is especially the case with br. T., and the assistance you kindly sent him arrived at a time when it was greatly needed. Since he has become a Baptist the greater part of his customers have left him, and should the authorities, as it is threatened, distrain his goods because he refuses to have his child christened, there will be little left. Rev. Mr. R. told Mr. T.'s own brother that everything would be taken from him, and that, in case pecuniary assistance were rendered him by his brethren in the faith, he would be forbidden to follow his business. Humanly speaking, our brother might therefore be dismayed, but his soul is stayed on Him who will not permit his children to be put to shame.

SANDOWAY MISSION.

LETTER FROM MR. BEECHER.

Meeting of native preachers at Bassein.

Bassein, March 15, 1853.— We have at length been permitted to hold in Bassein a general meeting of the churches and native preachers of this mission. The meeting was opened on the afternoon of the 22d ult., and closed on the evening of the 25th. Many circumstances combined to render the meeting a season at once of joyful and of melancholy interest. The fact that we met not, as formerly, on the inclement coast of Arracan, at a distance from their homes and from our own, as well as from the great field of our labors, but were gathered together in the midst of their homes and at our own doors, in a land rescued from the power of the despot and the persecutor, and now blessed with civil and religious liberty; and that we were thus enabled, at the very centre of our field, to devise measures and to enter upon *efforts for the* edification of the churches and the preaching of the gospel among the heathen, with a directness and efficiency never before in our power;—the first realization of this was fitted to awaken in the hearts of the Karens and of their teachers lively emotions of gratitude and joy.

Ravages of war and disease.

But a view of the desolations which disease and war have wrought among our native preachers and their flocks, mingled sadness with our joy.

Seven of the pastors we have been accustomed to meet on these occasions, have been removed to their final rest. Six fell by disease; the seventh, Thah Gay, was the victim of Burmese cruelty, and died, to use his own words, "the death of Christ." While such a marked providence has been displayed towards our Christian Karens, that very few, if any, have died on the battle field, we have been called to mourn the loss by sickness of 141 members of our communion, and 119 members of our Christian families, who had not yet received baptism.

The recent death of Thah Gay, with all the aggravating circumstances fresh in our minds,— the presence of his bereaved family, bearing the sad marks of their long and bitter suffering, their hearts bursting with grief, and their tale of woe told with tears and sobs—excited our deep sympathy and burdened our hearts with sorrow.

Two or three of the native preachers are in the hands of a cruel Burmese chief; of whose condition we are ignorant and about whom we have great reason to be anxious. A few of the native preachers were deterred from attending the meeting, through fear of the cholera and small pox, which are beginning their annual ravages around us, and a few other churches were not reported; but it was highly gratifying to meet thirty-nine of our brethren in the ministry on this important occasion. But the pleasure of meeting them was not without its mixture of sorrow, for the work of ruin wrought among their flocks by the relent-

less hand of war. Twenty-five churches have been scattered, their chapels and villages destroyed, and in many cases all the personal property of the people wrested from them. Great numbers were thus reduced to beggary. In two or three districts the Karens have providentially been able to raise and preserve their usual amount of rice, which, if distributed with that Christian benevolence that we have reason to expect, will do much to relieve the destitute. Still there are many who will look to us for aid, and who, we fear, after all that we can do for them, will suffer from insufficient food, clothing and shelter. The native preachers, on these accounts, will require much more aid from the mission this year than they have received for several years past. The amount of this year's appropriation, 600 rupees, when distributed among those whose claims are the most urgent, will do but little towards meeting their most pressing wants.

State of the churches—An accession of native preachers.

Perhaps half of the churches that have been scattered are now returning to their former places of abode, and gathering around their former pastors. Some of the members will remain in the places where they fled for shelter, a part uniting with other churches, and others forming new churches under different pastors. Months and years must elapse before these churches will be as well organized and efficient in supporting the preaching of the gospel as they were before the war.

We have great reason for gratitude and encouragement in the fact that we have, at this juncture, a class of ten young men, well prepared by their studies at Sandoway and Maulmain for entering on the work of the ministry. Four of these were appointed over churches left destitute by the death of their pastors. One was appointed over a new church, where, as we have since learned, he was welcomed with a promise of support, and his labors commenced with the reception of ten members. They were baptized by the ordained preacher who accompanied and introduced him to the church. Four others, with each an associate, have gone forth as missionaries among their unconverted brethren. Two, who have enjoyed fewer advantages in education than the class above named, but have proved themselves competent and efficient laborers, were also appointed to labor among the heathen, making in all six, who with their associates will labor as missionaries, and will be supported mainly by the funds of the Karen Home Mission Society. It will be impracticable for them to do much during the rains, and probably the greater part of them, or those who do not succeed in so far discipling villages that they will require their constant presence and teaching, will then prosecute their studies with us. The last remark will be more intelligible if we add, that Karens, in receiving or rejecting the gospel, usually follow the example of the head of the family or of the village, and quite as often profess themselves Christians by whole households and whole villages, as they do by individuals.

Extent of the field—Religious declension.

There are many thousand unconverted Karens in the near vicinity of Bassein, who afford a wide and promising field for missionary effort, besides yet greater numbers still further removed from us, of whom we know as yet comparatively little. One object had in view by those sent forth will be to explore these fields. Besides efforts made for the conversion of the heathen by those who devote themselves exclusively to this work, it was and will continue to be our earnest endeavor, to impress on every pastor his duty to labor constantly for the conversion of the heathen in the vicinity of his own village.

The door which God has thrown open before us is wide, and the vast field seems ready for the harvest. The Lord of the harvest has raised up many native laborers, (in all fifty-five) to enter and reap. Let prayer, fervent and unceasing, be offered by those who can

wrestle and prevail at the throne of grace, that these laborers and their teachers may, like Barnabas, be full of the Holy Ghost and of faith, that much people may be added to the Lord in Bassein.

The unsettled state of the people during the war,— the loss of nearly all their books, the interruption of Sabbath and sanctuary services,— has been naturally attended by many departures from the path of holiness and rectitude among the churches. There were reported at this meeting twenty cases of discipline, about half of which were for transgressions of the seventh commandment. The unsatisfactory manner in which many of these cases were treated, shows that we have before us a most important work, to bring these converts from heathenism — pastors as well as people —up to the gospel standard of church discipline.

Conversions — Schools — Prayer for colleges —Statistics.

We are glad, however, that the comparatively dark picture which the churches present this year is relieved by some bright spots. Amid the confusion and declension that have attended the war, and the gloom that has been thrown around by the pestilence, the cheering and life-giving influences of the gospel have been felt with saving power. During the past year twenty-eight families, numbering in all probably about a hundred souls, have professed to abandon the worship of *nats*, with all its superstitious practices, and to believe on Christ. These have not yet been sufficiently instructed to receive baptism, but we are permitted to report that forty-three have been added to the churches by baptism.

Before the war began, schools had been commenced in several districts, which altogether numbered 184 scholars, but on the outbreak of hostilities all were broken up. This subject received its due share of attention at the meeting of the Association, and the native preachers *manifest* [redacted] in it. They feel the importance of establishing common schools in all their villages, and will exert themselves to accomplish this as fast as they recover from the blighting effects of the war and are in circumstances to admit of it.

The Association being in session upon the Thursday set apart by Christians in our native land for special prayer in behalf of colleges, the subject of education was brought up on that day, and this custom of our brethren in America explained, after which an hour was spent in prayer with the Karens for the same objects. May the prayers of the Karens that br. Binney, or one like him, may speedily be sent to carry forward the work of thoroughly training a native ministry, so well begun by him, receive a gracious answer.

Our statistics for 1852 are as follow: churches, 50; baptized, 43; excluded, 10; died, 141; whole number of communicants, about 5000; native preachers laboring as missionaries, six; appointed at the Association, 10; died, seven; whole number of native preachers, 55; pupils taught in common schools, 184; in boarding schools, 80.

LETTER FROM MR. VAN METER.

The Pwo assistants.

Bassein, March 1, 1853.— The first general gathering of pastors and churches at this place has just closed. As br. Beecher has written you a full account of the meeting, I will confine myself to a brief statement of the present condition of the Pwo field.

Of the four older assistants three were present, the fourth, who was here only about ten days before, having been unable to attend on account of the bad state of his eyes. His absence was the more unfortunate, as this was the third time he had been prevented attending by a similar cause. When help was again asked for him, I mentioned the fact that this was [redacted]ird year that he had failed to [redacted]ore than this, we had se[redacted]ate nor letter.

They immediately began to plead for him, said it was not owing to any lack of disposition on his part, that he had a large heart and was very zealous in the work of God. This statement, I think, may be taken as entirely true, and I was very glad to hear it from such witnesses. In order, however, to conform as far as possible to our regulations, one of them promised to see him immediately upon his return, and to write back as full an account of his church and his labors as he could get. I will then give or send him the amount awarded him by the committee (composed of the ordained preachers) for the present year.

These men have labored for the most part in their former fields, as far at least as the unsettled state of the country would allow. They have all performed more or less missionary work in their own neighborhoods.

Tha Bwa, appointed a missionary, has been laboring in a new field nearly east of Bassein, some two days distant, amid much encouragement. He wishes to remain there yet a while longer, until the work is so far advanced that another, with even less experience, can carry it forward; when he will leave for another part of this now inviting field.

Shway Bo, the ordained preacher, started in August last for Labog'la, below Bassein, where no Pwo assistant has ever yet gone, but was prevented reaching there. He then set off for Shway Laung, another large Pwo district northeast of Bassein, but had hardly entered on his work, when the first battle between the Karens and Burmese took place in that region, since which time all has been in confusion. At that time, however, he baptized twenty-two of those among whom Tha Bwa had been laboring.

Besides these there are three others who have been but partially recognized as assistants. One of these, Leh Tsoung, I saw for the first time in November or December last. He is now, and has been for some months past, acting as pastor of a church of some thirty members at Pay Bāng, distant one day east of Bassein. He is a young man of much promise, although he has never enjoyed the advantages of our schools, has a good knowledge of the Sgau dialect, and also of the Burmese. He has not yet asked for any help from the mission treasury.

Another, Shway Lang, has been engaged most of the year in teaching a school of between twenty and thirty scholars, and preaching, at Kyōng Ta. This place, as well as Pay Bāng is in the district of Thee Gwin, almost directly east of Bassein, and the whole district is now under K'So, a Karen captain who has won quite an enviable reputation for the active part he has taken on the side of the English during the war.

The third, Pya Thay, brother to Thaing Kyó, has just been sent forth as a missionary in Paudau and the adjacent regions. The sum of ten rupees was given him, which will insure him against want for at least two months. He is to call an associate and to go out at once. He has three children. These he will probably leave in the care of his brother while absent. The same man was appointed last year as associate to Tha Bwa, but the state of the country interfered with their arrangements.

Assignment of stations.

The most interesting and important question with us at the present time is how best to dispose our available force over so large a territory. For the present, we have adopted the following arrangement, suggested by the assistants themselves.

Shway Bo is to go at once into Labog'la, a large district some fifty miles south of Bassein, where, so far as we yet know, there is not a single Christian. This will be a more interesting and encouraging field, now that Shway Wing, the "young chief," has just received it as a part of his district, in reward of services rendered during the war.

Tau Lau is to go to Paudau, a long way north of Bassein, the district in which he resided before the war, and where most of the Pwo Christians have

been gathered. The two largest of the Pwo churches were formerly here.

Thee Gwin has been assigned chiefly to Tha Bwa. Thaing Kyó is at present, I think, in Thee Gwin also, but at a considerable distance from the station of Tha Bwa, and each will have a large field of heathen Pwos around him, among whom there will be abundant room for missionary labor.

Of the missionaries proper, Pya Thay has been already mentioned. His associate will probably be a Burman who understands and can speak the Karen. He is very anxious to go into the work, and is well spoken of by all who know him. He will of course labor among the Burmese as he has opportunity.

Another missionary to the Pwos is one of the young men who have been studying for some time in Maulmain. He is a Sgau, but has a good command of the Pwo, and also of the Burmese. He has a heart for the work, and is to go to Keh Boung, a district a long way to the northeast of Bassein, beyond any occupied by the other assistants.

If these — Pwos, Sgaus and Burmese — are all engaged, as we now expect, in missionary work for the conversion of this people, it will be rather a remarkable circumstance; and may we not hope, also, one full of promise for the success of the enterprise?

The first result of these efforts, and one which we anticipate with some impatience, will be the obtaining a better knowledge of the Pwo field, of the real disposition of the people, and what are the important points which must receive most special attention.

There are three other young men, prepared in a good measure to labor in some part of the field, all of whom, we hope, will soon be engaged in teaching or preaching, either independently, or (as is more likely) as associates to older and more experienced assistants. One of them is now with us, as our assistant, but we will give him up at once if an urgent and favorable opening demands *his presence.*

We do not know exactly the amount of aid given the assistants by their people during the year, but have reason to believe that all have done something. The church at Pay Bāng, of which Leh Tsoung is pastor, has not asked us for any help. Thaing Kyó has received from his people seventy baskets of paddy, besides liberal supplies of fish, salt, &c. Most of the assistants will of course need more aid than usual this year.

Scarcity of food — Schools — Disposition of the heathen.

One alone, of all the Pwo Christian villages, escaped the hand of the destroyer. Their paddy, buffaloes, books, and other property, shared the same fate, except what was carried off by the enemy.

Paddy and rice are now selling at from five to seven times the price of former years. It was not at all uncommon for paddy to sell at five rupees the hundred baskets. Now, however, it is not to be had for less than thirty and in some places forty rupees. A number of vessels have come in recently for rice, but have all gone away empty, or nearly so. But its exportation, we are told, is now prohibited. Still, it must continue very scarce until the next harvest and even longer, unless the country is entirely quiet during the sowing time, and the crop equals at least the ordinary yield. We have fears for the people. It will be very difficult, no doubt, for many to support themselves and their families. Not a few will have to depend entirely upon the generosity of strangers and their more favored brethren. We have just prepared an address on the subject, soliciting aid for the destitute, and placed it in the hands of one of the officers. We doubt not that it will meet with a ready reponse from them, as many of them have frequently expressed much sympathy for the suffering Karens.

Schools have been sustained in two villages, one, at Kyōng Ta, numbering between twenty and thirty scholars. Some six of the more advanced of these

came down after our arrival, and studied with me at this place until the school was broken up. None of the children of heathen Karens came during that time, although their parents and friends were urged strongly to send them. It is very difficult to get a hold on these wild Karens at first, and it is not until they have become personally acquainted with the teachers, or have been brought fairly under the influence of the assistants or some Christian friends in whom they have confidence, that they trust their children with us.

The disposition manifested by the heathen Pwos is, as formerly, of the most pleasing character. We have hardly met with one who opposes in the least, or who attempts to defend either their own heathen customs or their adopted Boodhism. Very many express their anxiety to become Christians at once; while others, and not a few, admitting the importance of the subject and manifesting an apparent willingness to make the change, yet excuse themselves, as do multitudes in Christian lands, from attending to the subject *now;* they "have no teacher," or "are not able to read the white books."

We have heard of from ten to twenty families of "new worshippers," as they are called, or those who have recently begun to attend a place of Christian worship, and have to a greater or less extent committed themselves on the side of Christianity. That the number may be increased to hundreds before our next annual report, will not the friends of missions at home unite their fervent petitions with ours, whenever they visit the throne of grace?

TAVOY.

JOURNAL OF MR. THOMAS.

Tour to Mata — A sacred spot — Hardened heathen.

Pagaya, Dec. 2, 1852. — Started, this morning, on a tour, to Mata. Have travelled the usual distance, but have found the weather oppressively hot. Several Karens from Mata accompany us, and the Lauloo assistant, Shway Pwai, who goes to aid me in preaching. I could think of no one able to render me more assistance.

This evening we are very indifferently housed in an old zayat, on the very spot where the dying Boardman lay, to witness his last baptismal scene. The little vine then planted is in prosperous existence, and is spreading itself all along the streams of this dark land. We are happy to think that we are now on our way to reap the fruit then sown in tears.

3. — Have already ascended the mountains, and are now enjoying a little rest during the heat of the day. Have just fallen in with about a dozen heathen Karens, to whom we preached Christ. Two, a man and his wife, were advanced in life. They had heard the gospel from Boardman, and occasionally ever since. But they cannot become Christians — because they cannot give up strong drink! Alas! how impotent is man to convert the soul! Yet I could never more sincerely sing, "In the desert let me labor," &c. God will convert men in his own time. That is enough.

A warm greeting — A refreshing Sabbath — The missionary's privileges.

This morning, being too much wearied to go on to the end of our journey, we stop in a Christian village, properly a station of the Mata church, within one or two hours' walk of that place. There is a little misunderstanding between the people here and the church. They have a new chapel and have been asking a long time for an assistant.

4.— This morning, the people of Mata, having heard of our arrival in the vicinity, came out to meet us at an early hour. No sooner had we alighted from the elephant than we were greeted, not only with smiling faces and outstretched hands, but with plenty of good things for our provision. One cannot appreciate the blessings conferred by the gospel upon this "city," unless he have seen and conversed with the poor

drunken, filthy heathen. During the day our hearts have been truly refreshed. We had not expected so warm a greeting. Have to-day administered medicine to more than a dozen indisposed persons, and to one, the daughter of the goung-gyoke, very low with the worst form of erysipelas. Addressed this evening nearly a hundred of the disciples, from Rom. i. 11.

5. Sabbath.— This has been a wearisome day, but very refreshing to our spirits. Covenant meeting at sunrise was well attended and solemn. All spoke of great sins, but also of the way of pardon. One "had been guilty of great sin, as he had not kept all Christ's commands." Another "had not exerted himself to extend Christ's kingdom as he ought." They all desired the prayers of God's people that they might do more.

Long before it was time to call the people together in the forenoon, the steps were covered, and many came in and took their seats, all impatient for the services to commence. About 200 were present. Considering that they had not completed their harvesting, this was a large number. They were addressed from John xiv. 1. I really seem to stand here on one of the heights of Zion. Truly, if Christians in America knew the joy of preaching the gospel to the heathen, and of building up in the faith those already converted, we should hear more of the *privileges* of missionaries, and less of their sacrifices. Nearly a hundred were at Sabbath school in the afternoon, and at twilight we had a sermon from Shway Pwai.

Preaching to the heathen — The efficacy of prayer illustrated.

Our plans are, to spend the coming week up the river, mostly with the heathen. O that God would display his power! I never before so sensibly felt the impotence of men. How could we endure the cold indifference of the heathen, were it not for sovereign grace! They shall be willing in the day of His *POWER*. It is enough.

6.— We were from twelve o'clock until near dark on our way to Lertahpoo. Nowhere have we been more joyfully received than in this new Christian village. We found a new zayat ready for our reception. The old kyoung has fallen to ruins, and on the very site of the old pagoda there was a rice field during the rains. Thus shall disappear the last vestige of idolatry in the earth. "The Lord of Hosts will perform it in his time."

7.— Have to-day examined the church preparatory to the communion. All remain firm. There is now but one heathen family in the place. These attend meeting more or less, but are not interested in spiritual religion. We visited this house in the afternoon, and addressed them very plainly. They are, like all others without God's quickening Spirit, *dead*. But, as Kaulapau timely remarked, "it was once so with all this village. Teachers Mason and Wade visited them year after year; then Teachers Bennett and Cross;— not one believed. Some three years since, Teacher Cross was so much affected at their hardness, he poured out his soul in prayer for them until tears choked his utterance. Soon after *this*, God poured out his Spirit, and all these have become his children." "The *effectual fervent* prayer of a righteous man availeth much."

Heathen degradation and despair.

8.—This evening we are nicely quartered in a Boodhist kyoung. The old bookho, who last year fled with his followers from Lertahpoo, for fear of Christian influence, has taken up his abode in this place, only two hours' sail from the Christian village. The old priest attended our meetings, but was rather reserved, evidently vexed that he had succeeded no better in fleeing from the missionary. Kaulapau and the Pwo assistant preached twice during the day. Many of the people, however, refused to come in. So, taking the Pwo assistant, I went from house to house. There I witnessed some of the most stirring

scenes. If those who talk of the happy innocence of the heathen could have gone with me on this tour, they would henceforth be silent;—specially if they could have stood by the side of two aged men. These had spent their lives in heathen practices, and now were evidently on the brink of the grave, full of fears,—fears which they affirmed. "No man," they said, "*can* escape." It was enough to stir one's soul to its lowest depths of feeling.

In the evening I addressed a congregation of about thirty, from the words, "The Son of man is come to save that which was lost;" after which the Pwo assistant repeated the sermon, from beginning to end, in Pwo. I never saw a more attentive congregation. Ah, there is nothing like preaching to command attention. One can then speak in the name of God. The people seemed loth to leave. But they are yet in the power of Satan. O for the Spirit of God!

9.—Our coolies have labored hard all the forenoon, and succeeded in getting our boats to a small Karen village, in a beautiful situation on the east bank of the Tenasserim. Here we have seen quite a number of Karens, heathen, who were attracted by seeing our boats. To all we have preached Christ. One man more than ordinarily intelligent, the head man of the region, seems to be a Christian. Towards evening he went up the stream with us for two hours. We found two houses full of people. A large mat was spread upon the ground, upon which the people sat while I addressed them from John iii. 16. Kaulapau also addressed them, in few words. The people are poor and degraded, but they are not beyond the reach of the gospel. Hence we have reason to hope.

Christian worship supplanting a pagan festival.

10.—This forenoon's sail has brought us to the end of our journey in this direction. None but very small boats can proceed further. But we have sent on two of our company another day's journey up the stream. We are now in the house of a man who is aspiring to become a bookho, full of self-conceit. His wife was once a member of the Mata church. We are pleased to learn that this is a feast day, and that many of the neighboring Karens are to be here this evening. Surely, God has led us to this spot, at just this time. Kaulapau and myself have already addressed the people once, as some were about to leave. But others are now coming in.

Evening.—The time through almost the whole day and evening, has been filled up with private conversation and preaching. At our last service I read the account of the creation and fall; after speaking at length concerning this and the way of redemption, Kaulapau joined in prayer. They were all attentive, and when the meeting closed, most of the people left with as much apparent satisfaction as if they had enjoyed their heathen feast. The young priest will still endeavor to keep the people in their heathen practices, but they will not henceforth do it with quiet consciences.

Delightful contrasts—A better generation rising—Christian resignation.

11.—Sailed rapidly down the river all day, stopping several times to converse with the people who live in clusters of two or three houses in a place, and reached Lertahpoo about sunset. The disciples have been in to see us, and earnestly inquired of our success, for many of them have heathen relatives. We found many of the brethren from Mata here to enjoy the Sabbath with the teacher among their friends. One frequently feels the truth so often uttered,—"Professors of religion in a heathen land are not perfect." But when one has been, as we have, for a season among the heathen, and returns among Christians, the contrast is striking and heart cheering. These are precious trophies of redeeming grace.

13.—Yesterday, Sabbath, was a day of rest, in more senses than one. In the evening we celebrated the dying love of Christ with every member of the church,

nineteen in all, and with several from Mata. We felt assured that this is a vine of God's planting.

> A little spot, enclosed by grace
> Out of the world's wide wilderness.

This morning we examined the children, twelve in number, who have studied during the rains under the assistant. They were able to read with correctness. In this they are the instructors of their parents. *They* were brought into the kingdom at a late hour, and are unable to read. When we returned from our trip up the river, the people were at worship in the chapel, and a little girl was reading to them from the Scriptures. There is a large number of children in the place, and it is pleasant to reflect that they are under Christian influence. What, by the blessing of God, will the coming generation be?

We started to-day at an early hour, in order to have time to visit some members of the Mata church who live nearly a half day's journey up the river from Mata. In one place we found three houses and nearly twenty Karens,—some members of the church, but in a low state, two long since excluded, and some heathens only there for the time being. We spent a most stirring hour there.

When near the city we called on the goung-gyoke. His daughter had died two days before. They were all in trouble, but their sorrows seemed to be chastened by the hopes of the gospel. They clung to God, who had so severely smitten them. The husband of the departed gave me two rupees which his wife had at the time of her death. "I wish," she said, "to give it for the spread of the gospel."

This evening we are again in our spacious chapel at Mata. The principal deacon has just called on me, saying, "My little granddaughter is no more! God has taken her." He seemed not in the least impatient or disturbed, though deprived of one he loved after only a few hours' illness.

Visit to the scattered sheep of the flock—Their preservation.

14.—Put things in order for a tour of one or two days to the south of Mata. For about ten years, a large number of the church have lived at a great distance, having been mostly scattered by sickness. Since their dispersion, but a small part of them have attended the yearly meetings of the church at Mata. For want of time, or other causes, no missionary has ever visited them. As they are in the midst of many heathen, I determined to visit them before holding the communion service in Mata. To-day has been spent in the village, near Mata, where we stopped on our way thither.

15.—Have just completed our meetings with the twenty-five disciples here. Examined each one separately. No cases of discipline observed. The misunderstanding between them and the church, I think, is happily healed. They are all willing to regard themselves as a part of the church in Mata, but wish to live where they are, and when they cannot attend at Mata, to meet in their own chapel. They no longer ask for an assistant to be supported by the mission, as they are so near Mata and there are no heathen around them.

16.—In the dense jungle, half a day's travel southward from Mata. Felt indisposed last evening, and to-day a recurrence of the symptoms makes me begin to wish myself again in Mata. Am now much better, however, in a quiet Karen house. Here we expect to remain until morning and hold a meeting with ten disciples who live here.

Evening.—Have had one of the most precious meetings I ever held with Karens anywhere. I believe these to be real, living children of God. An old woman, the mother of two of our assistants, spoke with tears of her having been deprived of the privilege of the communion for years. She renewed her vows to serve God until death. A young woman said that her husband would often say she wept without cause. But when she was about her work, as she thought of her

heathen friends, she could not help weeping! After preaching a short sermon, and listening to the relation of the feelings of their hearts, we retired to rest, blessing God for his redeeming grace.

17.—We are fairly at Khatah, our journey's end, having cut a passage for the elephant until near noon. We find ourselves in the midst of four small villages. The other three may be easily reached by Karens in two or three hours' walk. There are in these villages from forty-five to fifty disciples, scattered like sheep without a shepherd; also a large number of heathen. Most of these Christians have attended a meeting here, more or less regularly. When they have not, they have mostly worshipped in their own houses, one of their number taking the lead in reading, exhortation, &c. In this way they have kept on, but they bear marks of neglect. Many of their children have not learned to read. But none of the church, so far as I can learn, have done aught worthy of discipline. There is here a fine new chapel and a man named Attai, who, in the early days of this mission, was much esteemed by br. Wade. He was a capable man, but having married for his second wife a heathen girl, he was dropped, as an *assistant*. But his wife has since become pious, and he still enjoys the confidence of the people around him. He has continued until the present time to exhort them on the Sabbath, and to do what he could for them besides supporting his own family. I have some thoughts of trying him as an assistant for this place. But this will depend upon the state and wishes of the disciples, which I do not yet sufficiently know.

18.—We have completed the examination of nearly forty members. Some are detained by sickness, and one village has not been represented at all. We find no occasion for discipline. My health continues such that I am not without some anxiety in reference to it.

A memorable Sabbath—Death of a native preacher.

20.—Yesterday was a day memorable for its spiritual blessings enjoyed in this the densest jungle. After preaching in the morning, six interesting persons were examined and accepted as candidates for baptism. They were baptized in the evening, and with them and most of the disciples in this region we commemorated the dying love of Jesus. It was a solemn and delightful season. After service I thought it best to tell the people that Attai would be aided by the mission, if they would do what others are doing for their assistants, so that henceforth he would spend all the time in teaching their children and in preaching to them and the heathen around. They seemed pleased; and I can but hope that these will prove themselves to be what the disciples were who were scattered from Jerusalem, who "went everywhere preaching the word."

This is the bright side of the picture. It has also a dark side. After breakfast on Sunday morning, Shway Pwai, the Lauloo assistant, came to me, and complained of indisposition. In the afternoon he was worse; and I soon saw that there was no hope of his valuable life. He continued to sink until about 11 o'clock at night, when news was brought that he was no more; and also that several others were taken ill in the same way, among whom were two of our own company. I was confident it was the cholera, though I had never before seen a case of that disease. All seemed dark indeed. But it was inexpressibly good to trust in God.

With the morning light, light seemed to beam upon our prospects. The two sick ones of our company looked frightfully indeed, but were able to go with us to the nearest village. We started at an early hour, and before sunset found ourselves safe in the Mata chapel.

Panic of the Karens on account of cholera.

Here sad news reached me. Br. Bennett writes, "The cholera is raging awfully in town." The Karens had caught the alarm before our arrival, but when they heard of the death of our brother several houses were at once vacated; the inhabitants have fled, whither

no one knows. If one death occurs here, it will be utterly impracticable to hold a meeting; and considering the state of my own health, I think it best to hold all the meetings we can to-morrow, and have the communion in the evening. This we very much regret to do, but we submit to what seems to be the leading of Providence.

21.—Had very severe pain for two hours this morning, but felt well enough to be in the chapel all day, and ventured to preach this evening. One young woman was baptized. Had quite a good attendance at communion service. Thus closed the meetings at Mata for this year. We have been here in all about a week, and visited all the scattered members of the church. We leave the event with God. What we are now to do, we know not. Not a Karen dares to go toward the city.

23.—Concluded to go to Kergau and hold meetings till coolies can come from Tavoy. Reached the village this forenoon, but the brethren not expecting us so soon, are scattered, making it impossible to do much here for two or three days. But we have just learned that there is a feast of heathen Karens in progress within three or four hours' walk, and have concluded to go there at once.

Preaching at a heathen feast —Baptisms at Kergau.

Evening.—In our way to the feast we passed ten houses. After a longer walk than we expected, we found the people all waiting in their open tent. We sat down in one end, and obtaining leave of the bookho, or priest, Kaulapau commenced reading the Scriptures and preaching. When he had finished, I took my stand in the midst of the people, and after getting their attention, preached without disturbance some thirty minutes from my favorite text, "The Son of Man is come to save that which was lost." We then bowed down, while Kaulapau poured out his soul in earnest prayer. Our company then mingled with the people, and I could hear on every side a repetition of parts of the sermon. It now begins to be made plain to me why we left Mata just at the time we did. O for more implicit faith in God at all times.

25.—Yesterday morning, after much preaching and exhortation, we left the feast, which was about breaking up, and arrived at Kergau in the evening. Since that time the people have been coming in, and they are now nearly all present. Have had our meetings preparatory to the communion. No occasion of church discipline appeared, and there are four candidates for baptism, but, owing to sickness, only three will now go forward.

27.—Yesterday was a good day for Kergau. Nearly all the members were present, besides many from Mata, and a large number of the unconverted were there to hear God's word and to witness the ordinances of his house. This morning I examined the children of the jungle school. This evening we are again in Mata! The fact is that br. Bennett could not succeed in finding coolies willing to leave their homes, through fear of dying in the jungle. So, being in fine health, sent off part of our things and returned to complete our work in Mata. Addressed quite a good congregation.

Last week at Mata—Cholera at Tavoy.

Tavoy, Jan. 5.—The past week was one of much interest. We remained till nearly all the Karens returned to Mata. Had the privilege of preaching seven sermons, on subjects highly important to them, visited all their houses, and became acquainted with their real condition.

This has been a trying, hard tour, but yet one of much interest. All the members of the churches had remained true to their profession, ten persons received baptism, and many of the unconverted heard the gospel. All imperfect as our effort has been, we leave it with God. Only those who have been on a tour like this can feel how important it is that God pour out his Spirit.

7.—The cholera is still raging here, though less in the city itself. In the villages around, however, it seems to be on the increase. I know of only four Karens in

the jungle who have fallen by this awful scourge. But one of our most substantial men at Mata, who came down with us, died this morning. He leaves a wife and four children. His funeral was attended at sunrise, the whole company consisting of his pastor, the apothecary (a Christian), and myself. We knelt by his body, in an apartment of the civil hospital, and poured out our souls in prayer for his surviving friends, and for ourselves. The government prisoners then bore away the remains, to rest by the ashes of Boardman.

This evening, God willing, we follow br. and sr. Brayton (who went yesterday) to Newville, to attend the Association.

MERGUI.

JOURNAL OF MR. BRAYTON.

Visit to churches on the coast — Kabin.

Nov. 26.— Left Mergui yesterday to visit the churches along the coast, and arrived at Kabin to-day about noon. Here we met Sau Quala, who came by way of Tenyat, where he found two families who wish to become Christians. They say they have fully made up their minds to be baptized and follow Christ, and they want an assistant to settle among them. We shall endeavor to send them one, and see what the fruit will be another year. Here at Kabin, the assistant reports that the disciples are all steadfast and at peace with each other, except two; these, a brother and sister, are contending about a garden left by their father, who died some ten years since.

27.— Visited some of the families, and among them the sister referred to. She and her husband both professed to be steadfast in the truth and at peace with all the church. But when asked directly, Are you not contending about a garden? they acknowledged it.

It appeared, on inquiry, that the land rightfully belonged to the brother; that he had, through kindness to his sister, allowed her and her husband to occupy a part for about two years, and that they had now asserted a claim to the whole. They had possession of the premises and refused to yield any part of it. The church decided that they were in the wrong, but they refused to listen to the church or to Mr. Brayton.

Baptism of six converts — Rendering good for evil.

Covenant meeting this afternoon, after which three candidates for baptism were examined. Others are to come forward to-morrow.

28. Sabbath.— Prayer meeting at daylight, preaching at 10 A. M., after which four more candidates were examined, and all received for baptism except one. Repaired to the water side in a few minutes, where Quala baptized the six candidates in the beautiful, clear stream running past the village. Communion in the afternoon and preaching in the evening.

Have to-day been deeply interested to witness the triumph of grace in the offended brother, and also pained to witness the opposite in the offending sister and her husband. In covenant meeting yesterday, the parties were questioned as to their intentions, when the brother remarked that as his sister and her husband had seized upon his property and would not give it up, he must recover by law what was his own.

After meeting I called him, and having read Paul's advice in 1 Cor. vi., urged him to follow the inspired instruction; though it would be giving up an undoubted right and losing a little of this world, yet, for the sa e of his own soul's interest and for the sake of Christ, it would be much better to let it all go. This morning he came with a smiling face, saying, "I have given it all up. I am fully determined to do as the Bible says and to let the world go for Christ." This was said with so much feeling as to leave no doubt that it came from the heart. The other parties, persisting in the wrong, were of course suspended from the fellowship of the church.

29.— Mrs. Brayton remains here this forenoon, waiting for the tide, and is to have a meeting with the women and children in the mean time. Sau Quala

and myself leave early this morning, to go overland to Thimboung, to spend a night with the little church there and to administer the communion.

Thimboung and K'wote.

30.— Reached Thimboung yesterday about noon. When we arrived, the disciples were all out in their fields, busily engaged in harvesting, but on being informed of our arrival they hastened in, and were soon ready for meeting. After covenant meeting we each gave them a short sermon, and in the evening Laudoo preached. Administered the communion early this morning, and after breakfast bade them farewell. At the landing met our boats, which had come round during the night, and proceeded at once on our way to K'wote.

Dec. 1.—Arrived at the landing about midnight, and early this morning we started for the zayat, Mrs. Brayton being carried in a chair part of the way, and Mary and myself walking through the mud and water. After about an hour's travel reached the zayat, where we had the luxury of a fine bath in their beautiful creek. The disciples soon began to come in, bringing us provisions. Most of the day was spent in personal conversation with those who called. All appear steadfast and at peace with each other. Concluded to leave Sau Quala here to administer the communion on the Sabbath, we going on to the Pwo church at Ongpōng.

Ongpong—Good tidings—Heathen insensibility—Baptisms.

2.—Arrived at Ongpōng about noon. The assistant reports all the church to be steadfast, and that two, who have been excluded for gross immorality, are trying to get back again; also three candidates for baptism. The old deacon a few weeks since closed his probationary state, and entered upon his final rest.

An evangelist has just come in from Mamaza, who says that several there are very anxious to have us visit them; some say that they intend to follow Christ *now*.

3.—Went up the river and called on some heathen families, to preach to them Jesus. In the first house they listened with fixed attention and acknowledged the truth of all, *but*—the dreadful delusion, "there's time enough yet," held them fast. In another found only the aged grandmother at home, who declared at once that she would have nothing to do with this religion. She was determined to follow her parents; if they were wrong, she was willing to be so,—if they were lost she was content to be. In another house there appeared such total insensibility, that it seemed like talking in very deed to stones.

4.— Covenant meeting in the afternoon; after which one man was examined and received as a candidate for baptism.

5.— After the forenoon service another young man and a young woman were received for baptism. We then repaired to the water, where the three, all heads of families, were baptized. The communion was celebrated in the afternoon and there was preaching in the evening.

6.— Went in a small boat to Palaw. The assistant gives a good account of the church.

7.— After covenant meeting in the morning, a young man and his sister were examined and received by the church. They are interesting persons, and give fair promise to be worthy laborers for Christ. They were baptized after the forenoon service, and received the communion with the church.

8.— Returned to Ongpōng, and in the evening left for Mamaza, reaching there landing the following evening.

20.— The people on this river have long heard the gospel, and some appear to be almost Christians; but no one has gained sufficient strength as yet to profess Christ before the world. Early this morning a man came to our boat. "My heart is really with Christ," he said, "and I wish to be baptized and to follow him now. But my wife is entreating me to wait a little, that she may go with me." Alas! what devices will not the adversary use! Another came with the same tale,

and another, and still another,—four men professing a desire to follow Christ, but thinking they must wait for their wives. They are poor and ignorant, and need much instruction. One young woman, who has made high professions for the last three years, sent in a written request for baptism. But as she was away at an idolatrous festival, last night, she was faithfully told that such conduct showed plainly that her *heart* was not with Jesus, and that she must give better evidence of conversion before she could be received. There are many on this river who have learned to read, and having no books but such as missionaries have prepared, light is dawning upon them from this source.

Spent the day in personal conversation with those who called upon us, and after sunset addressed a company who were passing on their way to a festival, but were persuaded to stop and hear a a sermon.

12. Sabbath.— Had a morning prayer meeting and three sermons. Each service was well attended, and mostly by different congregations. The people here have resolved to build a zayat and to support an assistant,— that is, furnish his provisions. There are some ten or fifteen, who say they wish to have an assistant that they may be instructed the year to come and then be baptized. Time will determine the sincerity of their professions.

14.— Reached the landing at Pyeekhya about midnight. Spent the day in receiving visitors at the zayat, and preached in the evening. Left about midnight for Palouk.

15.— The assistant, who came with several members to meet us at the landing, reports the church as in a healthy condition, with three applications for baptism. Preached in the evening.

16.— After covenant meeting in the forenoon, three lads were examined, and baptized by Quala. Communion in the afternoon and preaching in the evening.

17.— Had a season of prayer with the church and took leave of them. Proceeded to Patsauoo, where Quala preached in the evening.

19.— Two applicants for baptism appeared before the church yesterday, but for want of satisfactory evidence of conversion were not received. Preached last evening, and to-day attended the usual Sabbath services, with the communion.

Baptisms at Naungtaung and Pyeekhya.

Leaving his family at Pyeekhya, Mr. Brayton went to Mergui to make some preparations to attend the Association on the Tavoy river. He returned to Pyeekhya on the 24th, where he had some Pwo visitors, and spent another Sabbath. There being a small church at Naungtaung, a few miles from Pyeekhya, he spent the 28th with them. The aspect of the church was favorable. One young man was baptized and the Lord's Supper was administered. On the 30th he went up the river on a preaching tour, but found that the people were mostly from home, and the few he met were extremely indifferent. On the 2d of January eight persons were baptized at Pyeekhya, and on the following day Mr. Brayton proceeded to the place appointed for the meeting of the Association.

Thus we have visited all the churches in this Southern district, being ten in number, seven Sgau and three Pwo. Though there has been no special outpouring of the Holy Spirit during the year past, still there is evidence of a gradual advancement. Twenty-seven have been baptized during our visits the present season. What is still more cheering, new interests have been commenced in two different places, one among the Sgaus, and one among the Pwos.

SIAM.

LETTER FROM MR. ASHMORE.

Tour to Bangplasoi — The suspended assistant — A hopeful convert.

Bangkok, Dec. 20th, 1852. — The delightfully cool weather we are now permitted to enjoy, favors us with an excellent season for going abroad from our quarters at Bangkok. A few days ago

I returned from Bangplasoi, an important town on the eastern shore of the Gulf of Siam. My principal object was to distribute books among the Chinese at that place. The suspended assistant, Kiok Cheng, who is now employed as my personal teacher, went with me. He constantly attended me, and spoke out of the fulness of his stores to his countrymen concerning the gospel of Jesus Christ. We still feel encouraged to think that he has repented of his fall, with a repentance that will not need to be repented of.

A man who lives at this place made an application for baptism a few weeks ago. Our visit enabled us to see his manner of deporting himself in his family and among his neighbors. The aspect of his case is quite encouraging. The assistant imparted to him much instruction in the fundamentals of religion. He will visit us at Bangkok as soon as the fishing season is over, when his case will be acted upon.

Bangplasoi is not perhaps worse than other heathen towns. It certainly differs from Bangkok, as a country town at home differs in point of wickedness from a large city. And yet, a visitor cannot but be deeply struck with the number and variety of the appliances for iniquity in a place comparatively so small.

A distillery, and its fit accessories.

In the centre of the town are situated the principal sinks of abomination. Passing along for the first time, I came to a series of bamboo sheds. Seeing a crowd of Chinamen, I stepped within. It proved to be a large distillery. Several long rows of earthen jars were filled with coarse molasses in the various stages of fermentation. Some had just commenced working, others were running over with froth, ready for the still. Near by, built upon a brick furnace, was a large iron caldron, surmounted by a condensing apparatus. A hot fire glowed beneath, and the poison was slowly steaming into a receiver placed above. In full keeping with the distillery, there was a frog pond in the rear, covered with a green, sickly scum, in which a few swine were wallowing.

A little alley led from the front door to the bazaar near by. On one side of this lane was that favorite resort of the native idler, the cockpit. There Chinamen and Siamese sometimes throng together, in a common crowd, the first to gratify their passion for gambling, and the second to indulge their fondness for cruel sport. On the other side was the "opium hell," as it is fitly called, where the Chinaman wastes his property, destroys his health, dissipates his strength, beggars his family—ruins himself, both soul and body. A few sallow, sunken faced smokers were hanging around the doors of the den, awaking slowly, but surely, from their elysian dreams to the unutterable horrors, that in the case of the confirmed smoker inevitably follow his indulgence in the poison.

A temple and its usual neighbor — Scenic and real tragedy.

Next is a heathen temple. Its front doors were thrown open, and showed a few dim candles burning before the glooomy recess where the idol was placed. Incense-sticks in profusion were burning in iron seething pans. The "incense of devils" filled the room.

Directly opposite the temple was its usual neighbor, a Chinese theatre. The fantastically painted chests that contained the apparel of the actors were ranged along the sides of the open platform, where everybody in the street might see. On a rack were ranged crowns, caps with peacocks' feathers, and other such insignia of nobility, swords, spears, and all the weapons of sham tragedy. The actors themselves were not on the stage. Some were sleeping off their last night's debauch, some were gambling, some were feasting, and others were strolling in the bazaar. This scene would not have been complete, if some wretched objects of charity had not been there, to subsist upon the leavings of the actors. I was beginning to rejoice that some such were there; but, on looking

again, I found it was rejoicing too soon. Under the stage there lay, half buried in dirt and rags and street sweepings, a poor miserable beggar. His great struggle for existence seemed almost at an end. He looked as though want and disease had already got the mastery and he was waiting for the final blow. It would be no matter of surprise if he should die there. It certainly would excite no concern in any one of the multitude around. Should death come, to enact a real tragedy with that poor beggar in the dust, it would not interrupt the mock tragedy going forward on the platform six feet above him. The crowd of lookers on would be more interested in the waving peacocks' plumes than in the beggar's rags; and no one could hear the gurgling of his last breath, amid the incessant beating of gongs and clatter of tomtoms. His body would be lugged off like a dead sheep, and perhaps some brother beggar take possession of his nest of leaves and dirt.

Preaching from house to house — Health and hopes.

The few days spent at Bangplasoi were employed in going about from house to house. A goodly number of dwellings were visited, at each of which the assistant gave a brief but comprehensive account of the way of life.

During my stay I took occasion to pay a visit to Anghin, a small village about five miles from Bangplasoi. On a small height overlooking the town, and commanding a beautiful prospect of the gulf and the coast, is the spot once occupied as a health station. In the hot season this would furnish a salubrious retreat for a debilitated system. It would be profitable for us all, if we could exchange the sickly vapors of Bangkok for the bracing southwest monsoon, during four or six weeks at that most unpropitious season.

We are generally in the enjoyment of good health. In our missionary circle there is occasionally experienced by one or another some slight indisposition, but nothing that causes serious apprehension. It is a season of the year, however, rather unfavorable to the native population. We hear of frequent cases of fever and ague, but of a mild type, arising, perhaps, from the scantiness of their clothing, which is hardly sufficient for these cool nights and mornings.

We are waiting with interest to hear what you are about to do for us in Siam. No intelligence has reached us of the departure of helpers. I ardently hope to hear soon of the appointment of another missionary for the Chinese department. Shall the prospects of this little church be clouded by a disappointment?

NINGPO.

LETTER FROM DR. MACGOWAN.

Boys' day schools.

Ningpo, Jan. 1st, 1853. — In their labors for the evangelization of China, missionaries have bestowed considerable attention to the education of youth, and, until recently, with such limited success as to render this form of labor, in the estimation of many, of doubtful utility compared with other departments of missionary work. Additional importance, however, has of late been attached to it, in consequence of a number of hopeful conversions having taken place among the pupils, and we may confidently expect the divine blessing will continue to accompany these efforts, until China shall be honored with an educated native ministry.

Hitherto, this mission has been so feebly sustained, that our energies have necessarily been almost entirely directed to the preaching of the gospel, and the translation of the sacred Scriptures, so that we have not solicited large sums for the purpose of education, which, when a haughty and injured people had to be conciliated, was of far less consequence than the employment of the healing art. But the Lord having been pleased to raise up around us a small and increasing Christian community, we have thereby imposed upon us the duty of imparting

instruction to their children. We do not ask our brethren to assume the support of the children of converts in boarding schools, nor are we prepared to say that such a course at present would be politic, if feasible; we only solicit the requisite means for sustaining day schools in an efficient manner. Feeling their importance, br. Goddard and myself had resolved to reopen the school the ensuing Chinese year, at our own cost, when you informed us of having included in the annual grant an appropriation for that purpose, by which we were unexpectedly relieved of a considerable burden of anxiety. Indeed we only suffered it to be closed for a year, in consequence of the building of the church rendering its continuance inconvenient. Could we be spared from our accustomed employments, to give the school our personal superintendence, we might hope for precious fruit from it. Our English Episcopal brethren have lately added to their communion five youths from their day schools. Though conducted under many disadvantages, our day school has been useful in commending us to those who reside in the neighborhood of the church; some of the elder scholars have become young men and frequently attend our services.

Girls' day schools.

It being so difficult, with the other expenses of the mission, to sustain a school for boys, we seldom thought of attempting anything for girls, particularly as they could not be gathered into boarding schools without difficulty; those parents only being willing to send their children whose extreme poverty drove them to that resort, and then, almost always coupled with the proviso, that the cruel and hideous practice of binding the feet should go on with their Christian education. There are not a dozen families in this opulent and literary city whose females can read, and to offer education to the girls of the poor without homes of some kind would be perfectly futile. Providentially, just at the period *in the history of* the mission when it became incumbent on us to undertake the instruction of girls,—there being several, the daughters of church members, whose claims were urgent,—we were supplied with means to try an important experiment of this description. In a box freighted with numerous tokens of friendly regard and sympathy, and every way valuable, from our Amity St. friends, New York, was a packet of hard dollars, the gift to me from the dear children of the Sabbath school, which Mrs. M. immediately appropriated for an object she had long desired,—a female day school. Having a suitable teacher for it in our family, Jane Yung, a young woman she has been training five years, it was commenced by presenting the inducement of a dinner to each scholar. To our surprise the number Mrs. M. proposed taking was quickly completed, and soon after, five more begged for admission so strongly, that they were received; the school now contains fifteen, the hours for instruction being from 9½ A. M. to 4 P. M. Several of the larger scholars can read books published in the Roman character, the greater part are able to recite the whole of Watts's First Catechism, and all have made remarkable proficiency, although they have been under instruction only nine weeks.

Our residence is in a neighborhood which suffered much from foreign soldiers during the war, and hence all efforts to conciliate them were but partially successful, until they observed our regard for their children; were there no other advantage than the access it thus gives to families about us, the school would compensate for its care and cost. On the Sabbath the instruction is wholly religious. We have taken into our family the daughter of the native assistant Chui, who mainly supports her, and as we have offered ourselves to support the daughter of the brother last baptized—a very poor man, we shall probably have two scholars training for *special* usefulness. Thus a female school has been commenced, which we believe will never be disbanded for want of funds, and

which we hope will be the means of effecting everlasting good.

Baptisms.

Brother Goddard has been permitted to bury in the baptismal waters his son, a promising youth of twelve years. If the missionary in heathen lands prizes the prayers of his brethren for a blessing on his ordinary labors, he attaches a higher value to prayers offered in behalf of his children, and relies much on them in his hopes for the spiritual welfare of these dear lambs, whom he desires the Great Shepherd to train for usefulness in diffusing the glorious gospel. An aged Chinaman went down into the water at the same time, to put on Christ by a public profession. From the publicity of the ceremony and the large number of heathen spectators present, the subject of Christianity occasioned considerable discussion, and though it may have given rise to no small misapprehension, and even perhaps to increased animosity, yet this is so much better than indifference, that it is hardly to be deplored.

Evening services.

Besides attending daily at the hospital, addressing the patients and prescribing for them, I have ventured, on the strength of the cold weather, to hold an evening service once a week in our new church. The little edifice resembles those neat buildings in which our country brethren at home meet for the worship of God. Its novelty attracts many hearers, and, as it appears to much advantage when lighted, the weekly evening service is one of some interest. It affords also an opportunity for many to hear the gospel whose daily vocations debar them that privilege.

Br. Goddard holds, on the following evening, a meeting of a more private and select character for pastoral instruction, attended by the converts and inquirers, —the most important of all our meetings.

Inquirers.

Sung, the brother last baptized, was like brother Tung, a Budhist of the stricter sort, and a member of a proscribed body known as the *Tea Sect*, who are given to fasting and to a strict observance of a few religious rites. Images are never used in their worship, all their ceremonies being performed before a scroll on which are written the characters, "Heaven, Earth, Prince, Teacher, Parent," — nevertheless they are generally considered Budhists. The Tea Sect has no priesthood, its ceremonies being conducted by a few elderly laymen of superior zeal and intelligence. Generally speaking, the adherents to this sect are simple-minded people, more moral than their neighbors, and distinguished from the mass by a concern for their safety after death. These, being the only earnest people in the land, invite the special attention of missionaries, and from an early period of my labors at Ningpo I have endeavored to cultivate their acquaintance. As we now have two of their number added to our little church, the way is open for effort in their behalf. The government edicts which have been issued against them from time to time, were on account of their alleged political character, which, if true of them elsewhere in the empire, is not applicable to those in this part of the country. Their meetings are connived at by the authorities.

I sought an introduction to the leader of this fraternity, but never succeeded in finding him at home:—a few days ago Tung brought him to my house, when, to my disappointment, I discovered him to be a sordid, captious, hypocritical old man, bent only on turning his influence to a profitable account. Finding there was no room for the exercise of his talents among us, he endeavored to draw out some ideas which he might graft into his own society, and when he incidentally complained that in a recent visit to some of his flock in a neighboring city he was met with the taunt "We have heard enough of heaven and hell, tell us something new," I recommended him to comply with their wishes by explaining to them the great atonement once made

for all sin. He will take no pains to explain this new thing to them, as his fees depend upon the number of new adherents, and the perquisites of worship.

Intelligence reached us a few days ago of a turn in public affairs, which threatened to deprive us of the services of brother Sung, who obtains his livelihood by following two professions, that of soldier and tailor, his company being under marching orders to intercept the advance of the rebels upon Nankin, (which, if once wrested from the imperialists, will seal the fate of the Manchu dynasty.) We were concerned, not for his personal safety, for the profession of arms in China is both harmless and safe, but for his Christian fidelity in a Pagan camp. To-day he informs us that, the bounty being very large, about sixteen dollars, he found many who wished to take his place, which gives us much satisfaction, as he promises to render valuable aid to the mission.

Two of the inquirers also are in the army, a description of militia, in which a small monthly pittance is allowed as a compensation for the time consumed in parades and other martial exercises. The number of persons offering to join us, in hopes of getting employment, is much less than formerly, probably because our objects are better known; still, the number who hope to turn the profession of Christianity to profitable account is not small. A short time since, an attendant at the religious services of the hospital made such earnest and repeated inquiries concerning the gospel, that I requested the assistant Giu to pay him a visit. He found that his house had just been closed, the master being absent in consequence of his wife having absconded. On further inquiry I found that a previous wife had served him in the same manner, and therefore ceased considering him a hopeful character. Last week he resumed his attendance and manifested such earnestness in studying the catechism, that he appeared to be a promising person, but I have just discovered that he wants a situation as an apothecary, caring nothing *for* the religion he is so willing to adopt.

A very useful test of the sincerity of inquirers, is, to place an epitome of the gospel in their hands, either in the form of a catechism or select passages of Scripture, which if they commit to memory shows them to be proper subjects for instruction and prayer; they thereby become members of the Bible class. Recitations of this kind are required of all to whom I give employment, which, owing to my professional labors, are nine in number, the amount they commit to memory being perfectly optional. The medical assistant, whom I have had for several months, a respectable and intelligent old physician, has recited to me the whole of the catechism and considerable portions of Scripture. He says he believes the gospel and intends to profess it next summer. The number of persons in Ningpo who believe Christianity to be the only true faith is not inconsiderable, though true converts are few in number.

A gentleman of high standing in the city, sent for me a few weeks ago, avowedly to prescribe for his wife, but in reality to procure information on certain points in astronomy. Mrs. Tung was despatched to her apartment after a brief interview, and the main subject introduced. His progress in astronomy fell far short of his own estimate and that of his fellow townsmen. "I know perfectly well," he said, "that the ruling idea of the world being flat and of the sun rising and setting is absurd, but I do not quite understand how it happens that we do not pitch off at night!" Before leaving the house I attempted to instruct him in something more celestial than astronomy. Since commencing this letter Mr. Tung sent in as a present a basket of cakes, which has been quite a windfall to the girls below, such perquisites always falling to them.

On the 16th ult. we were startled by the shock of an

Earthquake.

It happened about eight o'clock in the evening and for a moment produced sensations which were truly appalling.

Everything suspended from the ceilings or walls vibrated, the floors seemed to slip from beneath our feet, and the whole house was put upon the stretch. Persuaded that the rickety building could not long endure such an ague, after getting my family into the garden, I put out the fire, at which we had been comfortably seated, that the crash might not be followed by a conflagration, and that something might be saved. Providentially the earth, to use a Chinese expression, "came to rights" in a minute and a half, without doing any damage by its untoward aberration. Just before midnight there was a second shock which, however, was barely perceptible. This is the third earthquake in this part of China since the opening of the ports, and they do not appear to be either very uncommon or dangerous. We are on an alluvial plain far removed from volcanic districts, and as they have been experienced (since observed by foreigners) during a drought of long continuance, and when the atmosphere was in a highly electrical state, they are perhaps owing to electricity. Rumor represents this earthquake as having been destructive in the north of China. A few months ago, a destructive earthquake occurred in the north-western part of the country and about the same time a great part of Manilla was overthrown by the same cause.

Visit to a Fohkien colony.

If the Chinese are ignorant of outside countries, their knowledge of the Inner Land, that is, so much of it as is not comprehended in the prospect from their native spot, is hardly more extensive; no reliable information can be obtained concerning any place, but from personal inspection. There is, for example, in this prefecture a walled city, which may be approached in twenty-four hours, in relation to which very discordant accounts are given by the people of this city; some representing its inhabitants as being without gods, as speaking a dialect resembling the cackling of geese, as living secluded from the people of the country, and whose origin was unknown, though many believed them to be descended from ancestors who had been animals. And here it may be remarked that those who hold to the "Development theory" fail to make use of the strongest argument in its favor — namely, the prevalence of myths in Asia, of instances in which wild animals have assumed the human form divine; such ideas are common enough in China, and would be thought very conclusive evidence by minds of a certain cast.

A night's journey brought Rev. Mr. Jackson, of the English Episcopal Mission, and myself to the beautiful village of Snátsishí, seventy leagues north of Ningpo city. This place is the residence of the wealthiest families in the empire, a considerable portion of the foreign commerce being carried on with capital owned there. As their property has been acquired chiefly by trading in drugs, they have erected a beautiful temple to the Æsculapius of China. We engaged a couple of chairs to bear us to Kwánhai, the mysterious city of our destination. Leaving the valley of Tsz'ki we crossed the hills at the Pear Pass, and in a couple of hours came to a large plain which extends from these hills to the ocean, and which has been reclaimed from the sea within the historic period. At the further end of this alluvial flat, near the Hangchau Bay, lies Kwànhai, which we reached in the afternoon, having passed through a rich and populous country in our route. In each village we distributed a few tracts and briefly addressed immense crowds of people, very few of whom had ever seen a foreigner, none having as yet visited that part of the country.

To be crowded in the streets and to be an object of curiosity, is what one expects on visiting an unfrequented place in this country, but I was not prepared for such a turn-out as we witnessed at Kwànhai, which in truth we could hardly see for the people, so great was the concourse which gathered round us. I regretted again and again that I had not come in the costume of the country. Poultry, pigs, goats, and dogs were quietly

enjoying themselves in the broad streets of the quiet city. There were little stands for the sale of oranges, candies or vegetables at the corners of the streets. The jam which took place as soon as we were discovered, caused the latter to be all overturned; the quadrupeds had no time to escape, but could be heard barking and squealing beneath the feet of the crowd; the winged creatures by a few spasmodic efforts got on the surface of the sea of heads, where, however, as may be supposed, they found no rest. A few vain attempts were made to distribute tracts; we had to desist, and place the *whole* of them in packages in the hands of a few respectable looking people, trusting for their general circulation that way. No attempt was made to address them, although the greater part understood the Ningpo dialect; we were glad to get out of the town after a hasty inspection. We found the people extremely friendly and could we establish a mission there, we might expect perhaps less opposition than usual. The inhabitants are the descendants of a party of Fohkien settlers who appear to have been banished for political offences, hence they speak a dialect entirely different from the people of the place and different also from that of the place of their origin; — they speak the Ningpo dialect also. In their religion they differ very little from their countrymen, their idols merely being less numerous.

On our return we suffered from the cold, though in addition to overcoats, a dress such as would answer for the coldest weather in New York, we had on furs, the thermometer at the same time being no lower than 34°! The sun was shining with such force, that without the protection of an umbrella the head was sure to suffer. It is but a few weeks ago since we were suffering from heat rarely experienced at Hongkong, a thousand miles to the south, and which is never known at Singapore, just under the equator. Were it not for this cold season, the climate of Ningpo would be unendurable; one other advantage it affords, our tables are *plentifully* supplied with game in winter,—wild water fowl in every variety, pheasants, hare, deer, &c.

BASSAS.

The arrival, under favorable circumstances, of the company appointed to resuscitate the mission to the Bassas, has been noticed (p. 298.) The following passages extracted from their letters possess no ordinary interest.

LETTER FROM MR. GOODMAN.

First aspects.

Bexley, Feb. 11.—Through the tender mercies of our heavenly Father, we are permitted to address you a few lines from this, our far-off home. Day unto day has uttered speech, and night unto night has showed us knowledge. Truly has his loving kindness been ever to us-ward, and here, even here in Africa, are we enabled to raise our Ebenezer, and to say, Thus far hath God helped us. It is sometimes difficult for us to realize that we are in Africa, and that between us and our friends (I will not say home, for that is here,) there rolls the broad Atlantic. But so it is, and though at times the thought of seeing those loved ones no more on earth makes us sad, still, eternity will give us a union that shall never end.

It is four weeks to-morrow since we reached this place, and as yet, with the exception of sr. Crocker, we have all enjoyed excellent health. She had a slight attack of fever, but has entirely recovered and is now unusually well. Dr. D——, from the Beach, has called on us several times, and I believe has almost given up the hope of a very extensive practice, so far as we are at present concerned. But it would ill become us to boast of to-morrow; while, at the same time, we can but feel grateful that God has granted us such a great blessing as the health we have thus far enjoyed. To Him be all the praise.

We were most agreeably disappointed at finding everything here so much better than we had anticipated. The country, the weather and the people, all

far excel what we had been led to expect. Nor do I believe that such feelings as were ours at home are by any means rare among American Christians, or even among those who are looking forward to missionary labors. To us, Africa was the land of death, the abode of every foul and hurtful beast; a land of sandy deserts or of unbroken swamps, overrun by an innumerable multitude of creeping things, where existence was only tolerable, not enjoyable. To us, Africa *is* not, perhaps, the very reverse of all this, but nearly so. It is a goodly land, a land fertile, and fruitful of many things that render life not only endurable but blessed. There are few spots, even in our own land, more beautiful than some parts of the mission premises. The St. John's is a noble and beautiful stream, and the mountains, visible from our window at a distance of eight or ten miles, rising far above the adjacent country, lend additional attractiveness to the scene. In a word, we feel at home and happy.

LETTER FROM MRS. CROCKER.

The Mission premises — Hallowed recollections.

Bexley, Feb. 2.— Through the mercy of God we arrived at this place on the 16th of January, all well and in good spirits, prepared in some degree, I trust, for labor and for suffering in the blessed cause to which we have devoted our lives. We were agreeably surprised to find a pleasant home for our reception, and everything in excellent order. Truly we have had faithful stewards here, for all around the mission premises, and even the books in the library, showed that no common care had been bestowed to preserve the property from the ruinous effects of climate. Mr. and Mrs. Vonbrunn deserve no small degree of commendation for their careful and judicious management in regard to the affairs of the mission generally.

Since I have looked again upon these dear familiar scenes, the mission house, the enchanting scenery around it, upon the faces of friendly natives, and on our beloved assistants, I have felt like one awaking from a long dream. The memory of other days is with me, and I cannot realize that years have passed since last I labored here. But when I look for the active form, and listen for the well known voice of dear br. Clarke, and remember that his toil-worn frame rests from its labors, and that his pure spirit has found a place in one of the many mansions in the bright world where seraphs dwell, I feel it is even so, that years *have* passed. I shall continue to miss the beloved departed, and Bassa natives will long deplore the loss of that "true Godman." He is gone, but, "being dead, he yet speaketh." We see fruits of his persevering labors among this people, for we find the field white unto harvest and ready to reward the reaper's toil. Were but the gracious influences of the Spirit poured out, the buried seed in thousand hearts would spring up in plants of grace. I feel grateful to God that I have been permitted to mingle again in these hallowed scenes, and trust I shall long be spared to labor here; but, if otherwise ordered, I would not shrink from death in such a cause.

Sentiments of the natives — An interesting convert — Prospects of labor.

It has been touching, to me, to listen to the expressions of natives in reference to our coming. One old chief told me he had begun to be weary of watching and waiting for the teachers to return to his land, and he had looked to God to send them before he should lie down in death. There is much to be done here, but we must move slowly. The field is vast and deeply interesting. O for strength to labor! We are happily united as a company, and after the acclimating attacks will be prepared to work together as "heirs of the grace of God." It is our prayer that this mission may meet with favor in the eyes of Christians at home, and that they will plead at the throne of grace for its religious prosperity.

Feb. 12.— We are yet in good health, and God is dealing with us in great mercy. Beside all our other blessings, we are to-day rejoicing in hope of the spiritual birth of one of the boys long connected with the school. He is a very interesting youth, and from all we have heard, we cannot doubt that he is truly converted. He dates his recent convictions of sin from an exhortation by Mr. Vonbrunn some few weeks since.

It is decided that my labors shall be among the native women and children of two towns on the opposite side of the river. I feel that this work will be useful, and promising, but arduous, and that I shall need great wisdom from above. I would have all my trust in the Lord. Pray that he may direct me.

LETTER FROM MR. SHERMER.

Reception at Monrovia and at Bexley.

Bexley, Feb. 12.— While waiting at Monrovia a passage down the coast to Bassa Cove, we had the pleasure of an introduction to the President of Liberia. He "welcomed us to this land of the free, especially since we came as ambassadors of Jesus Christ to so interesting a tribe as the Bassas." Several days after this, he politely invited us to a splendid entertainment given to the officers of a Prussian frigate lying in port. The many acts of kindness shown us by ministering brethren and friends residing in Monrovia, will long be gratefully remembered.

After a detention of eleven days, we obtained passage in the barque Shirley bound for Cape Palmas, having on board Bishop Scott, of Maryland, a missionary deputation to the Methodist churches on the coast, and also Mr. Scott and wife and Miss Freeman, missionaries of the Episcopal church to Cape Palmas. We anchored on the evening of the 15th off Bassa Cove, and on the morning of the 16th were conveyed some six miles up the beautiful river St. John's. On entering the mission house we lived over the history of God's dealings with this mission, and reverted to the providences that had conspired to direct our little band to this spot. It affected us to tears, while we prayed that our lives might long be precious in His sight, at whose command we come to publish the glad news of salvation.

We were warmly greeted by br. Vonbrunn, and after divine service also by Kong Koba. They appeared overjoyed and remarked, "We feel like new men. Long have we prayed for help and sometimes been discouraged; but again we thought God had too signally blessed the mission to suffer it to come to nought, and to day, behold, our faith is changed to sight. To God be the praise."

On Saturday after our arrival we held our first business meeting. Br. Vonbrunn presented an informal statement of the condition of the church and schools under his care. The church numbers sixteen, all of whom, with one exception, are native converts and are endeavoring to keep the unity of the Spirit in the bond of peace. He preaches twice every Sabbath, here or in adjacent towns, and his Sabbath school holds two sessions, with an average of forty scholars in attendance.

Br. Kong Koba reported that there is no regularly organized church at Little Bassa, his town, though some indulge hope in Christ and a wide field of usefulness is opened for the missionary. His plea in behalf of his people was truly touching. He is anxious to have one of the mission families return with him, as soon after the acclimating fever as practicable. May the Lord direct our steps. He preaches once, and sometimes twice every Sabbath, and holds a prayer meeting in the evening. The Sabbath school numbers twenty scholars.

Proposed removal of the mission—Preaching—Converts.

We have been highly pleased in finding so much neatness displayed about the premises. The house, so far from being in a dilapidated condition, is sufficiently

able, we think, to pass the accli-
fever in. It is too small, however,
have determined to put on an
n. Some of the outbuildings are
tering condition, others need re-
find the printing apparatus in
good condition.

are acquainted with the fact that
situated among the colonists in-
among the natives, and that to
in the native towns we are obliged
the river, which is inconvenient
sumes much time. It seems evi-
at we could exert more direct
ary influence among the Bassas if
among them.

Goodman and myself have had
sure of preaching to the natives
an interpreter, for which purpose
ed several of their towns, and as
ted upon their anxious counte-
we longed to impart unto them
iritual gift, to the end that they
e saved. If we ever wished to
ny years of usefulness in the cause
ist, we do now. It affects our
o see these poor heathen without
d without hope in the world. If
a hundred lives, they should all
t in efforts to lead them to Jesus

Pray for us, and especially for
ese people. God has in reserve
ing for this people, and we trust
e is not far distant when we shall
it in all its fulness.

e our arrival an interesting young
as found Christ precious to his
d gives promise of being useful
Kingdom of Christ. Another,
ted with the mission, is rejoicing
, and will probably offer himself
ptism next month. O that God
dd to our number *daily*, of such
l be saved.

DONATIONS.

RECEIVED IN JUNE, 1853.

Maine.

ch. and cong. 50; Sur- s A. M. Carr, for Teloogoo n, 6; Wiscasset, John ter 10;	66.00	
ham Asso.: Fayette, 0; Mrs. Sarah Tuck, avails of gold necklace, 3.25; Hallo- well, ch., with other donas. to cons. Samuel Smith L. M., 61; per Rev. H. C. Estes, Agent,	67.75	
Oxford Asso.: Bethel, ch., per Rev. H. C. E., Agent,	19.61	
Damariscotta Asso.: Woolwich, ch., per Rev. H. C. E., Agent,	8.00	
Cumberland Asso.: Harpswell, ch. and cong 14 11; Brun- swick, 1st ch. 3; Freeport, Capt. Curtis 2; East Brunswick, ch. 8; Auburn, S. Sch. 5; per Rev. H. C. E., Agent,	32.11	
Piscataquis Asso., Z. Morrill, tr.: Abbott, ch. 3; Sangerville, 2d ch. 2; per Rev. H. C. E., Agent,	5.00	198.47

New Hampshire.

Northwood, ch., Chs. A. Kings- bury 5; John L. Crocket 5; John G. Cote 1;	11.00	
White Mountain Asso., per Rev. E. A. Cummings, Agent,	5.00	
Winchester, S. F. Adams 25 cts.; Salisbury, a friend 25 cts.; Lit- tleton, Westley Alexander 1; Lucy Alexander 50 cts.; Mrs. Somers 50 cts; Hanover, ch. 19.50; per Rev. E. A. C., Agent,	22.00	38.00

Vermont.

Cambridge, ch., Burman Mission,	3.00	
Dover, ch. 8.57; Brookline, ch. 3.70; Pondville, ch. 5.27; Cut- tingville, ch. 2; Ludlow, ch. 15.75; Post Mills, ch. 7; with other donas. to cons. Mrs. Lucy S. Packer L. M., per Rev. E. A. Cummings, Agent,	42.29	
Danville Asso. 23; Passumpsic, ch. 10.25; Burke, ch. 20.02; per Rev. E. A. C., Agent,	53.27	98.56

Massachusetts.

A friend, for Bible colportage in Germany, 20; Boston, Union ch., Young Ladies' Miss. Soc., Miss M. E. Davis, tr., for African Mission, 16; South ch., Young Ladies' Miss. Soc., Miss S. B. Mann tr., for sup. of a Karen child in Mrs. Wade's Sch., 12; Charles St. ch., mon. con. 14 75; Groton, ch., mon. con. 10.21; Westboro', Mrs. L. M. P. Cush- ing, for sup. of Joseph W. Par- ker in Karen Normal Sch., 5; Watertown, Samuel Stickney 8; Charlestown, High St. ch., mon. con. 9.39; Palmer Depot, ch., E. Valentine, tr., mon. con. 18.75;	114.10	
Amherst, ch. 8; Lee, Branch ch. 2.95; per Rev. E. A. Cummings, Agent,	10.95	125.05

Rhode Island.

Rhode Island State Conv., V. J. Bates, tr., a friend of missions 25; Providence, 1st ch., mon. con. 100.09; Pine St. ch. 89; S. Sch. 11; to cons. Joseph C. Fanning L. M.,		225.09

Connecticut.

Four Young Ladies, "(one from N. Y. and three in Conn.)" for the sup. of Julia Bennett in Ka- ren Normal Sch. at Maulmain, 12; Suffield, Young Ladies of Ct. Literary Institution, per Elisa-		

beth A. Smith, to sup. Lavinia M. Parker in Maulmain Normal Sch., 10; 22 00

New York.

Killawog, Union Village ch., Allen Cowdry 2.00
Washington Union Asso., D. Volintine, tr., 29.50; Lakeville, ch. 8.44; Rupert ch. 10; Rev. D. Tinkham 1; Rev. R. Winegar 1; White Creek, ch. 2; Glens Falls, ch. 21; Hartford, ch., with other donas. to cons. Mrs. J. B. Drummond L. M., 52.25; Whitehall, ch. 3 50; Galesville, ch. 72.75; Jane Lewis 12 cts.; with other donations, to cons. Fayette P. Mason L. M. Bottskill, ch., to cons. Francis B. Wheldon L. M., 141.41; S. Sch., for sup. of a child in Assam Orph. Sch., 25; Sandy Hill, ch. 33; per Rev. O. Dodge, Agent, 400.97
Dutchess Asso.: Mrs. Amanda Payne, to cons. Peter W. Husted L. M., 100; Red Hook, ch. 3; per Rev. O. D., Agent, 103
Saratoga Asso.: Schuylerville, ch. 12; Half Moon, 2d ch. 58.78; Amsterdam, ch. 7.50; Chester Clapp 1; per Rev. O. D., Agent, 79.28
Rensselaerville, Asso.: Duanesburg and Florida, ch. 10.75; Rensselaerville, ch. 20.47; [illegible]ston Hollow, ch. 4.12; Westerlo, ch. 4.78; Berne and Knox, ch. 9.01; per Rev. O. D., Agent, 49.13
Stephentown Asso.: Nassau, 1st ch. 8.75; 2d ch. 6.25; per Rev. O. D., Agent, 15.00
Hudson River North Asso, A. R. Fox, tr., 86.66; Schodack, ch. 5.85; Half Moon, 1st ch. 28.49: to cons. Mrs. Sophia M. Allen L. M., per Rev. O. D, Agent, 115.00
Hudson River South Asso.: Williamsburgh, 2d ch., with other donas. to cons. George Sanger L. M., per Rev. O. D., Agent, 70.00
Worcester, Asso.: Richmondville, ch. 10; D. T. Gott 1; per Rev. O. D., Agent, 11.00
Franklin Asso., I. Bostwick, tr., 56.83; Bennettsville, ch. 5; A. Blakely 1; Sally Blakely 1; per Rev. O. D., Agent, 63.83
—— 909 21

New Jersey.

Somerville, ch., Sab. Sch. Raritan Branch, James G. Coleman Jr., tr., 2; Millington, ch. 27.12; Vincentown, ch., per Rev. J. F. Wilcox, Agent, 12.00
State Convention, P. P. Runyon, tr., Peter P. Runyon, for sup. of a Karen preacher, 40; Lyons Farms, ch. 3; Elizabethtown, ch. 10; Orange, ch. 15; Ramsaysburgh, Rev. Thos. F. Clancy 2; 70.00
—— 111.12

Pennsylvania.

Philadelphia, Broad St. ch., Female For. Miss. Soc., Mrs. Edward W. Miller, tr., (of which 150 is to sup. Joseph Barnhurst, Adam Steinmets, Burrows Moore, Mary Rachel Griffiths, Lydia C. Remson and Mary Ann Miller, in Assam Orph. Sch.,) to cons. Mrs. Edward W. Miller and Mrs. Hannah McCloud L. M., 289.04; S. Sch., (of which 75 is to sup. J. Lansing Burrows, John Harvard Castle and Adalaide Burrows, in Assam Orph. Sch.) to cons. John D Barry L. M., 100; Dr. M. Semple, to cons. Mrs. C. E. Semple L. M., 109; West Philadelphia, 1st ch. S. Sch., Youth's Miss. Soc., Charles B. Keen, tr., (in addition to 300 ackd. in May Mag.,) of which 50 is for sup. of two children in Nowgong Orph. Sch., to cons. William Bray Jr., L. M., 100 Brownsville, ch. 8; 597.04
Bradford Asso., Samuel Farwell, tr., 11.41; Ridgebury, ch. 3. 77; East Smithfield, ch. 1. 50; per Rev. J. F. Wilcox, Agent, 16.68
Tioga Asso., O. Elliot, tr., 12.10; Tioga, ch. 14.89; East Jackson, ch. 5; Sullivan, ch. 4.40; Covington, ch. 3; Lucy Keltz, 50 cts.; Mansfield, T. Gerell 1; per Rev. J. F. W., Agent, 40.89
French Creek Asso., Geo. Gallowhur, tr.: Alleghany, ch. 22.13
—— 676.7

Ohio.

Wooster Asso.: Freedom and Mt. Union, ch. 3.00
Troy, 1st. ch. 10.00
—— 13.0

Indiana.

Franklin College, Soc. of Missionary Inquiry, A. Martin, tr., 4.1

Illinois.

Byron, T. H. and L. C. Baker 1; Galena, ch. 6.30; 7.3

Iowa.

Farmington, Rev. William H. Turton. 1.7

Wisconsin.

Waukesha, ch. 4; Beaver Dam, ch. 1.57; Wyoming Valley, Literary and Miss. Soc. 10; 15.57

District of Columbia.

Washington, E St. ch., James B. Clarke, tr., 71.65

In Foreign Countries.

Assam, Nowgong, C. A. Bruce 22.73; Mrs. Goodell 25; C I. Jenkins 22.73; Capt Butler 11.36; J. N. Martin 11.36; Gowahati, sundry donas. 9.65; Avails of needle work 1.48. 104.21
2,631.87

Legacy.

North Springfield, Vt., Mrs. Ruth Boynton, per Rev. E. A. Cummings, Agent, 43.54
2,675.41

Total from April 1st, to June 30, 1853, $11,553.91.

DONATIONS IN CLOTHING AND GOODS.

Holden, Ms., Dorcas Soc., Abby F. Howe Sec., 1 box clothing etc., for Rev. J. Goddard, 44.00
Providence, R. I., 1 box, for Miss E. S. Morse.
Albany, N. Y. 1 box, for Rev. R. F. Buel.
Buffalo, N. Y., Friends, one box clothing, for Rev I. J. Stoddard, 106.00
Philadelphia, Pa., Doct. David Jayne, 4 boxes Medicines, 287.50
Alleghany, Pa., ch, 1 box clothing, 12.50
Elgin, Ill., Two classes in the S. Sch., 1 box clothing etc., for Mrs. Danforth.

THE

MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

ASSAM.

LETTER FROM MR. STODDARD.

Death of Rev. G. Dauble.

Nowgong, April 20, 1853.—It was my painful duty, just at the closing of the last mail, to announce the death, by cholera, of our beloved and much esteemed brother, the Rev. G. Däuble.

On Monday morning, the 21st March, he felt unwell, but till the hour of 9, A. M., he was reading and writing. At 10 he sent for me. I was soon with him, and thought him very ill of cholera, or what might lead to that. The physician was called, and some of the symptoms were checked, but at 1, P. M., the cramps commenced, and continued till four, with great severity, when they suddenly ceased. His pulse was now gone, and we saw our beloved brother gasping for breath.

How sudden and unexpected the stroke! Not twenty-four hours previous, he was in my bungalow, taking charge of the bible class and Sunday school, and in a most interesting and earnest manner, was directing the children of the Orphan Institution to the Lord Jesus Christ as the only Physician who had skill and power to save them from the fearful malady of sin, (the lesson being Luke iv. 38—44.) And now, before the setting of another sun, this devoted servant of God was struggling with the last enemy.

Some stimulants were administered which partially revived him. He continued till the morning of the 23d, when his eyes opened upon a new and celestial prospect. During this stupid, pulseless state of more than thirty-six hours, he talked much at restless intervals, but it was incoherent, mostly in German, mingled with English and Assamese, so that very few of his expressions were understood. Still, we know that it is well with our brother. In the hours of health he possessed the daily witness, and gave clear evidence to all around him, that he had passed from death unto life, that his faith was in Jesus, that he sought a city whose builder and maker is God.

When such a fearful plague seizes its victim, there is no time nor strength to look after the soul; and in the case of

our brother there was no need of this. We heard repeatedly from his lips that "all was peace and quietness within." Still, he seemed to think, to the last, that he should recover. On Monday afternoon, when all thought him dying, I asked him if he knew his end was near. He said "No." I varied the question, and asked him if he thought he should get well. He replied with emphasis, "O, yes, I hope so. God is able." "Is it peace, within?" "*All* peace!" he replied. "Is Jesus precious?" "O, yes, yes, precious, *very* precious!—not quite so near as I should like, but he is my only hope, and he is the only way to heaven for poor sinners—this I see clearly."

His wife asked, "Have you anything you wish to say to me?" "O, yes, Mary," turning toward her,—and his mind wandered. A restless stupor settled upon him, under which he became more and more insensible to the last. On Tuesday afternoon he again expressed his hope that he should recover, and made a short prayer. He said, among his last words, "No pain within—it is all well with my soul."

His character.

Thus died this man of God. As a friend, he was lovely, amiable, constant, and very ardent in his attachments; as a Christian, beloved by all for his deep and consistent piety. As a missionary, his zeal never flagged, and it was his meat and his drink to break the bread of life to this starving, perishing people. His hopes were strong, and he confidently expected to see in his day, this, the most bigoted and idolatrous of all nations, turning to the Lord Jesus Christ for help and salvation. He was preëminently qualified, by thorough discipline of mind and more than ordinary tact in acquiring languages, for the work of a missionary.

Br. Däuble had been in Assam just four years, had changed his church relations, but with the most upright and conscientious feelings, and with a tenderness *of heart towards* those from whom he felt in duty bound to secede, that increased the pain of separation tenfold. He loved his brethren in the Lutheran Church, and withdrew from them only under a clear and painful sense of duty. He had fully qualified himself for his work, and entered into it. He had built him a house and got settled in it. He now saw his way clear, and was collecting his thoughts and feelings, to fix them exclusively on the work of an evangelist. Instantly, the Lord says, "Child, come home." We look upon his departure with silent astonishment. Our mysterious God! Surely, "clouds and darkness are round about him." It is all done, and well done, and blessed be the name of our God!

Br. Bronson had left us only a few weeks before, to take charge of the printing office during Mr. Brown's visit to Maulmain, so that we have been quite alone during this severe affliction. But the kind attentions of Mr. Pingault, the medical officer, by day and by night, should not be forgotten. He did all that skill could suggest to stay the progress of the devouring plague. Captain Butler, the magistrate, also spared no pains in endeavoring to assist and relieve us in this inexplicable trial.

Testimony of the magistrate — Ravages of the Cholera.

Who will fill the place now made vacant? Who will give an ear of pity to the cry for help ascending from this perishing people? The demand is urgent, that the place of our deceased brother should be filled without delay. The field is hard, the people are bigoted, superstitious, priest-ridden, beyond all comprehension. Still, such has been the effect of the labors of br. Däuble the last year, that, since his death, the chief magistrate of this district has declared in writing his conviction, that

"Had Mr. Däuble succeeded in getting over to Christianity a few persons, a great number would have followed the example. In fact, the preaching of Mr. Däuble caused more dissatisfaction" (among the brahmins and opposers of

Christianity,) "than all the labors of the mission for the last ten years. . . . . I look upon the Orphan School for boys and girls, as of little avail or good in converting the people. The missionaries, to convert the people, must constantly go among them, and incessantly preach the gospel from day schools in the villages. Introduce the bible *there*, and in time we might hope for many conversions; and when once a commencement was made, others would follow."

While I by no means give credence to all the sentiments of this quotation, yet they are from a person of long experience and observation, who has been in India twenty-five or thirty years, and are worthy of consideration, especially as touching the particular service to which br. Däuble was devoted, that of a preacher of righteousness from house to house and from village to village. We need more *preachers* in this valley of dry bones.

The season is very dry and hot. The cholera rages more fearfully than in former years, among beasts as well as men. Up to this date God has mercifully preserved the children of the Orphan Institution.

LETTER FROM MRS. DAUBLE.

From a letter dated Nowgong, April 22, which expresses, with all the energy of a present sorrow at such a bereavement, the sentiments of a widowed heart, we select some passages illustrative of the manner in which Mr. Däuble exemplified the character of

A whole-hearted missionary.

His disposition, ever joyful, hopeful and buoyant, and his mind, so ready to gather new stores of thought and knowledge from the most common things, had been considered by his friends as beautifully adapted to a life in this country, while his self-sacrificing spirit, his devoted zeal, eminently qualified him for laboring here. The deceitfulness of native character, which the missionary is so often called to witness, never in the least chilled his feelings toward the people, and it was always a source of grief to him to see others affected by it. Whole-hearted in whatever he undertook, he never looked back with repining or regret on what he had left behind, never complained of the ills of the present, nor looked forward with fearful forebodings to the future. His warm, generous heart was ever keenly alive to all the wants of these poor people. Those who are with us deeply feel his loss. Often since his death, have they said to one another, "Another such kind *sahib* where shall we find?"

The letters I received from him at different times, during his absences from home, all breathe the most humble, devoted, yet cheerful spirit. In one he writes, "Should we be more humble-minded I think the Lord would bless us more. Never may I get a great name. May I glory in the name of Jesus. May I work and strive for his sake, not for mine. May I be willing to bring all and lay it upon his altar, as all glory is due to Him." In another, he writes, "I am going to-day to accompany the Israelites through the desert,—that is, read their history. May it prove a blessing to me, that the voyage to heaven be better made, the mercies of God not so much abused, the Holy Spirit not grieved, but the glory of God revealed." His comprehensive views and great knowledge of the Scriptures were truly delightful. My own soul has often been refreshed and richly fed by it. He never read them as broken fragments, but as joined in one whole, and he could lay his finger upon each link of the chain.

Again he writes, "O what darkness surrounds us! But the missionary has been sent here as a torch to kindle lights, that the darkness may disappear. Have they not already commenced burning among us? Here and there we see a light shining; though weak and dim, *it is light.*"

His labors in the villages—Cheerful faith.

The first cold season after our marriage, we spent about two months travelling in the villages. This was the work his soul most delighted in. But he felt it

necessary that we should have a house to shelter us during the rains, and as one could not be built at Nowgong without the superintendence of the missionary himself he was obliged to return to the station before the close of the season for that purpose. He often mourned over the time spent thus. Still, he considered it a part of his duty, and cheerfully met every trying, perplexing circumstance connected with it. His great desire to complete the building, so as not to infringe upon his labors last cold season, urged him forward to make too great exertions during the heat of last summer, producing a weak state of the system which probably hastened his death.

We were detained from travelling among the villages, last cold season, until the middle of December, owing to a jungle fever contracted by accompanying br. Bronson into the jungle too early in the season. Had he lived, he intended to give you a short account of this last tour. We were out most of the time until the last of February. Previous to our leaving home, the pundit whom we employed, a very intelligent high caste native, informed Mr. Däuble of his disbelief in the Hindoo shasters, and his conviction, from reading our Scriptures, of the truth and efficacy of our religion, expressing a wish to join us. Mr. Däuble felt deeply interested in him, helped him to build a house upon our compound and to remove his family there; for he was fully aware of the opposition and abuse he would be subjected to by uniting with us. As no native of high caste had ever ventured to embrace Christianity here, this created much excitement among the people, so that, upon going out into the surrounding villages, it was found that the news had spread far and wide among the natives. Thus much opposition had to be encountered. The work was exceedingly trying; but he would say, after a hard day's toil, "This is the kind of work necessary to be done now. I am not disheartened by it. I fully believe that every dispute which I have with the brahmins, *every sermon I* preach, and every prayer I put up, hastens forward the day when the glorious gospel will prevail here. And when that day comes, O, how it will break up all these old, subtle wiles of the adversary!" Then he would add, "That day will soon come. I shall see it. The proud, haughty brahmin cannot much longer hold out against the truth. The ice must break." Thus he went forward, always hopeful, always rejoicing. After our return home we had many sweet conversations about the next cold season, when, as he said, he fully believed there would be such a breaking down of the strong holds of Satan as never had been.

Steady diligence and zeal.

Soon after this he had another attack of jungle fever, which lasted about a week, but he so soon recovered his usual vigor and activity that none of us felt alarmed about his health. He did not consider it prudent to go out from the station again this season, and with his usual alacrity had gathered together his materials and sat down in his study, with his two assistants for translating. The last work he did was to commence the translation of Dr. Bart's "Bible Histories." Dr. Bart had previously written from Germany, desiring him to translate them into Assamese, with the offer of a small legacy to the mission for their publication. Mr. Däuble commenced the work, but, alas! how soon was that hand, never idle, palsied in death!

My own deep grief at his loss is sometimes almost swallowed up in the thought of the loss this mission has sustained through his death. When I look upon the perishing souls around us, souls famishing for the bread of life, my tears cease flowing for my own sorrows, and flow for theirs; for O, with what earnestness did he labor and pray and long for their salvation while here!

Personal traits.

His character was so complete, so symmetrical, that the more close the scrutiny, —the more intimate the communion with him—the more was he respected and beloved, the more discernible was his wealth

of mind and refinement of soul. He took the greatest interest in all that concerned America. The freedom of its institutions, the free thought and action of its citizens, were in harmony with his capacious views. He seemed as much interested in all its political, social and religious movements as he could have been had it been his own native land.

His affections were like a deep well, or like the rich bubbling of a beautiful spring, always fresh and new, bright and sparkling. Though of the most tender, thoughtful cast, he was frank and open as the noon-day. While he was quick to discover the foibles of his friends and faithful in reproving them, yet it was so kindly and faithfully done that none could take offence. With all his mildness he was exceedingly firm. When once he had made up his mind upon any point of duty, his next step was to see it carried into effect. He never shrank before obstacles, as was seen when he left the Lutheran church and united with us. It was a painful step for him to take, and it cost him many a bitter struggle before his mind was fully made up. His relatives, to whom he was bound by the strongest ties, several of whom were on missionary ground, were all deeply grieved and strongly opposed his course. Besides, he had been long connected with Basle as a student, and cherished the kindest Christian feelings towards many there, who, he knew, must all look upon his change of sentiment as fanatical. The friendship and support he had received from friends in India would all be cut off. Still, he never "looked back," but went firmly forward to do his Master's will. Since then he has had the pleasure of seeing two of his Lutheran brethren, who strongly opposed him at the time, following in his footsteps. A letter from one of them, written since his death, says, "It is impossible for me to express to you in English my feelings when I heard of the death of my dear brother. We were five years together in college, we came to India together, and though for a while his change of sentiment cooled my affection towards him, yet it was afterwards renewed with double unity. He was the most earnest student in Basle while we were there, and I cannot doubt that he kept his earnestness in prayer and love to the Lord and to his fellow men to the hour of his death."

MAULMAIN KAREN MISSION.

LETTERS FROM REV. W. AND MRS. MOORE

Tour in the jungle.

Mrs. Moore writes under date of

Maulmain, Feb. 4, 1853.—We left Maulmain Dec. 1st, and reached Keyen the next day at evening. It was harvest time, and most of the people were in the fields. Men, women and children are all engaged, at this season, in cutting, carrying, threshing and winnowing. When it was noised abroad that the teachers had come, they found time to visit us. We remained about six days; saw and conversed with most of the Christians and with many of the heathen. The Sgaus and Pwos unite and worship at the same place. A dozen or more of the Christian women met at the chapel daily at noon for prayer. One of the number, an aged woman, was supposed to be dying two years since, and as is customary, her coffin was made. She recovered. To my surprise, upon going into the bathing room adjoining the chapel, I found the coffin there. So unusual a sight startled me; but I soon became accustomed to it, and could even use it for a chair or table.

Attachment to old customs—Eager curiosity.

It is curious to observe how closely some of the people are wedded to the customs of their ancestors. It is hard to diverge in the least from the well trodden path. One afternoon, while walking about the village, we met a woman on her way to a distant well to draw water. Mr. Moore remonstrated with her for going so far, and asked why she did not have a well near the house. She lifted her hand and replied, "My father dug that well, and his children and children's

children have drunk from it. Why should we need another?" Like the woman of Samaria, she thought there was no well greater than that of her fathers.

On Saturday, the 4th, the church held a covenant meeting preparatory to the communion. Between twenty and thirty were present, including Pwos and Sgaus. We spent a profitable season in hearing their religious experience, and conversing upon things belonging to our peace here and hereafter.

We left Keyen on the morning of Dec. 7, reached Krungpung landing at sunset and the village at eight o'clock in the evening. When the villagers heard that the teacher and his wife and little boy had come, and, moreover, that the mamma had brought her melodeon, there was no lack of visitors. The "little white boy" and the music were called for continually. It was ludicrous to see their demonstrations of delight and wonder whenever the instrument was played. They stood as if aghast, mouth and eyes open, and gathered closely around me until I could with difficulty breathe. Then they would get underneath and peep into every corner of the instrument, passing their amusing comments and asking numerous questions, as, "Where did it come from?" "What did it cost?" "How many tunes will it play?" &c. After satisfying their curiosity as long as was thought desirable, we endeavored to arrest their attention by telling them of sweeter music in a heavenly world, and of the necessity of an entire change in themselves if they would participate in the glories of that world. But, alas! this subject did not particularly interest them. They came not to hear of Christ and his kingdom. They say "We'll see about this bye and bye. We cannot think of it yet;" and they often go away as thoughtless as they came. But the interview is not lost. We make their acquaintance, they see that the teacher can speak Karen and is interested in them, and in future they will come to us with more freedom.

A convert — Confessions and trials.

We met here with one inquirer, only the wife of the assistant, who has withstood the prayers and entreaties of her husband and friends many years. During the life of br. Bullard she was specially a subject of prayer, and yearly, since our arrival, we have gone to this village, hoping to see her become a Christian. About a year since, she had a severe illness and has been feeble ever since. She is confined mostly to her bed, but now her proud heart is subdued. She says the Lord has visited her in judgment, and she no longer refuses to look to Christ for comfort and salvation. She says she loves him and worships him, and asks to be baptized as soon as her health will admit. The circumstance causes universal joy in the church.

A prayer meeting was held at sunrise on Sabbath, the 12th, fourteen disciples being present, comprising all the church but two. At nine o'clock the women met for prayer. I was pleased to see that all were present. Those who had infants left them in the care of their husbands, who seemed to consider it their duty to take care of them *at that hour*. At eleven o'clock Mr. Moore preached. The chapel was full; several not professing religion were present.

At two o' clock, assembled for a covenant meeting. The members narrated in turn their religious progress during the past year, commencing with Kaimak, the pastor, who said, "Although I am your pastor, I often sin, and do not instruct my household with the meekness which becomes a follower of Jesus. Am often impatient and fretful, but trust my heart is with the Lord, and desire the prayers of the church in my behalf." An old man (perhaps the wealthiest in the village, with a large family rejoicing in Christ,) said, "Sometimes, when I go around to tell my fellow men about Jesus and what they must do to be saved, and I find they do not care about it, I am discouraged, and think I can never talk to them again. But I remember what Pau. said to the Corinthians, that it was by

the foolishness of preaching men were to be saved; and also that it is no new thing for those who teach the religion of Jesus to be repulsed. So, I hope the brethren will pray that I may hold on, to the end." A younger man remarked, "Since I became a disciple, which is several years since, I have never had a wish to turn back, but sometimes I forget the Sabbath! Once I caught a turtle and a bird on that day, but I hope I shall never do the like again." Another young man also complained of forgetting God's holy day. At one time, he said, he was on a hunting excursion of three or four weeks, lost his reckoning and could not tell what day it was, but he kept one of the days so as to make sure of it. And again, while working his buffaloes, he got angry and used profane language. He hoped his brethren would have patience with him. There is considerable laxity in the observance of the fourth commandment, and these two young men were admonished to be more scrupulous in future. A little boy, son of the assistant, remarked that he had full confidence in the excellency of the gospel, and hoped he should be kept in the right way. Sometimes he forgot to pray when he retired for the night, but on remembering it in the morning it filled him with sorrow, and he immediately sought forgiveness. An elderly widow, mother of a numerous family, none of whom are disciples, said her children endeavored to hinder her from praying, by talking to distract her mind and divert her attention; they scoffed at her religion, and she had no peace in her family on account of it. Nevertheless her faith in Christ was not shaken. She was sure her children did it ignorantly, and she desired the prayers of the church for them and for herself. Another, the wife of one of our most intelligent Christian men, complained of lukewarmness. At times, she said, when she would attempt to pray, she had no language or desires, and prayer became a burden to her. She lost the enjoyment of religion.

In this manner all confessed their errors and laid their besetting sins on the altar for prayer. This is sufficient to show the character of some of the members of the flock here, ignorant and unlettered, simple, erring creatures. They require more care than converts educated in Christian lands. Nevertheless, there is encouragement to labor with them, they manifest in so many instances a simple "faith that works by love." There is also a gradual change for the better among the heathen in their vicinity. Formerly they persecuted the Christians, now they honor them.

Personal discouragement.

Mr. Moore has been in a great degree incapacitated from labor by an affection of the vocal organs. He writes, March 18:

In December I began to suffer from a hoarseness, which at first deprived me of the power of speech. As I suffered no other inconvenience, I supposed the loss of voice was occasioned by a cold and would shortly pass off, as it did to some extent. I was afterward able to preach two or three short sermons, but the effect was uniformly followed by an entire loss of voice for two or three days. For the last six weeks I have not been able even to converse in a tone much above a whisper, and some of the time not at all, and have begun to feel a deep anxiety lest this should disqualify me for service in this promising missionary field. When I reflect on the present alone, "I sink into deep mire where there is no standing. I am come into deep waters where the floods overflow me." But another view assures me that He who permits not a sparrow to fall without his notice has charge over his own cause, knows its demands, and will make all things work together for good to it, and to all who truly love

Maulmain Association—Baptisms.

The eleventh anniversary of the Maulmain Baptist Association was held with the church at Dong Yan, on Jan. 26th and 27th. On account of the prevalence of cholera in some quarters, and fear o the small pox in others, there was not a very full delegation present. Five

churches were not represented. The meeting, nevertheless, was one of interest and profit. Between two and three hundred of the heathen were present. During the hours of divine service the congregation was orderly and attentive. The intervals were improved by the assistants and others in instructing the ignorant and exhorting the careless. We hope some good impressions were made, and many good resolutions renewed. At the close of the session, some of the elderly men and women observed that this was a better and far happier meeting than any heathen festival they had ever attended.

There are fifteen churches belonging to the Association,—two Burman, three Pwo and ten Sgau Karen. Four had received additions by baptism, in all twenty-three, two were restored, five excluded and twenty-seven died. The members of the church at Dong Yan all promptly paid their subscriptions for the support of their pastor last year and renewed them for the present year.

On the Sabbath following the meeting of the Association, five converts, all the children of Christian parents, were baptized by the pastor. On the following Sabbath five members were received into the church at Krungpung; the wife of the assistant and one of his children were among this number. In giving an account of "the unspeakable blessing" God had bestowed upon his family and his church, he concludes by saying, "I am so happy I do not know what to do."

TAVOY.

JOURNAL OF MR. THOMAS.

Cholera in the city—Terror of the people.

Tavoy, Jan. 6.—Br. Brayton and family arrived, accompanied by nearly fifty Karens from the Mergui Province, on their way to the Association, to be holden in Newville the 12th inst. They had expected to remain in the city until after the Sabbath. But the Karens are *so fearful of the* cholera that br. Brayton deemed it advisable to proceed up the river at once. And as all the Karens are here that are expected from Mata, we also shall try to follow br. Brayton to-morrow. It would not be at all strange, however, if our meeting were entirely broken up. Indeed, I have hardly durst hope to hold our associational meeting this year. One death by cholera at Newville, would render it impossible to keep the Karens together in such a meeting. In the city the cholera is still raging fearfully. Two boys in the English and Burmese school died yesterday. All earthly things, at a time like this, seem dreary. But all things are controlled by infinite wisdom and love.

7. Evening, 9 o'clock.—We are now in a little boat, floating up the Tavoy river. I only succeeded in finding a boat at eight o'clock this evening. And this Capt. Sharp, the Assistant Commissioner, kindly lent us. The Burmans act as if they feared lest their *boats* should be attacked with cholera. There are dangerous rocks in this river; but as we have on board Karens who know their position perfectly, we can sleep without fear.

Associational meeting at Newville.

8.—Arrived at Newville about two o'clock, P. M., but a few hours after br. Brayton and his company. This evening we had a sermon by Quala on the Lord's Prayer. Men were despatched yesterday to call the people residing at the stations above. If it be possible, we wish to commence our meetings at least one day earlier than the time appointed last year, that we may be able to get through with the most important business before our congregation shall be scattered. As yet there have been no cases of cholera here, and we now have strong confidence that we shall be permitted to hold our meetings.

10.—Yesterday had a very pleasant day. Spent the time in preaching and prayer. Prayer was specially offered that we may not meet in vain. To-day have held the meetings of the church in

Newville. There is nothing very cheering in the state of the church here. Many, from fear of cholera, are away in their fields. However, as far as we can learn, no church discipline is called for. Moreover, five persons have been examined and accepted as candidates for baptism. This evening some thirty arrived from the two stations up the river. Hence, God willing, we open the meetings of the Association to-morrow. There is not a large number present; yet all the assistants of both Provinces are here except three or four. All seem cheerful and full of hope. May God be with us!

A Karen congregation.

11.—The association was opened this morning at half past nine, by reading the scriptures and by prayer. Br. Brayton was chosen moderator. Two Karens, one of each dialect, were appointed scribes. I preached, by previous appointment, from Acts ix. 31. "And walking in the fear of the Lord, and in the comfort of the Holy Ghost, (they) were multiplied." I stood, not within the frescoed walls of an American house of worship, but in a spacious temporary bamboo chapel, which was three days in building. My pulpit consisted of split bamboos tied together with ratans and supported by four bamboo poles driven through the floor into the ground. My auditors, also, were not the ministers and delegates of New England churches. However, I stood before a company of good men and true,—men who love the word of God; men who,—missionaries or no missionaries—would, I am confident, serve God until death; but men who absolutely need instruction. I trust I am grateful that God has granted me this great privilege.

After sermon letters from *twenty-two* stations, were handed in. Owing to the awful disease now present, three churches were not represented by letter or by delegates. The remainder of the day was principally spent in reading the letters of the churches. It may not be uninteresting to some to know the character of these letters. I will therefore translate *one.*

Letter from the Mata church.

"Dear brethren of the Association, meeting at Newville: We, the members of the church at Mata, although we cannot many of us meet and commune with you, yet our hearts assemble and actually hold fellowship with you. Furthermore, we will endeavor to aid you with our prayers.

"In reference to the resolutions of last year, passed by the Association, we rejoiced to hear them, and have unanimously adopted them as our own. We also promise to consent to whatever the Association may pass this year. Dear brethren, may you all experience the grace of God.

"In regard to the statistics of this church, they are as follow: The eleven members set aside last year have all been received back into the church. One has been added by baptism. We have excluded two, and three have died. There are, therefore, at present 377 members. But these are no longer all in Mata. Nineteen are in Tahpoo, fifty-four in Khatah, fifty in Kergau, and twenty-five in Khoplau. There remain, therefore, in Mata and its immediate vicinity, only 224. However, these our brethren who have thus left us, we do not cast off; on the contrary we love them with our whole hearts. During the past rains thirty-four children studied. We give for the spread of the gospel thirty-four rupees, besides giving 120 rupees for repairing our own chapel. Our pastor and [nine brethren] bear this letter, and meet with you in your deliberations."

Some of the letters were longer than this, giving more particulars, and containing more warm exhortation. But this may serve as a specimen of them all. The Kabin church earnestly entreats the favor of the meeting next year in that place.

Resolutions.

After reading the letters, the remaining part of the time was taken up in discussing the following resolution:

"*Resolved*, That we, the pastors of the

churches, ought to preach the gospel *among the heathen*, each one in his own vicinity."

This was discussed with a spirit that gave us reason to believe that the native assistants would not be satisfied, as they had too often seemed to be, with simply preaching before the church on Sundays.

12.—Completed the discussion of the above resolution, and another intimately connected with it, namely:

"*Resolved*, That we, the members of the churches, ought as far as possible to support our own teachers."

This resolution gave us an opportunity of making known again the true relation between the churches here and the churches in America, and how important that the money of the latter should be all spent in spreading the knowledge of salvation among the heathen of other nations.

The above are the most important resolutions. Others, however, relating to education, were discussed and passed, while others still were simply read and passed,—one declaring that the resolutions of the past year are still binding, and one resolving to pray for our afflicted brethren in Burmah Proper.

A trial of the missionary spirit.

The afternoon session has been one of the most thrilling interest. I think I made mention last year of a man from somewhere in the eastern part of Burmah, who was resolved to return and bear the Gospel to his countrymen. I also mentioned the fact that one of our ordained men, Quala, intended to ask permission to accompany this man thither.* The interest of these two brethren has not decreased, but has deepened rather, until their whole souls are in the work. Another, a Pwo who has just completed his studies with br. Brayton, a most discreet young man, has joined in the request. What renders their request still more important is the fact that they intend, if possible, to *remain* there. They wish to plant churches among their heathen brethren in those as yet unknown wilds. The question came up this afternoon. There were difficulties. Quala is needed in the Mergui province. War is raging in Burmah, and it is also a time of special sickness. More than all was the following letter, received from the southern churches.

"Teachers and brethren assembled in Newville: Suffer us in our weakness a word, while we offer a petition in respect of our brother and teacher, Quala. For our dear brother, according to his own desire, under the consent of the teachers, is about to go to a distant country, never more to return and dwell among us. But do we not consent that he should thus go. For among our people there is yet no man who understands the holy Scriptures like this man. Besides, there is no other man in this province upon whom hands have been laid. We are yet an imperfect people. We do but imperfectly. We cannot plan, we cannot accomplish, by ourselves. We do not yet understand of ourselves. During the past year, moreover, the unconverted have seemed to be generally shaken. They, also, are opposed to our brother's leaving us.

"For these reasons we are anxious that Teacher Quala should remain and help us. Beloved teachers, have compassion upon us, we pray, and do not give Teacher Quala permission to leave us. If he leaves us, all our hearts will be sad, our tears will fall. For he has particularly instructed us in the word of God, nor have we ever once disputed with him." Signed by every assistant south of Tavoy, both Sgau and Pwo, and by their churches.

What was to be done? Here was a man who, under various circumstances, had been under the eye of the missionaries from boyhood. He had been for a long time pastor of the most important church in his vicinity, and had frequently visited other churches in the missionaries' stead, to settle difficulties and administer the ordinances of the Lord's house. And never had he been guilty of any thing requiring discipline. This man, for more than a year, had desired to visit a

*See vol. xxxi. p. 181, and last volume, p. 145.

distant region, a region never yet visited by a minister of the gospel, there to plant the standard of the cross. We looked at the subject carefully. We spoke, we wept, we prayed; and all — the very men who had signed the adverse memorial — arose, with tears, and voted *to approve his going!* This, however, was on the condition that we should give our consent, if, after consulting the Maulmain brethren, the measure should appear to be prudent in view of the perils of war and disease.

The influence of this act upon the Karens of these provinces, we think, will be most salutary, though nothing further should result from it. Their souls are stirred to their lowest depths of feeling, and their minds have been enlarged in reference to their duty to a world in sin.

Final services.

An obituary notice of the late Lauloo assistant was read by one of his classmates, and an extract from a letter of br. Wade, in which he gave reasons for not being present, and added some most excellent advice. The Association, after prayer, then adjourned to meet next year at Kabin.

This has been a tiresome two days' work, but a real spiritual feast. This evening, as there have been no cases of cholera, we voted to remain until after the Sabbath and hold meetings daily for preaching and prayer. We are glad it can be so, for it will give us an opportunity to preach on important subjects which have not been discussed in the Association for want of time.

13. — This afternoon we have had two meetings, br. Brayton and myself with the assistants, while the sisters met their wives. The missionaries have felt for a long time the necessity of having the assistants with them a short time during each year. This would enable us to impart in a familiar way much valuable instruction on important subjects, as well as to enlarge their store of scriptural knowledge. There is a space of a month or six weeks at the close of the rainy season, when a missionary, if not engaged in translating, could attend to such a class. The people, moreover, are then very busy with their harvest, while those who can attend meetings in their chapels can be supplied by students from the theological school. We suggested this to the assistants. They were all delighted with the idea, and consented to come if they were called.

17. — After visiting the baptismal waters, and joining with the church in commemorating the dying love of Christ, we closed our meetings last evening. Br. Brayton departed this morning with quite a fleet of boats down the stream, while we came up to Klotshai. Have had one meeting here this evening. The place continues to improve. There are several more houses than there were last year, and fruit gardens are planted, serving to give it the aspect of a permanent settlement.

Meetings at Klotshai and Yaville — Pleasing indications.

18. — Had four meetings to-day, and visited every family. We find there is one family of heathen Karens in the place. One man—the only one we have yet found this year—had been guilty of breaking the Sabbath. All the others, twenty-four in number, remained firm, to whom we administered the communion. I hardly know how we can get along without having an assistant here, as in other places.

19. — Came up, this morning, to Yaville, and have already commenced our meetings. Preached this evening to a crowded congregation, more than half of whom have not yet professed religion. The Siamese Karens, of whom mention has been before made (see p. 136,) came to this place immediately after our visit here. There were from fifty to sixty of them. Others have recently come. I cannot yet speak definitely as to their religious state. Many of them appear like Christians. Several have already learned to read, and the most of them have kept the Sabbath and been pretty regular in attending on public worship during the whole year. To-mor-

row we intend to hold meetings all day, with special reference to this part of the congregation. O, for grace!

20. — This has been a day of great interest. Our meetings, four in number, have been well attended and solemn. Quite a delegation of Karens arrived this evening from Ya, the place whence all the original members of this church first came. They said they had come to visit their friends, but I think God sent them to hear the gospel. The brethren who accompanied us up the river seem to have been prepared for this work by the meetings in Newville. Kaulapau never appeared more earnest and solemn. All are mingling and conversing with their unconverted friends, who listen with attention. The most give their assent to what is said; some express their hope in Christ. God, I believe, is with us.

A prosperous church—Heathen Karens.

21.—We have had two short sermons to-day, but the time has been mostly spent in examining the church with reference to their preparation for the Lord's Supper. No one has committed an offence worthy of church discipline. The man excluded last year has given such evidence of repentance that he has been again received into the church. During the whole year the church has had something to do, — heathen for whom to labor and pray. Hence, under God, their improved condition.

There is manifested a strong interest. Before service this evening, a young disciple led in a Ya friend, saying, "This man trusts in man." "What!" said I, "a Karen worship a man, — a poor, miserable, sinful Burman priest! My dear friend, never do it any more, but worship the great God, who created the heavens and the earth." The poor fellow hung his head, evidently ashamed, if not convinced of sin, when I pointed out to him the way of life. Another very respectably appearing man from Ya said he *had* worshipped priests, but now did it no *more*. He seemed "not far from the *kingdom of* God."

We found a Karen prophet who had just arrived from Siam. He said he had been several times to Bangkok with officers of the government. He is full of pride. When asked if he would attend worship this evening, he replied, "What do you worship? I don't see anything." "The great God," I told him, "the Creator of heaven and earth." "I never saw him," he rejoined, "and know nothing about him." At this I rebuked him as severely as possible, warning him that he was in the road to perdition, which he even provoked by talking so. In a few moments he began to come to himself and to talk like a reasonable man, at which I changed my tone. He was in the chapel this evening, and listened attentively while I addressed as many as the house could contain from John iii. 16. We also found in our visits a very aged sick man, who for months had been talking about confessing Christ by baptism, but is now unable to walk to the chapel. He will probably never be any better; but we trust he is safe in Christ.

Some were found really trusting in Christ and requesting baptism. The assistant handed me the names of sixteen of this description a few minutes since.

Additions to the church — A happy day.

22. — The church held a meeting this morning for examining candidates for baptism. For want of time only ten were examined and approved. One who has only been in church meetings in America can have but a faint idea of what our examinations are here. Many of the candidates were aged persons who had studied no catechism, who were even unable to read. They had only been taught the first principles of our holy religion. Hence it was not in consideration of their attainments in *theology* that we accepted them. They knew only that they were sinners, that Christ died to redeem sinners, and that they trusted alone in him. They wished to be baptized in order to obey the commands of Christ. When I had ascertained as much as this, I would turn to the assistant and the members of the church, and inquire

what had been their manner of life during the year, — if they had *acted* like Christians. I had, it is true, some misgivings, but could not but ask, "Can any man forbid water that these should not be baptized?" I durst not. The church unanimously received them. The Judgment will disclose the correctness of our decision.

24. — Yesterday was a day rich in spiritual blessings. In the morning we finished, as we supposed, examining candidates. After the forenoon sermon, however, to my surprise, I saw the sick old man I have mentioned, and his wife, enter the chapel. He said his heart was "strong in God," but he feared he was unable to get to the water; however, he and his wife would try. After sermon they too were examined andapproved, making nineteen ready to put on Christ by baptism.

Toward night we went down to the water, the old man leaning on the arm of one of his brethren. There stood nineteen willing converts, of whom five were old men, one on the very brink of the grave, and one was a little girl of hardly ten years, the daughter of Christian parents. The banks were covered with the villagers. It was a happy scene. It was a good day for the church of Christ. Many of the candidates still have friends in Siam for whom they earnestly pray, relatives who, if they were not prevented by the authorities, would gladly follow their friends to this province. But they *will* ere long come. They have heard already of their parents, brothers and sisters embracing the Saviour, and long to know the way of life. May God save them for his Son's sake! After the communion service in the evening, we bade them all an affectionate adieu, ready to depart this morning.

We are now in our little boat, hastening to Tavoy. It is January, but the banks of the river are clothed with a rich verdure and adorned with flowers, while the air is vocal with the songs of birds. We are happy, for, though we have done but little, we have done *what we could.*

BASSAS.

LETTER FROM MR. SHERMER.

Afflictions.

In the following letter Mr. Shermer communicates information of the first infliction of the "African fever," its alleviations, and the supports under it.

April 11. — In my last I spoke of our safe arrival, of the state of the mission, and of the feelings with which we looked forward to our work. It now becomes my duty to speak of afflictions with which we have been visited, of recovering mercies, and of the sustaining grace of God while passing through the ordeal.

On Thursday, March 10, Mrs. Goodman was taken with the intermittent form of the fever. She lay very low, suffering much, but under medical treatment her system seemed to rally, and soon she moved among us as before. While attending to Mrs. Goodman, our dear sr. Crocker was taken with her second attack. For days she seemed to be growing worse; her distress at times was so great it produced temporary delirium. The doctor treated her very mildly, and she gradually recovered strength, though it seemed like receiving "life from the dead."

On the 28th, when neither of the sick ones had fully recovered, Mrs. Shermer was taken with all the apparent symptoms of fever, but her sickness proved to be from another cause. By timely aid and God's blessing, she was soon placed out of danger. Her general health is good, but at present she is suffering from prostration and debility. The day after my wife's affliction I was laid aside with an indisposition caused by exposure at night in attending upon her. It finally resolved itself into a scorching fever, which seemed as if it would consume my vitals before the physician reached me, at 11 P. M.; but before morning the fever left me in a fine perspiration. Felt well all the next day, with a keen appetite. During the night, however, fever came on again, with renewed vigor. On the fifth day I was about, though quite feeble. During the whole attack I did not experience any of those dreadful chills peculiar to the African fever.

Before myself and wife had fully recovered, Mrs. Crocker was down again with a heavy chill, and fever. It being her third attack, she hoped it would treat her very mildly; but it came with the same severity as formerly, and before she had strength to meet it. We almost despaired of her life, but the Lord was better to us than our fears, — to his name be the praise. To day she is sitting up. Two days afterward, sr. Goodman was prostrated with the second atack. It will probably be my turn next. Br. Goodman is miserable to-day, and expects to meet the enemy before the close of the week.

Gracious supports.

Thus you see we are beginning to pass through some of the afflictions incident to a life in Africa. They were not altogether unexpected, for, since our arrival, we have been preparing and patiently waiting for the full realization of them. In all our afflictions God has been good to us. While fever was burning, and pain racking our bodies, we felt that he adapted his blessings to our several necessities. Grace was equal to our day, and the consolations of the gospel and the promises of his word were exceedingly rich and sweet. If our work was done, we felt ready to submit to the divine will and to go home to rest. But O, this people, for whose sake we sacrifice our lives, lay with weight upon our hearts, and our frequent, wrestling prayer to heaven would be, that God would long spare our lives, for extensive usefulness in this dark land. The harvest is great, but the laborers are few. We were fearful that if any of our number should be removed by death, it would discourage our brethren in future from sending laborers to this destitute field. But we consoled our hearts with the thought that, so long as men and means are at hand, we shall receive our share. Africa has a place, and a large place, in the affections of God's people, and we trust the day is not far distant when the interest will be increased, and men be found in our churches as ready to consecrate themselves to African as to Asiatic missions.

Cheerful labors.

Since our arrival we have endeavored to sustain the cause here at Bexley, one remaining here on the Sabbath, and the other visiting and preaching in native towns. This we have done alternately, and we have found our congregations increasing, our chapel being sometimes crowded with anxious listeners. We endeavor to be faithful to them, but often we are led to exclaim, "Who hath believed our report, and unto whom is the arm of the Lord revealed?" They come and go, and seem unaffected. O that God would bless and prosper his word, and give us patience to wait for the fruits of increase! We believe that he has a people in this part of his moral heritage, and that in his own good time he will gather them into his fold. This encourages us to labor, and we are hopeful that ere long our hearts will be cheered by witnessing the result of our toil. Pray for us, and especially for this interesting and benighted people. If any ask after us, tell them we are cheerful and happy in our work, even in the midst of affliction; that none of our number regret coming to Africa, but bless God for the disposition which inclined us to take up the cross at his command and come to this degraded people.

GREECE.

LETTER FROM MR. BUEL.

Visit to Syra and Smyrna—A double-faced professor.

Piræus, June 17.—I am happy to write you in much better health than when my last date was mailed. A short trip at sea, and a journey into the interior, have done much to restore my health.

During a nine days' absence from the 13th of April, I went to Syra and Smyrna, where I enjoyed the kind hospitalities of the missionaries, the Rev. Messrs. Hildner, Riggs and Walters. From the latter, who is laboring among the Greeks in Tur-

key, under the patronage of the English Church Missionary Society, I received copies of eight of his books in modern Greek, in quantities for distribution, in exchange for our own publications.

At Smyrna, I obtained at the depôt of the British and Foreign Bible Society 220 copies of the Scriptures in modern Greek, Italian and German. The stock of bibles in Athens was at that time exhausted, and even this small draft drained the Smyrna depôt of the Old Testament in modern Greek.

Two of our church members are living in that city. One of them, a teacher, is walking worthy, I hope, of his Christian calling. The other, I fear, is irreclaimably backslidden from the right ways of the Lord, quite conformed to the lying practices of society around him and given to its amusments; — a double-faced man, professing one thing to us, and practising quite a different thing before the world, thinking to keep in with the brethren and make a gain of them, — a thorough specimen of selfishness and hypocrisy. The last admonition of the church is ready to be sent to him, and, if this fail, he will be to us as a heathen man and a publican. Since the first year of his connection with our church, his character has been steadily developing itself in this fatal direction. The message of the Spirit to the church in Smyrna seems applicable to our two members there: "I know thy works and tribulation and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan." (Rev ii. 9.)

Armenian mission — English Church mission school.

On the Lord's day I had the pleasure of attending divine service with the Armenian congregation under the care of the Rev. Mr. Johnston, of the American Board. Some twenty-five natives were present. The church itself numbers some seven members. Mr. J. preached in Turkish. A female prayer meeting of Armenians was assembled at his house on one day when I called. Mr. Riggs was ready to remove to Constantinople to take charge of the Armenian and Greek departments of the mission there. He had just then completed the translation and printing of the Armenian Bible, a splendid work. Well might he say, at the close of it, "Lord, now lettest thou thy servant depart in peace."

In the schools of the Rev. Mr. Hildner, at Syra, I was delighted at the discipline maintained, at the thoroughness of the teaching, and at the prominence given to bible instruction. Mr. H. belongs to the English Church Missionary Society, has been here a quarter of a century, and has successfully resisted every endeavor of the Greek clergy to control or influence the religious teaching in his large and popular establishment.

Corinth—Eager demand for the Scriptures.

On the second day of May I set off for Corinth, a passage of four hours by steamer to Kalamaki, and thence across the isthmus an hour and a half. I expected to be joined in a few days by our brethren Rev. Dr. Kendrick and Rev. E. Lathrop, and with them to make the tour of the Peloponnesus. I took with me some 300 of the Old and New Testaments in modern Greek, for distribution in that town and in places beyond. Word was given out that the books were intended for heads of families that were able to read. Immediately there was a large gathering of people at the place of distribution; and in one hour's time from the opening of the boxes not a book was left. Scores went away disappointed at not receiving a copy, nor would they be satisfied until assured that more of the same kind would be sent to them by the first opportunity. There chanced to be a dozen copies of Baxter's Saint's Rest put in, to fill up the boxes. This book was so highly commended, that I determined in future to connect tract with bible distribution.

Such a gratuitous supply of good books reminded the people of revolutionary times, when food and clothing were dealt out from American ships, and naked and famishing thousands were supplied with-

out money, and without price. Many spoke of the coincidence.

Priestly opposition.

But all this did not pass off without opposition. At the suggestion of the gentleman with whom I lodged, who favored my undertaking, I had the evening previous met the head priest of the town, had a long discussion with him, and in vain endeavored to gain his approval and coöperation. He refused it, on the ground that the books did not bear the seal of the Synod. "The Synod is father of the church, and has a right to say what the children shall read. Moreover, the Hebrew Scriptures, from which your Old Testament is translated, have been corrupted by the Jews, in passages that differ from the Septuagint."

In reply, I commended the enlightened views and liberal disposition of the Greek church in regard to the reading of the bible by the laity, and contrasted with this the bigoted opposition of the Papal church to the use of the Scriptures in a language intelligible to the people. I pleaded the example of Christ, and of the Apostles and primitive Christians, who used both the Hebrew original and the Septuagint translation of the same. And as to the consent of the Synod, most people would be content to know that the Minister of Ecclesiastical Affairs and Public Instruction had approved our translated Scriptures, by placing them in the public schools of the kingdom. But no such reasoning could allay the jealousy of the priest at any foreign interference in religious matters; nor would he lend any countenance to measures that might in some way open the door to heresy and proselytism. He was very courteous, however, though firm and decided.

The next morning saw the gathering of the people and the rush for the bibles. One person in the crowd asked me, in an authoritative manner whether I had permission to distribute books. "Of course not. They are used by authority in your schools, in smaller portions, and why *should* not the entire volume be read in families? "Here a voice interrupted me, — "Never mind *him*; we want the books to let in a little light here." There is meaning in that remark. It shews that the priest understood the people, and had reason to be jealous of such a windfall of bibles in his parish.

A judicial farce.

An hour or two after, I was invited to appear at the police office. As the magistrates were all out of town that day, to pay their respects to the queen, who was passing on the gulf *en route* to Germany, a young sprig of a scribe undertook to administer (in)justice in the case. "Have you a license to distribute books?" he asked.

"No; nor am I aware that any license is required by law."

"Yes, sir, to distribute religious books, you must first obtain a license from the Synod." (A barefaced falsehood, and he knew it.)

"But if that is true, very few know it, even in Athens, and any man, Greek or foreigner, is liable any day to fall into the same mistake that I have fallen into. These same translated Scriptures are used by authority in the schools."

Hearing this half apologetic reply, his demeanor softened somewhat, and taking my hand, he said that considering the circumstances I was excusable. But I must deliver up what books I had on hand, to be placed under the seal of the police. Half a dozen voices exclaimed, "They are all gone: there are none left."

"Well, then Mr. ——— must give me a list of all the persons to whom he has given the books, and the constables must go out forthwith and collect them, wherever he can find them, and bring them in." *Exeunt omnes.*

A disappointed mother — Ancient and modern Corinth.

So ended the farce. No list was called for, and the constables were not very active, I believe, in searching for the books. The whole proceeding bore every mark of being set on foot by a certain fat, sleek, handsome priest behind the scenes. But the eagerness for the Scriptures was

not diminished by this contemptible display of "brief authority." Several persons called on me to leave their names as applicants, to insure for themselves copies. Among others an elderly woman came in and asked for books for herself and her children that stood in the door behind her. Her visible disappointment was relieved only by the promise of some as soon as I return from my journey. Expressing many a kind wish for my health and safe return, with her hand upon her breast, she gave me a *salaam* that would have graced a queen. We never cease to admire the easy self-possession and grace of manners that appear among the poorer classes. I watched her tall form until it disappeared with her little group of children behind a corner of the street. Her request shall not be forgotten. It was a petition for the bread of life. When the mothers ask for bibles, we may believe that the popular feeling flows in the right channel. She made me think of Priscilla, the exiled Jewess, under whose hospitable roof the apostle and tent-maker, during his six months' sojourn here, found a shelter and a home.

But how different is Corinth now! In the apostle's day, a proud and opulent city, the mart for Grecian and Roman commerce, the famed seat of learning, luxury and vice, gorgeous with its marble temples and unrivalled sculpture;—but now,— how changed!—a mean and squalid town of some 2500 inhabitants. A single corner of the temple of Minerva, presenting a group of seven lonely columns, with capitals and shattered architrave, is all that is left of those splendid Corinthian structures. Those massive monolithe pillars, and the pendulous blocks that overlay them, are an interesting relic of the Doric style existing seven centuries before the Christian era. Had they been of marble, they too might have been deported to grace some Roman edifice, or burned to lime in the Turkish kilns.

But Minerva need not mourn her ancient fanes, seeing she is goddess still, with another name. As *Virgin Mary*, she sits enthroned in churches, in the dwellings, and in the hearts of the "orthodox Christian" Greeks. With them no one religious sentiment is more deeply felt, than the devotion paid to the "all holy Mother of God." Robed priests swing their censers daily before her picture, and the lamp burns nightly before it in all the private dwellings. On her twelve feast-days marked in the calendar, labor is suspended, shops are closed, and special worship is paid in the churches to the "Mother of God." Lo, the "mystery of iniquity," as palpable as in the church of Rome:—the ancient pagan goddess iniquitously enshrined in Christian temples, permitted, by a mysterious providence, during long ages to usurp the worship due alone to the Father, the Son, and the Holy Ghost! But "in the time of its visitation it shall perish." The scripture cannot be broken; though the vision tarry long, wait for it: "the gods that have not made the heavens and the earth, even they shall perish from under these heavens." (Jer. x. 10—15.)

The priest on a new tack—Discussion with visitors.

May 5. St. George's day.—The visitors of mine host, George ———, have nearly ceased calling in honor of his name-day (or day of his baptism), and I am left in quietness to pen my journal, amid the hum of bees and the warbling of birds. My friend the priest was among the visitors. To me he had said nothing but what was polite and gracious; but to George he remarked that "the books should have been sent to the priest, and by him distributed as he might judge proper." This is changing his ground somewhat for the other evening he would have nothing distributed nor read, of a religious nature, that is not approved by the Holy Synod. Thus a bigoted priesthood (there are many good exceptions, I trust,) would keep the key of knowledge, and neither go in themselves nor suffer others to go in.

I had a pleasant discussion, this morning, with some half dozen men who called on George. After answering their queries touching the Song of Solomon,

the book of Ecclesiastes, &c., I was questioned upon sundry points of faith, and at length, on the doctrine of transubstantiation, which is held by the Greek Church as it is by the papal. They insisted upon the literal acceptation of the words, "This is my body," &c., but they could not answer the argument, that, according to their rule of interpretation, which gives each word its literal sense, the *cup* itself, the metallic cup, is identical with the *blood* of Christ; since the word "*this* (is my blood)" refers in gender to the *cup*, not to the *wine* in the cup: an argument more intelligible to the Greek than to the English reader.

One of them said that "a holy father of the Greek Church once actually found the bread of the sacrament converted to flesh in his mouth when he partook! and that this miracle was vouchsafed to the saint in order to confirm the doctrine in question"! This was a poser. I thought of "the man of sin, whose coming is with signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, (2 Thes. ch. ii.) and made answer as follows:

"The fathers, whom you hold to be inspired and authoritative expounders of Scripture, do teach opposite doctrines on the subject of the 'real presence.' It follows, then, if your story is true, that God by a miracle, in the case of this inspired father, has contradicted and condemned the teachings of the other inspired fathers who differ from him. Hence you must give up either the miracle or the inspiration of some of your holy fathers, for the Holy Spirit doth not contradict himself. Were it possible to detect a similar disagreement in the writings of the apostles, it would be enough to ruin their claim to inspiration, forever."

"Do you worship the saints?" they inquired.

"No. God has not commanded us to worship them, nor has he by any example in the bible taught us to do so. He has, moreover, expressly forbidden us to worship any other being than himself; whatsoever we do more than this is will-*worship*, and cometh of evil."

One man asked me if I worship the *Panagia* (*all-holy* Virgin), turning his eyes reverently towards her picture that hung in one corner of the room.

"No. I revere the name of Mary, the mother of our Lord, but we are nowhere commanded or allowed to pay her religious homage of any kind whatever."

Various other topics were touched upon in a friendly way. Who knows what may come of even this casual conversation? A word fitly spoken, in personal discussion, often hits where a sermon would fail to reach. The Lord grant his blessing on the word, and all will be well.

Tour in the Morea — Book distribution — Illegal seizure.

I can do no more than barely allude to our pleasant and profitable journey in the Morea, occupying twenty days to the 26th May, when we reached Pirœus.

Our route lay through each of the eight ancient divisions of the Pelopennesus. Every day's ride brought us into the presence of objects of absorbing interest to the student of Grecian history. At several places I made arrangements with responsible persons to receive boxes of books for distribution or sale. Since my return I have sent to eight different places 206 bibles and 1669 tract publications. I usually put up in each box an equal number of bibles and of some twenty-five different books, published chiefly by the American Tract Society; so that every person who receives the Scriptures may receive also books for a small family library, to serve as the nucleus of a larger one.

During my absence br. Arnold forwarded to Corinth 234 copies of the Scriptures and 130 Baxter's Saint's Rest. Word came soon afterwards that the boxes had been seized by the police of that town, and a copy of each book taken out, to be sent, forsooth, to the Holy Synod for examination, and, if the books chanced to be approved, to inquire whether the distribution shall be entrusted to the authorities or left with private hands. At the bottom of this was the bigotry of the

priest and the avarice of the Head of Police, who hoped to gain something from the sale of the books. A more illegal proceeding rarely takes place, even in Greece. The Minister of the Interior told me that such an act had nothing whatever to justify it; that there exists no legal impediment to my distributing these books; that they circulate in the capital and are free to go everywhere; and that my correspondent at Corinth has only to complain to the eparch there to have the matter set right immediately. I have foreborne to make any official representation of the affair through the American Minister, now at Athens, not wishing to give the Greek government more trouble than it has already. If the Head of Police at Corinth had to do with other than missionaries, he would lose his place (which he holds by government appointment), and have to pay heavy damages. Of this, however, we are confident, that such arbitrary doings will recoil on the heads of their authors, and promote most effectually the cause they intended to hinder.

My correspondent at Corinth has communicated to me the thanks of a number of his fellow citizens for the donation of bibles.

A young man in Zante, who has been mentioned in previous communications, has requested baptism. Mr. Marsh is still here, waiting impatiently the long-delayed answer from the Greek government on the case of Dr. King. The United States ships-of-war, the Levant and the St. Louis, are at the Pirœus, our commodore is at Constantinople, and the French and English fleets, of some twelve or fifteen sail each, have just now gone to the Dardanelles.

GERMANY.

LETTER FROM REV. J. SANDER.

Sketch of the church at Othfresen.

Othfresen, Hanover, April 6, 1853.—The writer of these lines, having, during an absence of eight years from his native place, become acquainted with the truth as it is in Jesus, determined in 1840 to visit his friends, to convey to them the glad tidings of salvation, and then to proceed to Hamburg for farther instruction and information in matters pertaining to the kingdom of Christ. This latter plan, however, was defeated by a very dangerous complaint, which, although it prevented me from working, was of such a nature as to permit me to walk about, and I had thus ample leisure to testify among my friends and neighbors, of the great things which the Lord had done for me. My feeble efforts were so far crowned with success, that on September 29, 1840, br. Oncken baptized seven converts at this place, and a foundation for a church was thus laid.

Persecution.

Scarcely, however, had br. Oncken quitted Othfresen, when several gensd'armes came with an intention of making him prisoner, and as he had escaped their hands, an edict was issued prohibiting him to enter the country of Hanover, and interdicting our meetings on penalty of a fine of five dollars. In consequence of our disobedience we were so frequently fined and cited that in a short time the accummulated sums amounted to a little capital. These fines we were both unable and unwilling to pay, and we were therefore distrained, until, at the expiration of three years, we were bereft of almost all our clothes and beds. As these measures proved unavailing, we were imprisoned on bread and water, but I rejoice to say our brethren endured these sufferings with all joyfulness, causing the walls of their prison to resound with psalms of praise. Only one of our number shrunk from taking up the cross; he was the owner of a good house, and as it was to be left him only on condition of his recanting his profession as a Baptist, he renounced his faith and retained his house. From this time we were compelled to assemble in lonely places, in forests and mountains, and although we were frequently discovered and dispersed, yet there were some occa-

sions when we eluded the keen eye of our pursuers, and, hidden by a green canopy of trees, enjoyed sweet seasons of refreshing from the presence of the Lord. A great sensation was created in Othfresen by the mob, when two officers, two gensd' armes, two witnesses and a woman (to act as godmother) came to the houses of any of our friends, to carry off the children by force to be sprinkled, and as this was a scene not unfrequently repeated, our brethren lived in a constant exposure to annoyance.

In 1844 all the brethren and sisters were summoned to appear before a spiritual and temporal tribunal, composed of clergymen, superintendents, officials, &c. &c., where I was commanded to give a confession of faith for myself and my friends. My testimony became the subject of general debate among the gentlemen present, especially our views on baptism and the Lord's supper, and when all logic failed to convince us of our error, it was stated that the bible had been badly translated. I expressed my surprise at this statement, as the church (to which constant reference was made as an infallible judge) acknowledges Luther's translation of the bible. An answer to these words was evaded, but one clergyman asked me, 'What do you call the church?'

I replied, "The church of Christ consists of truly regenerate persons, who are enlightened by the Holy Spirit, and believe in Jesus Christ."

Another clergyman said, "How do you receive the Holy Spirit? By special infusion through a spiritual strainer, I suppose. No, my good man, believe me, the Holy Spirit was bestowed only on the apostles, who took the last remnants with them from the earth."

A humane judge.

On this occasion, I was again prohibited to dispense the Lord's supper and baptism, and sentenced in case of disobedience, in the first instance to a fine *of ten dollars*, and in every succeeding *case twenty dollars*; or, in default of payment, to proportionate imprisonment. Some weeks later I received another summons, and was asked by the judge whether I had forgotten the punishment with which I had been threatened at my last examination. I replied in the negative, and the judge continued: "As the threat seems however to have failed of its effect, let me tell you, that in a communication now received from the royal ministers, I am commanded, in case you persevere in your unlawful proceedings, to have you whipped like dogs." He then asked me whether I had again performed baptism, and I replied, "Yes, my duty bid me do so."

The judge was a humane man. "Sander," he said compassionately, "you pronounce your own guilt; how am I as a judge to act towards you? My orders are definite, what shall I do?" Then, a thought suddenly striking him, he eagerly said, "Tell me, *where* did you baptize?" When I had named the place, he uttered an exclamation of pleasure, saying, "This is a mercy; you have baptized on Brunswick territory, beyond my jurisdiction. I can acquit you with a good conscience, and gladly I do this; for what mortal is empowered to judge in matters of religion and conscience?"

The church at rest.

From this time the persecutions gradually abated. In November, 1847, the last child was fetched to be christened. Praised be the Lord for the steadfastness granted to us, and for the opportunities of proclaiming the truth to the high and mighty of the earth. It is said that one of the judges told a friend that, while examining us, it seemed as if a voice were constantly saying in his ears, "Saul, Saul, why persecutest thou me?"

From henceforth the church has had rest, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, has been multiplied. The years 1848, '49 and '50 have been years of plenty, and there has been a rich ingathering of souls for heaven, yet Satan, who

"trembles when he sees
The weakest saint upon his knees,"

has not been backward to endeavor to effect by internal trials what outward attacks failed to accomplish. The church has been harassed by the introduction of erroneous doctrines; but, thanks to Him who giveth us the victory, this season of trial is overcome, and we are now all firmly united in one Lord, one faith and one baptism.

March 27th and April 3d we were again made glad by fresh additions to the church.

And now, while our mouth is full of praise, our hearts overflow with gratitude to the Lord, and also to his dear people in America, who by their prayers and care for our temporal need, have so powerfully aided in supporting the work here. May He who "rewardeth liberally" pay in our stead the debt we owe our kind friends, enriching them by his grace, and stimulating them by a view of the blessing with which their efforts have been followed, to increasing activity and devotedness.

As stated above, the church at Othfresen was formed in 1840. There have been received into it, 147; died, 20; excluded, 25; dismissed, 13; present number ninety.

FROM REV. C. A. KEMNITZ.

Sketch of persecutions at Templin.

Since the year 1848 persecutions have been less frequent at Templin, and those that have been raised against us, have proceeded rather from the priesthood than from the authorities.

March 30, 1850, I was summoned to the burgomaster of Templin, and questioned by him with regard to my present position: i. e. whether I were ordained, and could produce testimonials to that effect; and whether I had undergone an examination, and of what nature it had been. I replied to his questions according to the truth. March 5, 1851, br. Schmidt at Hammelspring, to whose children, together with a few others, I had given Scripture lessons, was summoned to the magistrate, who prohibited him to permit me to carry on this instruction in his house, on the ground that I had passed no scholastic examination, and said that I would not be the *first* person who would be taken to the madhouse on account of religion; he knew two instances of religious insanity, and warned br. Schmidt of the danger incurred, by having communication with a person of my stamp. When br. S. attempted to defend me, the magistrate became much incensed, and dismissed him with angry words and threats.

January 27, 1852, br. Dieckmann joined the Christian friends at P. for edification, and on his way there distributed many tracts. When about to return home, he was arrested by a gend'armes and taken to the town hall, where his remaining tracts were taken from him. On the 15th March he was sentenced to pay five dollars for the "unwarranted distribution of religious pamphlets," and two dollars to cover the legal expenses incurred by his examination. On the 29th September the most valuable of this poor brother's possessions, an axe, a hatchet and a saw, to the value of about two dollars (the sum incurred by legal expenses) were taken from him, and in default of the payment of the five dollars, he was compelled to pass five days in the filth and misery of a prison.

May 20, 1852, I applied to the nearest magistrate for permission to preach at our station, Röddelin, but, no answer arriving, I ventured to address the people who had flocked together from all parts, without it. Soon, however, the peasant-overseer appeared and dissolved the meeting.

Nov. 30, 1852, I was sentenced to pay five dollars or to suffer eight days' imprisonment, for preaching at Flieth. I put in a protest against this sentence, and the matter is yet undecided.

I might enumerate more instances of persecutions and annoyances of this kind, which are generally the result of the animosity and hatred of the local authorities.

Persecutions proceeding from the priesthood.

November 10, 1849, I received a letter from the church commissioners of Templin, informing me that from henceforth we (the Baptists) would be called upon to pay ten dollars for the interment of any person connected with us, while hitherto we had been free from expense in this respect. Church rates and fees to church officials we were also to pay double, and to refrain from all addresses, clerical acts or other usual ceremonies at the grave.

February 4, 1850, one of our brethren died. His wife at once announced his decease to the beadle, who informed her that he had been instructed by the superintendent to see to it, that without previous payment of ten dollars, our dead were not admitted to the public graveyard. The poor wife next applied to the superintendent, who coolly told her, that if she had not money sufficient herself, she should let the Baptists supply her with it. Her last resource was therefore to go to the magistrate, who, more humane than either priest or Levite, gave her a written order to the clerical college to permit the burial of her husband on condition of her paying two dollars in advance. The magistrate, however, prohibited all prayer, singing, and other acts of devotion. We appealed to government on account of this grievance, but our petition being given into the hands of the consistory of Brandenburg, they returned a reply in which they highly approved of the measures adopted by the clergy. A few weeks later we were informed, that in future we were to pay five dollars for the interment of every adult, and two and a half dollars for that of every child under fourteen years of age. All other fees were to be paid double, and we were interdicted from religious engagements at the grave. Under these circumstances we thought it necessary to purchase land for a churchyard of our own, and here our departed brethren and sisters will from henceforth rest.

Clerical defamation.

April 16, 1851.—On my arrival at P., where I purposed to preach, I heard that the only evangelical clergyman in the place was this day to preach against the Baptists. I therefore repaired to the church, and to my surprise heard him give out the text, Matthew vi. 6. "But when thou prayest enter into thy closet," &c. I thought he had abandoned his original intention, but found myself mistaken. He endeavored to prove that, as it is enjoined on us to pray in secret, the Baptists fall far short of the mark, and for their many public prayers must come under the category of those whom our Saviour designates hypocrites. The whole discourse was carried on in this strain, and although candid minds could not be convinced by his arguments, the prejudiced might well be confirmed in their opinion of us. Amongst other things he said: "Yet these people (the Baptists) act as if Christ had said, 'Pray before one another,' instead of 'Pray for one another.' Such public prayers give rise to sectarianism, as we see in our own day. The enemy has approached our city, and may even be found within our walls; it is the Baptists, who wish to rob us of the blessed ordinances of baptism and confirmation, and to see us return to heathenism. Remain at home, that the enemy may not surprise you. There are common artisans, who believe themselves to be inspired from on high, who enter the houses of the people, and seek to make proselytes. Ask these men from whence their authority to teach and preach, and you will perceive they are fanatics," &c. I give this merely as a specimen of the whole address, which lasted an hour.

August 30, 1850.—The superintendent at Templin having referred the matter of our possessing a churchyard of our own, to the government at Potsdam, had written other things to our discredit: "The Baptists, especially on one point, overthrow the plain declarations of Scripture, for they exclude culpable members, in spite of the Lord's admonition, Matthew vii. 1.

'Judge not that ye be not judged.'" Thus these leaders of the people pervert the Scriptures for their own purposes. The schoolmaster at Röddelin made it his business to go round to the peasants and farmers, to warn them against us, laying especial weight on the temporal disadvantage of being connected with us. He also called on the mother of an interesting young girl, who has some time been searching for the truth, and is anxious now to be baptized. Her mother was much alarmed at the description given by the schoolmaster of her daughter's future prospects, and was especially put into a state of great consternation by his assertion, that if her daughter became a Baptist, she must marry the first beggar who chose to offer himself. This, he said, was a rule with this sect.

In this and a similar manner, our character is often defamed, and an odium thrown on the blessed cause in which we are engaged. Yet faith and hope bid us smile at Satan's shafts, which will fall harmlessly at our side, and only serve to establish the kingdom of the Lord Jesus.

CHEROKEES.

JOURNAL OF MR. JONES.

Notes of a preaching tour at the South.

April 27, 1853. — Last night I returned from a preaching tour at the south in company with br. Downing and my son Mr. J. Buttrick Jones. We commenced our meetings at Flint on Saturday, April 16th. Some of the younger native brethren conducted the exercises at noon. At night Mr. J. B. Jones preached from Phil. iii. 1. There was great seriousness and attention apparent in the congregation. Br. Downing followed with an earnest exhortation based on the motives presented in the preceding discourse. He then invited those who were concerned about their salvation to come forward for prayer and instruction. About ten availed themselves of the opportuniiy.

April 17. Sabbath. —At church meeting two women related the exercises of their minds. One was received, the other deferred, with advice and encouragement as seemed suitable. Two men who had backslidden came before the church. One was restored on his confession, the other deferred, with advice and instruction. At half past ten Mr. J. B. Jones preached from Acts iv. 12. After an interval I preached from Rom. v. 1, on justification by faith. At night Gasannee, a very promising young brother, preached from John iii. 3, on regeneration.

18.—Br. Downing preached at noon, in a place where we had not preached before, on the worth of the soul. I followed with some remarks on the same subject. The people gave serious attention. We went on for several miles, and at night Mr. J. B. Jones preached to a small, serious company. At the close, several came forward for prayer and Christian instruction. Br. Downing gave them such advice as seemed suitable to the state of their minds. Much profitable conversation after meeting.

19.— Rode about twelve miles to Capt. B——'s Sequohe district. Brn. Downing and J. B. Jones preached at noon to an attentive company. We had a meeting in the evening, — the congregation serious.

The party separated at this point, the two native brethren going on to the other appointments, and Mr. Jones, on account of the indisposition of his son, awaiting them at Lee's Creek.

The experience of an aged Cherokee — Interest among the people.

22. — We had a long and interesting conversation with an aged Cherokee. He gave quite an extended account of his day of darkness. He had spent a long life in heathenism. He was opposed to the gospel when it came within his reach. He could not conceive why missionaries should come so far to teach them, while they had so many bad people at home who needed their instructions. At length his serious attention was drawn to the subject. He reflected much, attended meetings, and at last the

arrow of conviction reached his heart. He bowed before the Lord, and found peace through the blood of Christ shed for the sins of men. His conversion was very decided, and he appeared to have devoted himself without reserve to the Saviour in whom he believed. Brn. Downing and Gasannee arrived in the afternoon. They had had several interesting and encouraging meetings. The people were generally very desirous to have such meetings again, as soon as convenient. I earnestly hope we shall be able to send some of our native brethren to visit them.

Meetings at Lee's Creek— Baptisms.

At night we had a meeting preparatory to the Saturday and Sabbath meetings. The congregation was composed principally of members of the church who reside in the immediate vicinity. They manifested an earnest desire to obtain all the instruction they could. It was an encouraging meeting. We had personal conversation with a number of individuals.

23.—After family worship, an interesting group gathered round, to make inquiries about the meaning of a number of passages of Scripture, which they wanted to understand more fully. At eleven o'clock a large congregation assembled, some from many miles distant. Br. Downing preached and I followed him, from the parable of the sower. At night Mr. J. B. Jones preached. His thorough vernacular knowledge of the language proves a great advantage, bringing him as it does into direct communication with the Cherokee mind in its native habits and forms of thought. I pray that the Lord will graciously add his blessing to his own truth, for without that, all other advantages will be ineffectual. Many in the congregation appeared to be seriously impressed, and br. Downing invited such to come forward for special prayer. About thirty persons came, many of them deeply affected.

24. Sabbath. — Several persons related *their* religious experience to the *church. Two* men and three women (Cherokees,) and one black woman were received. Some backsliders made confession of sins by which they had wounded their consciences and brought sorrow into their own hearts. Preparatory to the ordinance of the Lord's Supper I preached from 1 Cor. xi. 25. We then repaired to the water side, where I had the privilege of addressing five or six hundred persons, who gave good attention, and witnessed with evident interest and solemnity the baptism of the six persons that had just professed their faith in the atoning blood of Christ. At the communion table the right hand of fellowship was given to the six new converts and to another who had been baptized before. We then proceeded with the sacramental commemoration of the death of our adorable Redeemer.

As there seemed to be some serious feeling in the congregation, we gave another invitation to those anxious for the salvation of their souls. About twenty came. We had preaching again at night. There was very good attention, though the weather was cold and uncomfortable.

Licensure of a native preacher — Missionary efforts.

25.— The church met this morning. They chose two additional deacons, and granted Gasannee, whose English name is Smith Christie, license to preach. He is a devoted and active young man, possessed of considerable mental energy. I trust he will become the instrument, in the hands of the Lord, of much good among his people.

I read to them your letter to the churches,* which was very kindly received. I also gave notice of the formation of a regular missionary society at Long Prairie, and recommended them to unite in that good work. Although we did not contemplate making any collections, one aged Cherokee came up and laid down ten dollars, the amount designated for life membership.

* A letter from the Executive Committee expressing sympathy with them in their bereavement of two native preachers, and suggesting the duty of making earnest efforts to support their own pastors and to promote the spread of the gospel.

I hope our churches will enter with renewed energy into the missionary work, and do all they can towards sending the gospel to the destitute of other lands. At the March meeting, at Long Prairie, the brethren determined to organize a missionary society. The collections made with a view to purchasing the press were unanimously ordered to be paid into the treasury of the Missionary Union. The total amount was, $284. Your letter to the churches was read. Br. Downing and others made appropriate remarks on its contents, and proposed that it be received by the meeting and gratefully acknowledged; and that the churches be earnestly and affectionately advised to follow out its recommendations. Many expressions were made, of gratitude to these Christian friends who cared for the Cherokees when utter darkness hid from their eyes the Sun of Righteousness, and devout thanks were presented to God, who had so graciously blessed their labors of love to the salvation of so many souls.

I trust that, under the blessing and guidance of the Father of mercies, these small beginnings may lead to such further efforts as may, at least, evince that the true principles of the gospel have made a lodgment in the hearts of Cherokee Christians.

26.—We had a meeting at Flint, at the close of which br. Downing baptized a Cherokee who had been approved at a former meeting.

MISCELLANY.

PRESBYTERIAN BOARD OF MISSIONS.

The report presented to the General Assembly in May, announces the death of two missionaries and two members of the Board. The receipts into the treasury, including a small balance from the preceding year, were $153,855.41, the expenditures, $153,236.44. Sixteen missionaries and assistant missionaries were sent out during last year.

The Board sustains missions to the Jews in the United States; among the Indians — Choctaws, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Otoes and Omahas, Chippeways and Ottowas; in Liberia, among the Kroo people, and in Corisco, West Africa; in northern India, Siam, China, and to the Chinese of California; and contributes to aid the efforts of evangelical societies on the continent of Europe. There are thirty-four stations: fifty-four American and two native clerical missionaries, twenty-one American and thirty-one native lay teachers and other assistants, seventy female assistants; 492 communicants in the mission churches; and 3,046 pupils in the *mission schools.*

The missions among the Jews, if measured by their immediate fruitfulness, would seem to offer little encouragement. There is a fearful barrier of prejudice, bigotry and scepticism to be overcome. But prejudices have been softened, it is easier to gain access to their minds, and some instances of an apparently sincere desire to investigate the truth or of dissatisfaction with their present unbelief, have been noticed. "The Lord hath not cast away his people."

Among the Indian tribes the missions suffer the discouragements common to all efforts for the evangelization of the red men, which are yet no discouragements to those who will "walk by faith." There has been a deficiency of laborers, especially of lay assistants. The Creek mission, besides the encouraging aspect of its schools, has two churches, containing forty-seven members, and two native candidates for the ministry. The Chickasaw Mission, though among a comparatively small people, has made a favorable beginning, and its aspects are hopeful, while its position is favorable to an extension of its labors among the larger Indian tribes to the south and west.

Among the Chippewas and Ottowas there is a native church of thirty-two members, an increase of six from last year, and the school is increasing in numbers and interest. The missions to the Iowas, Sacs and Seminoles, are in a less advanced state, and that among the Otoes and Omahas has had to struggle with more than ordinary difficulties, but there are not wanting tokens of good. The children in the schools improve in knowledge, and give serious attention to religious instruction.

In Liberia there are three churches connected with the mission, a high school, and four other schools. One of the churches reports an addition of fourteen members, nine of them emigrants from this country. The high school is less useful than it might be, from the defective character of primary schools. More missionaries and more well qualified teachers are solicited. On the island of Corisco the attendance upon public worship has increased, "the chapel is well filled, and several persons are spoken of as 'seriously inquiring' for the way of life." A day school for boys and a boarding school for girls are in operation. Measures have been adopted for enlarging the mission.

The missions in northern India number eleven stations. In each, English and vernacular education and the press hold an important position. Preaching at the mission chapels and in the bazaars, with occasional tours and attendance at native festivals, also engages much attention. There are seven churches, with 250 members, besides those who, it is hoped, have removed their standing to the "church of the first born in heaven," and more than 2000 youth under religious instruction in schools. The field is immense, and remote from those parts of India — Bengal and the southern provinces — where missionary agency has been longest exerted. The Panjâb, on the borders of Affghanistan, opens an inviting sphere of labor. There is, indeed, room *on every* side for extending the gospel to *myriads* who have never heard it.

The missions in Siam and China have essentially the same characteristics with others in those countries. In Siam, the reception of two Chinamen into the church suggests the propriety of establishing a Chinese department of the mission. The stations in China are Canton, Ningpo and Shanghai. The two latter have each been bereaved of a valued brother. Canton affords an open and highly promising field, but at present, beyond attracting the attention of some to public preaching, and disseminating among the people a knowledge of the nature and claims of the gospel, the results of labor are not strikingly apparent. The same may be said of Shanghai, more recently occupied. At Ningpo, where the mission has been longer established, there are seven native communicants, four having been added the past year.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The Annual Meeting was held at Troy, N. Y., May 13—15. The Treasurer reported the receipts of the last year, including a balance of $6,115.63 in hand at the beginning of the year, as $51,470.56, and the disbursements as $47,004.58, leaving a balance of $4,465.98. The total liabilities of the society, March 31, 1853, were $36,007.78, the available resources $8,115.98, leaving a balance against the society of $27,891.80. The missionaries under appointment by the Board number 179, of whom 118 were in commission April 1, 1852, and the remaining sixty-one are new appointments made during the past year. Three others, appointed since March 31, are not included in these figures. Eight on the list of missionaries last year have ceased to require assistance. The appointments are distributed as follows: in Canada, eight; Pennsylvania, three; Delaware, two; Ohio, two; Michigan, nine; Indiana, thirty-five; Illinois, thirty-three; Wisconsin, thirty-six; Iowa, twenty-two; Minnesota, four; Oregon, three; California, three; New Mexico,

four. The number of stations and outstations supplied is 500, and the aggregate time bestowed upon the field is equal to that of one man for 116 years. The missionaries report the baptism of 1025 persons, the organization of fifty-nine churches and the ordination of thirty ministers. Twelve houses of worship have been erected and thirty are reported in progress. The travel of the missionaries in discharge of their duties amounted to 142,335 miles. The churches aided by the society have contributed $4,298.08 for benevolent purposes, besides raising about $15,473 for the support of their ministers.

The society construe its constitution as authorizing the building of meeting-houses and the support of Christian school teachers in places where the interests of religion require it, and the Board were authorized to include these objects in their plans, so far as funds are received specially designated for them by the donors.

The Board express the opinion that none of the stations now occupied ought to be relinquished, except in consequence of their becoming independent of aid, and that in order to meet the claims of new fields, ascertained by careful surveys, the funds of the society should be augmented by at least $22,000 more than was received last year.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The sixteenth Annual Meeting was held in Albany, N. Y., May 16. Rev. Dr. Welch was reëlected President, and Rev. Dr. Babcock Corresponding Secretary. The receipts for the past year amounted to $44,845.11, the disbursements to $45,230.35. There were issued from the depository 7,761 bibles and 21,968 testaments. Among the objects of these benefactions were "United States troops in their remote cantonments; the keepers of light-houses and light-ships on a portion of our sea coast; the depraved and degraded in our large cities; emigrants to Liberia and the large colored settlements in Canada; as well as the swarms of German, Irish and other immigrants just reaching our shores from the old world." The foreign appropriations amounted to $23,372, of which $1000 were for Scripture distribution by the English General Baptist mission in Orissa, $1500 for publication and distribution of Scriptures by the English Baptist missionaries at Calcutta, $245 for Italian Scriptures, and $176 for the support of a German Colporteur in Canada; the residue was expended for Bible translation, printing and distribution in the several foreign fields of the Missionary Union.

The Society have purchased a large and convenient edifice at a cost of $55,000, more than half of which was provided for by contributions in New York and vicinity. A condition of the donation was that other denominational benevolent societies should be offered the use of rooms in the building.

AMERICAN BAPTIST PUBLICATION SOCIETY.

The twenty-ninth* Annual Meeting was held in Philadelphia, May 4 and 5, 1853. Rev. T. S. Malcom, for seven years Corresponding Secretary, declined a reëlection, which was reluctantly assented to, and Rev. Heman Lincoln was chosen. (Mr. Lincoln declined the appointment and Rev. William Shadrach has since been selected to fill the vacancy.) Resolutions were passed for "circulating such publications in all lands as are eminently suited to strengthen and perpetuate the labors of our missionaries in Asia, Africa and Europe," for raising a second fund of $10,000, "to secure greater facilities to pastors in the circulation of the society's publications in their fields of labor;" and to publish a hymn book in the Chippewa language. A Society was organized by the name of the American Baptist Historical Society, the

* The enumeration includes the anniversaries of the Baptist General Tract Society, merged in this society in 1840.

officers to be appointed by the Publication Society, having for its objects "to collect and preserve all manuscripts, documents and books relating to Baptist history," biography, &c., and "to publish such historical and antiquarian works as the interests of the denomination may demand."

The new publications of the past year number seventy-nine,—twelve in the volume series, thirty-five in the Sunday School series, and thirty-two tracts. Thirty-four colporteurs were employed during the last fiscal year, of whom six were students, and fourteen others have since received commissions; there are now forty-five in actual service.

The receipts into the treasury were $43,404.88, expenditures, $43,362.12. For the building fund $15,417.91 has been paid and $5,406.50 pledged. The sum required is $25,000.

AMERICAN TRACT SOCIETY.

By the twenty-eighth Annual Report, presented at New York, May 11th, it appears that 157 new publications have been stereotyped the past year, in English, German, French, Spanish, Portuguese, Italian, Dutch, Danish, Swedish and Hungarian, of which twenty-three are volumes, making the whole number of publications now on the society's list, 1,832, of which 374 are volumes. Thirty-eight publications, including eight volumes, have been approved at foreign stations, making the whole number approved for publication abroad, 2,801, of which 261 are volumes. The circulation of the American Messenger is over 200,000 copies monthly, of the Botschafter, a German paper of the same character, 25,000, and of the Child's Paper 250,000 copies. There were printed during the year 9,794,000 works, making 287,479,500 pages, of which 927,500 were volumes amounting to 204,153,000 pages. There were circulated 9,173,640 works, amounting to 268,902,315 pages, of which 881,766 were volumes containing 193,317,311 pages. The total of printing, since the formation of the society, is 150,290,788 works, 3,637,748,250 pages, and of distribution 137,893,480 works, 3,329,286,287 pages. The gratuitous distribution during the year amounted to 72,224,841 pages, the pecuniary value of which exceeds $48,000.

"There is a limit," says the report, "beyond which the Committee cannot go in these distributions. The soundest discretion is demanded in thus dispensing the bread of life for famishing myriads. But the Committee would rather be found in error on the side of liberality than of parsimony. Wherever there are faithful, reliable distributors, who will attend personally to the circulation of tracts and books, accompanying them with words of exhortation and prayer, and pecuniary ability is lacking for the convenient purchase of the publications, it is deemed to be an act of economical charity to furnish gratuitously the materials of usefulness."

The number of colporteurs in commission during the year was 516, of whom 117 were devoted chiefly to the German, French, Irish, Dutch, Welsh, Norwegian and Spanish populations. In addition to the above, 126 collegiate and theological students have been employed as colporteurs during their vacations. By this agency, 530,758 families were visited, 487,709 books were circulated and 13,666 meetings were addressed. More than 54,600 families had no religious book except the bible, and 23,243 were destitute of even this; 43,824 were Roman Catholics or "fatal errorists," and 82,111 habitually neglected evangelical preaching. These statistics give no adequate impression of the necessity and value of the colporteur enterprise. To be appreciated, the work needs to be examined in detail, copious illustrations of which appear in the Report.

The receipts into the treasury were $385,286.68, of which $147,374.64 were in donations and legacies. Expenditures, $385,075.07.

AMERICAN BAPTIST MISSIONARY UNION.

RECENT INTELLIGENCE.

France.

Dr. Devan communicates the following letter recently received from the pastor of the church at Lyons, by which it will be seen that the good work still advances in Southern France.

"July 4, 1853.—I went to Nismés last week, and there I baptized two soldiers. Br. P———'s time in the army is not yet quite out, but he expects to be free early in July, when he will proceed immediately to Douai. These brethren have done much good in the city of Nismés. The Methodists especially speak well of them, on account of their zeal and courage.

"Last week our brethren were obliged as soldiers to be present at a Roman Catholic procession, but when the moment came for every one to kneel before the idol which they call the holy Sacrament, our brethren retained their erect positions. This required some courage, and was highly commended by all the Protestants who witnessed this pagan ceremony. The next Sunday, two companies of the regiment were sent to a neighboring village for the purpose of escorting another procession. In this village is a Methodist church. Our brethren attended it, and br. P——— preached the sermon. The church was filled with people, and all were astonished to hear prayer and preaching from the lips of soldiers. At five o'clock they were obliged to attend the procession, and again, as the moment came for the adoration of the Sacrament, they remained standing. The lieutenant, seeing this, advanced, and pointing his sword close to the breast of one of them, said, 'Kneel.' The brother stirred not, and answered never a word. 'Do you all formally refuse to kneel?' asked the lieutenant. 'Yes, sir,' was the unanimous response. Our brethren expected a summons to the council on account of their disobedience, but the Lord so ordered it that thus far they have heard nothing further of the matter. Their conduct called forth much comment, and many wavering ones were confirmed by their example.

"The church at Lyons maintains an orderly walk and conversation. There have been during the last two months eight baptisms and one exclusion; others seem to lend a willing ear to the truth. Our enemies are striving hard against us, but their efforts are in vain. Even our brethren of the Evangelical Church here are spreading reports which are likely to keep away feeble and fearful souls: such as, that we will not receive any more aid from our American brethren, that consequently, we must fall, as we are not able to sustain ourselves, that our place of worship will be soon closed by the authorities,—and that they will be very glad of it. But they have cried the same thing so long that it is beginning to lose its effect. Some of our brethren are sick, and some are persecuted, but the Lord sustains them. There will soon be a baptism at Anse, if the Lord will, and others seem near to the kingdom. Brn. B—— and N—— are trying to get an authorization for a place of worship at R——. May the Lord bless their efforts!"

In a preceding number (p. 14), an interesting letter was given from one of the evangelists connected with this mission, then in prison for the name of Christ, detailing the progress of a work of grace among the prisoners. Soon after his release he was again imprisoned, and, as appears by the following paragraph, still finds work to do for his Master.

"I have received a letter lately from br. B——, in which he states that ten or twelve of the prisoners collect around him every day to pray and read the word of God. For the crime of reading and praying with them, he was put in solitary confinement for twenty-four hours. He will be free July 17.

"I wrote some time ago to Mulhouse to know something of the state of the church there. They do not enjoy perfect tranquillity, but hold themselves ready for all things. In the department Haut Rhine several persons were baptized on Easter Sunday. A report of the whole proceeding and of the persons present was immediately sent to the police and the judge, but as the morality and good conduct of these persons were attested by responsible witnesses, nothing further was done. But at Strasburg, a new chapel has been closed and the pastor summoned before the council.

"Our church has been lately visited by three American brethren, two pastors and one physician, but I do not know their names.

"The whole church salute you. Salute for us all the brethren of the Missionary Union in the Lord."

THE LATE REV. DR. SHARP.

Our readers, in this age of telegraphs, do not wait for the tardy issue of a monthly magazine, to inform them of such a loss to the Baptist denomination and to the cause of Christian benevolence as that we have experienced in the decease of the Rev. Dr. Sharp. For more than forty years a faithful minister of the gospel in the same pastoral charge, he was so associated with plans of general benevolence as to make him an object of esteem and reverence in every part of the land. He was especially known as a warm and judicious friend of the foreign missionary enterprise, and prominent in the first organization of American Baptists for its prosecution. His departure has therefore been felt as a near bereavement in the remotest regions of our national territory, and will be noted as an affliction wherever on the earth our missionary brethren have planted the standard of the gospel.

From an affectionate tribute to his worth, by one who was for many years a fellow-laborer both in the ministry and in voluntary associations for religious and benevolent purposes,* we extract a brief statement of his more important public services.

"He was an active member of the Massachusetts Baptist Missionary Society, whose object was the evangelization of the destitute portions of our own country. For several years he was associate editor of the American Baptist Magazine, which was commenced in 1803, and has now reached its thirty-third volume. When information came from Calcutta that the Rev. Messrs. Judson and Rice had become Baptists, and were desirous of commencing an American Baptist Mission in the East, he was among the foremost in efforts to meet the providential exigency. A society was formed 'for the propagation of the Gospel in India,' and he, as its Secretary, conducted the correspondence. When the General Convention of the Baptist Denomination in the United States was formed in Philadelphia, in April, 1814, he entered cordially and earnestly into its plans, and almost from the beginning was one of its officers. For many years he was the President of its Acting Board, and gave to its operations much time, thought and labor. After the name of the organization was changed, he was elected the President of the first American Baptist Missionary Union.

"In 1834, he was one of the originators of an association which afterwards grew into the Northern Baptist Education Society. He was ever the earnest and liberal friend of ministerial education of the highest order. With the origin and history of the Newton Theological Institution he was closely identified, and for eighteen years he was the President of its Board of Trustees.

"He was the friend and supporter of every evangelical enterprise, both in his own denomination and in union with other Christians; and in all he was largely honored as a judicious counsellor and safe leader."

In his person departed the last of a generation of pastors who were raised up to lay strong foundations for the upbuilding of our Baptist communion in this part of the country, and to forecast its extension over a broader area than even they could adequately conceive. They were men whom society at large may not remember with long admiration, though they claimed during their lives the unfeigned respect of those whose esteem was an honor; but the churches they planted and watered, and the multitudinous increase that has followed, will stand as the testimony to future generations of the grace and wisdom that were in them. As the sole surviving representative of the fathers, Dr. Sharp attracted to himself a large share of affectionate reverence. On his position in this respect, and as a beautiful picture of his serene age, we cannot refrain from again quoting the discourse of Dr. Stow.

In many departments, he occupied positions to which none could fully succeed, he sustained relations which could not be transferred. He had qualities which no one possessed in such well-proportioned, harmonious combination. He had an influence, the growth of well-spent years, which no one could inherit, and which very few ever acquire. In our clerical ranks, he had long been a standard-bearer — the one recognized, rallying head, around whom we could all gather as brothers, and feel that in union with him we were in union with one another. His counsels, always moderate, always pertinent, had weight and authority with us all; his smile of approval was a sufficient sanction — his benediction a sufficient reward. He sought, he claimed among his brethren in the ministry no preëminence; and yet he stood among us, by general consent, as more than a prelate, holding fast, by the magnetic power of superior worth, our affec-

* A Tribute of Respect to the memory of the Rev. *Daniel Sharp*, D. D. By Baron Stow, D. D. Boston: *Gould & Lincoln.*

tion and our confidence. We counted his years, and, though venerable in appearance, we could not think him old. He was not aged; his eye was not dim; his natural force was not abated; his person was erect; his step was firm; his movements were elastic; his countenance was unfurrowed; his mental powers were undecayed; the frost upon his head was but the hoar frost of early autumn, leaving his affections unchilled. Knowing the regularity of his habits, the cheerfulness of his spirit, the placidity of his temper, and the genial influences by which he was encompassed in his happy home, we hopefully anticipated, as we earnestly desired, that he would continue as the bond of our fraternity — our Moses, until some one should appear who might be our Joshua.

LETTERS FROM MISSIONARIES.

Arracan.

L. Ingalls, Dec. 22, 1852, Jan. 19, Feb. 22, March 18.—C. C. Moore, Dec. 16, 24, 1852, March 14, 23, April 13, 18, 19, 21, 25. — H. E. Knapp, Jan. 3, 10. — Mrs. C. C. Campbell, April 11.

Sandoway.

H. L. Van Meter, Dec. 7, 9, 10, 1852, Jan. 27, March 1, April 19. Mrs. V., Dec. 15, 1852.—J. S. Beecher, Dec. 10, 28, 1852, Jan. 8, Feb. 5, March 15.—E. L. Abbott, Jan. 5 (2), 12.—J. R. Nisbet, Feb. 4.—D. Whitaker, April 22.

Maulmain.

Burman Mission.—T. S. Ranney, Dec. 20, 23, 1852, Jan. 15, Feb. 16, March 5, April 18.—E. A. Stevens, Jan. 13, 15, Feb. 17.—J. M. Haswell, Feb. 17 (2).—M. H. Bixby, April 22.—Mrs. Wade, Jan. 15.

Karen Mission.—C. Hibbard, Feb. 19.—W. Moore, March 18. Mrs. M., Feb. 4.

Tavoy.

C. Bennett, Nov. 10, 11, Dec. 20, 1852, Jan. 14, Feb. 7, 16, 27, March 16, April 19.—B. C. Thomas, Dec. 2, 1852, Jan. 6, 25, 27.—F. Mason, Dec. 6, 7, 11, 1852, Jan. 17, March 10. Mrs. M., Nov. 30, Dec. 10, Feb. 16.—T. Allen, April 13, 19.

Mergui.

D. L. Bratton, Nov. 3, 16, 17, 1852, Jan. 3, April, 18. Mrs. B., March 15, 17.—J. Benjamin, Dec. 3, 1852.

Rangoon.

J. H. Vinton, Dec. 8, 9, 1852, March 8.—J. Dawson, Dec. 20, 25, 1852, March 10, 11, April 23.—E. Kincaid, Feb. 3.

Siam.

Mission, Nov. 15, 1852.— W. Ashmore, Nov. 12, Dec. 20, 1852, Jan. 1, 29, March 5.—S. J. Smith, Jan. 27.

Hongkong.

W. Dean, Dec. 20, 1852, Jan. 17, Feb. 9, 21, March 5.—J. Johnson, Dec. 25, 27, Jan. 26, March 22, April 18 (2).

Ningpo.

D. J. Macgowan, Jan. 1 (2), Feb. 24, March 8, 31. —J. Goddard, Jan. 12, March 10.

Assam.

Mission, Nov. 18, 1852, Jan. 3, March 3, 29.—N. Brown, Oct. 11, 1852, Jan. 5, 6, March 18 (2), Mrs. B., March 20.—M. Bronson, Oct. 11, 1852, April 20. —I. J. Stoddard, Dec. 23, 1852, Feb. 19, March 21, 23, April 15, 20.—S. M. Whiting, Jan. 3, Feb. 17, March 3, 14, 19, April 18.—W. Ward, April 27. Mrs. W., Feb. 23.—Mrs. Danforth, Feb. 23.—Mrs. Daruble, April 22.—Mrs. Cutter, May 5.

Teloogoos.

S. S. Day, Feb. 7, March 20, 23, April 7.— L. Jewett, March 4, 9, May 9 (2).

Bassas.

H. B. Shermer, Jan. 8, Feb. 12, 22, April 11.— J. S. Goodman, Feb. 6, 11, April 7, 11.—Mrs. Crocker, Feb. 12.

France.

E. Willard, Feb. 17, 19, March 14, 16, April 2, May 16, June 1.—T. T. Devan, March 26, 30.

Germany.

J. Kobner, Jan. 23.—J. G. Oncken, Feb. 18, April 5.—G. W. Lehmann, April 21, May 31.

Greece.

A. N. Arnold, Feb. 7, (2) March 9, (2) April 5, June 6.—R. F. Buel, Feb. 17, March 9, 10, June 17.

Ojibwas.

A. Bingham, April 7, 20, June 30, July 1, 8.

Shawanoes, &c.

F. Barker, Feb. 13, June 30.—J. Meeker, April 20.

Cherokees.

W. P. Upham, Feb. 21 (3), April 9, May 17.—E. Jones, March 4, 20, April 1, 12, June 12, 16.

DONATIONS.

RECEIVED IN JULY, 1853.

Maine.

Bangor, 1st ch., Royal Clarke, tr., to cons. Joshua Chamberlain L. M., 100; Jefferson, 1st ch. and Soc. 10; Dexter, Levi Morrill 20; Winslow, ch. 2.50; S. Sch. 1.50;		134.00

New Hampshire.

Peterboro', Rev. S. R. Herrick	4.00	
Newport Asso.: West Plainfield, ch. 10.75; Cornish, ch. 38.70; per Rev. E. A. Cummings, Agent,	49.45	
		53.45

Vermont.

Woodstock Asso.: Ludlow, ch. 45 cts.; North Springfield, ch. 23.10; Cavendish, ch. 50 cts.; Mt. Holly, ch. 8.50; Mrs. Lucy S. Packer 5; Harvey White 5; Shrewsbury, ch. 4; with dona's from Ms. to cons. Rev. S. Justin L. M., per Rev. E. A. Cummings, Agent,		46.55

Massachusetts.

Boston, a friend 50; James Yorick, "for the mission to the North American Indians," 30; Boston, Union ch., Young Men's Union Miss. Soc., Geo. E. Roundy, tr., for sup. of a heathen child named William Howe, 25; Roxbury, ch., to cons William A. White L. M., 100; Shrewsbury, M. B. R. 1; Chelsea, ch., S. Bryant, tr., to cons. Henry Noyes L. M., 100; Haverhill, 2d ch. 8.44; West Dedham, ch., mon. con. 12; Andover, J. B. Clough 2; Saugus, J. D. Lawrence 2; Lowell, 1st ch., J. A. Brabrook, tr., to cons. Rev. Samuel C. Pratt and Stephen Mansur L. M., 213.17; Granville, ch.

and sec., 46.20; North Bridgewater, 1st ch. 3; Charlestown and Somerville, ch. S. Sch., Mrs. Hubbard's class 1.66; 594.47
Wendell Asso. 25.00 — 619.47

Rhode Island.

Rhode Island State Conv., V. J. Bates, tr.: Westerly, 1st ch., for Assam Mission Schools, 27.14; Shawomet, ch. 7.14; S. Sch. 1 82; Newport, Central ch. S. Sch. John S. Langley 2d, tr., 7.25; 43.35

Connecticut.

State Convention, W. Griswold, tr., 19.52; Willington, ch. and Ladies' Miss. Soc., to cons. Sylvester T. Preston L. M., 100.50; Ashford South, Centre ch. 9 05; Danbury, 2d ch., to cons. Thomas Ambler L. M., 121.50; Haddam, ch. 13; New London, Elizabeth Coit 10; Huntington st. ch., to sup. two Karen boys named J. S. Swan and C. C. Comstock, 50; 1st ch. S. Sch., for sup. of a Karen child named Charles Willett, 25; Chester, ch. 5.31; Clinton, ch. 8.82; Suffield, 1st ch. 2; New Haven, Academy St. ch. 83; Easton, ch. 39.25; Waterbury, ch. 49; Humphreysville, ch. 6.13; Waterford, 1st ch. 3; 2d ch. 5; Eastford, 1st ch. 19.02; Bloomfield, ch. 2.50; Tariffville, ch. 7 42; North Stonington, 1st ch. 1; Brooklyn, ch. 4.16; Pleasant Valley, ch. 9; Saybrook, 1st ch. 3; Plainville, ch. 5; Williamantic, ch. 1; Meriden, ch. 10; Hartford, 1st ch. 412.45; South ch., 453.97; South Windsor, ch. 20; Bristol, ch., to cons. Ebenezer N. Hendrick L. M., 100; Woodstock, 2d ch. Female Miss. Soc. 13.37; Friends of Missions and sundry subscriptions 12 93; total 1624-90. less 19.75 paid for printing Minutes of Conv., exchange, postage, etc., 1605.15
Hartford, Julia E. Lyman, to sup. a child in Rev. S. M. Whiting's family at Sibsagor named Jane R. Lyman, 25; Ledyard, 1st ch. S. Sch. 1; 26.00 — 1631.15

New York.

Genesee River Asso., Geo. W. Wheeler, tr., 20; Castile, ch. 50; West Almond, ch. 6.50; Angelica, ch. 6; Weathersfield, ch. 7.12; Allen, ch. 11.52; per Rev. S. M. Osgood, Agent, 101.14
Erie Asso., A. Z. Madison, tr.: Forestville, ch. 4; do. gold dust sold 2.18; per Rev. S. M. O., Agent, 6.18
Genesee Asso., S. Chapman, tr.: Perry, ch. 18.50; Lagrange, ch. 27.01; Bethany, ch. 95 cts.; Warsaw, ch. 5; Bennington, ch. 1; Middlebury, 2d ch. 5.50; Le Roy, ch. 105.30; per Rev. S. M. O., Agent, 163.26
Livingston Asso.: Lakeville, ch. 8; Livonia, ch. 16.48; Mt. Morris, ch. 15.85; Richmond, ch. 12; York, ch. 80; Leicester, ch., Mrs. Kelley 50 cts.; per Rev. S. M. O., Agent. 132.83
Black River Asso.: Leyden, ch. 70.12; Female Benev. Soc. 22.50; Lowville and Denmark, ch. 3; Lafargeville, ch. 5.11; Philadelphia, ch. individuals, 2 50; Carthage, ch. and individuals 18.50; Great Bend, ch. and individuals 21.16; Le Ray, ch. 5; Rev. L. T. Ford 1; Rodman, individuals 3; Mrs. Pamelia Bailey 1; Spencer Woodward 1; Copenhagen, ch. 7.60; Antwerp. ch. 3.43; Mary Lane 1; S. Harmon 5; Belleville, *ch. 16.96;* Female Mite Soc. 10; Mrs. L. Greenby 1; Coll. at asso. 28 80; Bal. in Treasurer's hands 20 cts.; overpaid by Treas. 50 cts.; per Rev. H. A. Smith, Agent, 228.38
Mohawk River Asso., B. D. Brooks, tr., 72.26; Newport, ch. 14 61; S. Sch. 8.50; Norway, ch 16 38; A. P. Downer 1; Hannah Carr 2; George Pierce 1; Harriet Cole and sister 3; Pleasant Valley Fem. Benev. Soc. 7.27; Mrs. Sarah Thompson 3.25; Salisbury, ch. 10 24; S. Sch., to sup. H. C. Hazen in Assam Orph. Sch., 25; per Rev. H. A. S., Agent, 164.51
Onondaga Asso.: Tully, ch. 3.30; Plank Road, ch. 2.25; Manlius, 10; per Rev. H. A. S., Agent, 15.55
Otsego Asso.; North Burlington, ch. 5; Mrs. Polly Dean, to cons. Miss Sarah M. Lamport L. M., 100; Burlington, 1st ch. 11.18; Jacksonville, ch. 52 cts.; Brookfield, ch. 16.75; Fem. Benev. Soc. 6.75; per Rev. H. A. S., Agent, 140.20
St. Lawrence Asso: Lawrence, ch. 30; Mrs. Maria M. Brown 70; to cons. Tolman T. Slafter L. M. Richville, ch. 11; Gouverneur, ch. 24.62; E. Maddock 10; Ogdensburg, ch. 17.53; Madrid, ch. 13; Canton, ch. 9.56; Edwards, ch. 1.68: Wesley P. Harmon 1; R. A. Gibbons 25 cts.; Mary Allen 25 cts.; Wesley Harmon 30; Mrs. A. Leavitt 50 cts.; Burk, ch. 6; Rev. E. Smith 1; Mrs. Nancy Smith 1; Julian Rowley 1; Cerelia Rowley 50 cts.; (S.Sch. children). Malone, ch. 28 66; with other donas. to cons. Rev. Matthew Wilkie, Rev. Charles E. Brown, Rev Hiram A. Morgan, S. Parsons, James H. Getty and Paul Osgood Harmon, L. M. per Rev. H. A. S., Agent, 257.55
Caroline, Nelson Rounsevell 5; Masonville, ch. 5; 10.00 — 1219.60

Pennsylvania.

Reading, ch. 14; S. Sch. 13; Monroe, ch. 1.63; Eston, ch. and cong. 6.37; 35.00

Ohio.

Troy, ch. 5; Norwalk, ch. 23 84; S. Sch., for Assam Orph. Sch., 2.19; 31.03

Illinois.

Peoria, ch. S. Sch., I. L. Kent, supt., 8; Chicago, Tabernacle S. Sch., for sup. of William H. Rice and Lewis Raymond in Karen Normal Sch. at Maulmain, 25; 33.00

Michigan.

Edwardsburg, Maternal Asso., to sup. a native girl in Mrs. Brown's Sch., Assam, 25; Quincy, ch. Miss. Soc., B. Perkins., tr., 8; 33.00

Iowa.

Hickory Grove, ch. 5.00

Wisconsin.

Beloit, ch. 5; P. A. Orton, to be expended by Mrs. Wade, 5; 10.00

In Foreign Countries.

Akyab, Arracan, T. A. Dearman Esq. 100.00

$3994.60

Legacy.

Belleville, N. Y., Eunice Shepardson, per Rev. H. A. Smith, Agent, 10.00

$4004.60

Total from April 1st to July 31, 1853, $15,558.51.

Donations in Clothing and Goods.

Worcester, Ms., Friends, clothing for Rev. A. H. Danforth, $12.00
Portageville, N. Y., Mrs. Fuller, one Bed Quilt, for L. Telford. 3.50

THE

MISSIONARY MAGAZINE.

VOL. XXXIV. OCTOBER, 1853. No. 10.

AMERICAN BAPTIST MISSIONARY UNION.

MAULMAIN.

JOURNAL OF MR. BRAYTON.

Visit to Martaban province.

A little more than two years ago, (see vol. xxxi. p. 168,) we published an account of an attempt by the Rev. W. Moore, during the preceding cold season, in compliance with the pressing request of some Karens residing there, to penetrate into the province of Martaban, west of the Salwen; a narrative exhibiting in a striking light the rigor of Burmese rule and the terror with which it filled the Karens, those especially who had any leanings towards the Christian religion. The same scene now opens, but with a new aspect. Mr. Brayton, of the Mergui station, being at Maulmain in anticipation of the convention of missionaries, improved the opportunity to make a tour among the Pwo Karens in the newly conquered district.

March 1, 1853. — Left Dong Yan about four, P. M., in company with two native assistants and two Karen boys to carry our baggage, for a tour among the Pwo Karens in the newly conquered province on the Martaban side. Arrived, about sunset, at a Pwo village near the Salwen, where we put up for the night. The people here, living so near Dong Yan, have heard much of the gospel and readily yield a nominal assent to its truths. But the strong delusion, "There's time enough yet," still holds them fast.

2. — Crossed the Salwen this morning. As we landed on the opposite bank, found a company of forty or fifty Pwos, waiting an opportunity to cross over and attend a heathen festival at a Taling village. Here we preached as long as we thought it prudent to do so, being obliged to stand in the burning sun.

Reception at Pwo villages — Fervent loyalty to England.

About two hours' walk brought us to a Pwo settlement, which, one of the old patriarchs said, contained before the war ninety houses; and the Karens are by no means accustomed to overrate their population. But the village, like many others in this region, is now in ruins, having been destroyed by the Burmese soldiers during the past rains. It is, however, being rapidly rebuilt, and the inhabitants say, "Now we can breathe, and dare to sleep; but before the English took possession we could neither breathe nor sleep." An old man, after telling over their oppressions under the

Burmans and their deliverance by the English, exclaimed with much warmth, "O, how I wish I could see the Queen of England! *how I would worship her!*" When told that her majesty would not be pleased with his worship, he seemed at first quite unable to conceive the possibility of it, but, after repeated explanations, he for the first time appeared to get a faint idea of an eternal God, and that all worship should be paid to Him alone.

3. — About an hour's walk brought us to Kokkang, a Pwo village of ten or fifteen houses. The people being all absent, except an old woman and some children, after speaking a while to them, we came in about fifteen minutes to T'taungkray, a Pwo village of some thirty houses, where we concluded to remain for the night. Having taken some refreshment we went, in different directions, from house to house through the village. All listened with more or less attention to the truth. As no one had ever seen a Pwo book before, they were very much interested in hearing their own language read, and several young men manifested a desire to learn to read it. As they could read Burmese, they wished to be able to read their own language also.

Passing the mountains — Ruins of the war — Burmese fortifications.

4. — About half an hour's walk this morning brought us to Teemeebang, a Pwo village of some twenty houses. While talking to the few who were at home, two Karens came along and said they were going to the same village (beyond the mountains) to which we wished to go, and as we needed a guide, we went on with them. One of them went in advance of our train in the narrow footpath, the other in the rear; so one assistant constantly preached to the one before, and the other to the one behind.

Passing through a deep ravine between the mountains, we came, about noon, to the ruins of a Pwo village which had been wholly destroyed by the Burmese *soldiers*, not a house or hut being left standing. Another village, a mile or two beyond this, had shared the same fate. We soon came to a company of men who were building a bridge, and as they were mostly Pwos, we stopped and preached Jesus for some two hours, to attentive listeners. Here we found the ruins of a large Burmese stockade. It is really very amusing, to see what ideas these people must have had of the power of British cannon, to allow themselves to think, for a moment, of safety in such a place. But they seem to have been seasonably convinced of their folly, for no sooner was the English army well under way than they fled for their lives. A little further on, we passed through the ruins of another stockade, which they had built on the site of a Karen village, compelling the Karens to cut down their own fruit trees to construct it.

About four, P. M., we passed through the ruins of another large village which is now being rapidly rebuilt. About five, reached T'taung-t'mlaing, a Pwo village of some eighty houses, where we intend to remain till after the Sabbath.

5. — Spent the day in preaching from house to house. The people listen attentively, most of them yield a verbal assent to the truth, while some few appear decidedly interested.

6. Sabbath. — Spent the day much as yesterday. May the Lord bless his own truth to the salvation of these precious souls.

A false guide and a weary journey.

Having heard that there is a little band of disciples above here, started at daybreak this morning to pay them a visit. As I understood there were numerous Karen villages in the way, did not intend to travel far in one day. But my guide deceived me, and led me where he wished to go on his own business. We passed through a Pwo village about eight o'clock and a Burmese village about noon. About one, P. M., reached a Sgau village, where I intended to remain over night, but there was no water to be had except a small quantity brought

from a great distance, which was literally thickened with mud, and I concluded to go on, — the more readily, as the guide said there was a Pwo village a little beyond, where we should find plenty of good water. After crossing one long, dusty, burning plain, I asked, Where is the village? "O, just across that plain yonder." When we had crossed that, I asked again, and received the same answer. So we went on, crossing one paddy field after another. It was actually dark before we reached the village, having travelled from daylight over one continued stretch of dusty, scorching plain under a cloudless sky. My first object of course was to find the "plenty of good water." I soon found there was but one well in the village (of some thirty houses). On asking where that was, "Why, out yonder," a man replied, when his little daughter spoke up, "Father, there is not a bit of water in the well, for the buffaloes have drunk it all up." I succeeded, however, in obtaining a little muddy, brackish water from one of their huts, and after preaching a sermon lay down to rest.

A little company of Christians — Their trials.

8. — Started at daybreak on our way, and about eight o'clock reached a Pwo village, where we found a well of good water, and had the privilege of preaching the gospel to attentive listeners. Passed, at intervals of from half an hour to an hour, another Pwo village, a village of both Sgaus and Pwos, and a third inhabited by Burmans and Karens of both races, in each of which we preached Jesus. Reached Taut'nee, where the little band of disciples reside, about three, P. M. Found that the person who has acted as their pastor (though not baptized) started yesterday for Maulmain, for the express purpose of seeing the "teachers." Here are four disciples who had been baptized by a native preacher, and some ten or fifteen others who call themselves "worshippers of God," and are stigmatized by the community as "disciples of Jesus Christ." They seemed overjoyed that "a white foreign teacher" had at last found his way among them. Notwithstanding the vigilance and cruelty of the Burmans, some of them had learned to read their own language (Sgau), and it is very interesting to hear them tell how they managed to secure their books from the raging enemy. One man said, "I put them in a *chatty* (earthen box), and tied them up in the top of a tree. The wind blew the chatty down and smashed it; then I put them in a covered basket and hid them in the jungle. But the rats gnawed a hole in the basket and ruined many of the books. Yet I have preserved from every foe a New Testament, hymn book and spelling book."

9. — The man who started for Maulmain, having heard, on the way, of our coming here, turned about and came home to-day.

Petty tyranny — Baptism of three converts — "The first last."

The Karens here, as also in the other places through which we have come, are shamefully treated by the Burmese head men, being obliged to leave the rebuilding of their houses which were burned by the Burmese army, and do public work without pay. This being the case, they are anxious to have me go with them to Beling and represent their case to the English governor.

Mr. Brayton, on arriving at Beling, was assured by the Burmese officer who was in charge (in the absence of any English officer) that such Karens as were drafted for public works would receive regular wages, which was satisfactory to all concerned.

11. — Returned to Taut'nee. On our way we passed through several large Toungthoo villages, in two of which we found a few Sgau Karens.

12. — Had a meeting this afternoon for the examination of candidates for baptism. Four presented themselves; three were received and one retracted his application; this is the one who has acted the pastor, and who started to go to Maulmain to see the "teachers." He

reads fluently in Sgau and Burmese, is a Pwo, and is anxious to learn to read in his own dialect. In relating his exercises, he said, "*The book* says, 'Whoever shall smite thee on the right cheek, turn to him the other also.' But this I cannot do. If a man strike *me*, I'll put it on to him in earnest. I dare not be baptized yet." The three admitted are the principal man of the village, with his wife and her sister. His eldest daughter can read Sgau, and appears like a new-born soul, but says she wants to study the bible more before she is baptized. She and her younger brother, and another young woman, are exceedingly anxious to go to Maulmain to school.

13. Sabbath.—Prayer meeting at sunrise. At nine A. M., the three persons above mentioned were baptized. Preaching in the afternoon and evening.

Hesitating disciples—The Toungthoos.

14.—Started on our return, and about eight, A. M., reached Nah-taing, a Pwo and Sgau village, where we found one aged grandmother, a disciple, and several others who said they were disciples, but have not been baptized and were not ready to be,—except one woman, who, after examination, received the rite. Spent the day and evening in conversing with those who were constantly calling, and who listened with fixed attention to the truth.

15.—We return by a different route from the one we went, and have to-day passed two Burmese, and four large Toungthoo villages. About noon we passed through the ruins of the old Toungthoo royal city. It is now a thick, heavily timbered jungle, with nothing to indicate its former greatness except the dilapidated walls and decayed pagodas. The natives point out the spot where the palace stood, but cannot tell how long since. They were conquered by the Burmans, under whose power they have since been groaning. No missionary has ever been sent to this people. They are certainly included in the great commission. When, and by whom, are they to receive *the gospel?*

About five, P. M., reached a Sgau village, where we intended to stop for the night, but on nearing it, we met the inhabitants, men, women, and children, all fleeing for their lives because a fatal case of cholera had just occurred among them. We therefore passed on to a Burmese village.

16.—Reached Chung-kyaik, a Pwo village, about nine A. M., where we preached Jesus. Reached T'taung-t'nla-ing about noon, and after preaching a while came on to Krung-paung to spend the night. Here the young people gather about us with much apparent interest. The old men seem bound up in Boodhism.

17.—Reached Mookaek about noon. This is a large Pwo village. It was burned by the Burmans, is now only partially rebuilt, and but few of the people are at home. To these few we presented the gospel of salvation, and then came on our way to Maulmain. Found family and friends in usual health, and the deputation here from America. May the Lord be with us in our deliberations!

TAVOY.

JOURNAL OF MR. THOMAS.

Tour up the Toungbyouke.

Tavoy River, Jan. 27, 1853.—We left Tavoy about eight o'clock this evening, for a tour among the Karens on the Toungbyouke river. We are in a little Burman boat, aided by five coolies, and accompanied by the Mata pastor and the Toungbyouke assistant. We have dropped down with the tide some ten miles below the city, where we lie at anchor,—that is to say, our boat is tied to a little bamboo pole stuck in the mud by the river bank.

28.—Took my seat by the oar till the heat of the sun drove me within, where I now sit gazing upon scenery which reminds me of pictures of the East which I was accustomed to look upon in boyhood. Now a huge bird walks deliberately along the bank, and now a crocodile half

covered with mud moves slowly into the turbid stream. At nine o'clock find ourselves at the mouth of the Toungbyouke, waiting the upward tide.

Evening. — Snugly quartered for the night in the verandah of a Karen house, not at the end of our journey, but at the head of tide water, in a Burman and Karen village. To-day, while coming up in a boat, we really suffered with the heat. Since our arrival we have visited all the Karens — five families — at their own houses. They are favorably inclined, but excuse themselves from becoming Christians on the ground that they fear the Burmans. Some, however, seem near the kingdom of heaven. One young man thinks himself worthy of baptism. But I think they all need one thing, the Spirit of God to form their hearts anew. This evening had from a dozen to twenty persons present at worship. Kaulapau preached, after which I addressed them for a few moments, specially concerning Christ crucified, which the natives are apt to pass over.

Burmans and Pwo Karens — An interesting village.

29. — Set out at an early hour for Toungbyouke. We walked at least five miles in the midst of Burman houses. Then we passed into a large village of Pwo Karens. We were understood about as well by one as by the other. Indeed, Kaulapau, after endeavoring in vain to convey ideas to the minds of the Pwos in the Sgau dialect, has spoken to them in Burmese, when they seemed to understand perfectly.

While resting under the grateful shade of a large jungle tree, we have been constantly visited by Pwo Karens. All listen, but they are too fond of strong drink to seek Christ. They all seem to understand that, if they become Christians, they must not only throw away their idolatry, but also their habits of drunkenness. The former they can do with comparative ease, but the latter with the utmost difficulty.

Arrived, about sunset, at the village of Maukhee. No disciples here, — none, at least, who have been baptized; but the heads of two families appear to be Christians. The villagers are about to build a chapel, and ask an assistant. The people are in a very interesting state, but are too few in number to justify stationing an assistant here. We think, however, there should be one constantly in this place and vicinity. Have had services this evening and expect to spend the Sabbath here.

31. — Had services all day yesterday. Most of the people attended. Kaulapau came in, towards evening, and told me that one of the men was making whiskey. I went to him. He had an apparatus not unlike a still in America, on a small scale. I told him of the effects of drinking, when he said he would make no more, and immediately broke in pieces the still and scattered it around him — probably until the "teacher" is gone.

An old prophet and dilatory inquirer—Earnest hearers.

For the first time I am in the jungle *alone*. The road being excessively bad, and the coolies scarce, Mrs. Thomas concluded to remain at Maukhee. It is well she did so, for the road is the most unlike a road of anything I have yet seen bearing the name. But she has in the village a fine field of labor till I return.

I am this evening at the house of an old Karen prophet, who saw Boardman, and has seen all the missionaries that have been in Tavoy since. He professes to be very favorably inclined, and says he does a little towards becoming a Christian every day. His wife and some of his children seem to be not far from the kingdom of God. The same is true of many of the Karens in this neighborhood. Indeed, *all* seem "almost persuaded." I long to see a church of Christ in this region. I believe I shall see it. We read the Scriptures and prayed to-day in the house of an intelligent man who last rains sent his child to learn to read. He is willing to help build a chapel, and ready to obey the truth.

Feb. 1. — After passing six houses, and

over — not a road, not a path, even — but over the most difficult ledges, rocks and brushwood, arrived at Sau Quahkee, the end of my tour in this direction. Kaulapau and the two coolies were nearly worn out, and I had a severe pain in my head, but soon got rested, and have been conversing most of the afternoon with visitors. This evening preached to about thirty on the words of Jesus to Peter, "Lovest thou me?" When I concluded my sermon all remained. I went round the little chapel and conversed with them individually. They still remained. I *could* say nothing more, and set Kaulapau to preaching. He read a few verses and made a very good exhortation, when the people left.

Persevering Christians — Converts.

2. — Had a prayer meeting this morning. After a short sermon this forenoon by Kaulapau, we heard the experience of the four disciples who live here. They have lived here, without an assistant and with but one visit from any missionary for about ten years, yet they remain firm. An old man said that if there were no assistant sent, or even if the teachers themselves should leave the country or prove false to their trust, he was determined to serve until his eyes were dimmed in death. Here is a fact worthy of consideration. Far in these mountain fastnesses, without any human aid, four disciples have remained for years, and abide faithful. One of their number, who can read, has met with the other three on the Sabbath, and read, exhorted and prayed. Thus God has preserved them, year after year, ever since the church at Newville removed from this region to their present village above Tavoy. Taking these as examples, what would be the result, if in the providence of God missionaries should be removed from these provinces? I believe it would be long before the churches of God would wholly disappear. The presence of missionaries, however, in both these provinces, is yet essential to the best interests of Zion.

After the disciples had spoken, ten interesting persons gave in their names as those who had renounced heathenism and begun to serve God. Five were received as candidates for baptism and received the ordinance toward evening. We gave them to understand that they were recognized as a church of Christ, and exhorted them to be as a city set on a hill. Hereafter, they were told, God willing, there would be a man to assist them during the whole year, — not to be here all the time, but here and in the village below. They seemed much strengthened. Indeed, I have not seen a more interesting group of disciples anywhere. May God increase them an hundred fold!

3. — This morning bade adieu to the people here, except six of them, who, taking presents of fruit, &c., came with me to visit the "mamma." We came by a different way, but most mountainous; the tracks of the wild elephant were constantly seen. Arrived at Maukee a little past twelve. The young man from the school whom I left here had preached every evening with much acceptance.

A Pwo village — Wilful rejection of the truth — Wants of the Burmans.

After two or three hours' rest we bade the people adieu and hastened toward our boat. This evening we are in the house of a Bengali who has a Pwo Karen wife. He has kindly fitted up a little room for us in his verandah, where we are now writing. Through the bamboo partition we can see a man performing a charm for a child with a broken arm, repeating a form of words in Burmese over a cup of medicine which is to be applied.

Soon after we arrived the house was filled to its utmost capacity with Pwo Karens, for we are in quite a large village. When one of our coolies, a Karen who has been in br. Brayton's school, began to converse with them in their own language, I saw that they were inclined to turn what he said into ridicule. I therefore began to talk with them through this boy as an interpreter. As they were pressed with the claims of God, they replied,

"We have been sinners from infancy, and how can we become good now?"

"Very good," I replied; "you confess you cannot form your own hearts anew. You must therefore pray to God. Christ has died for you, and hence, if you ask God in his name, he will help." When I began to come down on them too closely, they every one retreated, though urged to remain. Ah! these heathen are not lost on account of *guiltless* ignorance. But "*they will not come to the light.*" They *do not love the truth* as it is in Jesus.

We have left behind the Mata pastor and the man who is to be stationed here. They are to go across to Lauloo, however, in order to visit a village of heathen Karens in that direction, — while we return to Tavoy and thence to Lauloo.

Again by our boat, waiting the movement of the waters to proceed on our way homeward. We are thronged with Burmans, but are unable to hold any connected conversation with them. How we rejoice that Tavoy is soon to be blessed with a Burmese missionary! God grant that he may prove a *great* blessing!

5. — Arrived at Tavoy about noon, well, and not very weary. We look back on this last tour with thanksgiving to God for all his goodness, especially for the displays of his grace.

A call for help.

10. — Set out, this morning toward Lauloo. Threatened, all the way up the river, with a shower, which came upon us just as we left our boat, but not enough to wet us. Near Lauloo, however, the grass was so wet that we got completely drenched.

After a sermon, this evening, I received Kaulapau's report of his tour from Toungbyouke to this place. It was most favorable. He says he found more Sgau Karens than at Toungbyouke, and in a very interesting state of mind; that they are about building themselves a chapel and wished him to send them a teacher. He told them, "That belongs to the teachers in Tavoy." "Well," they replied, "we will go to the city and entreat for a man to teach our children and to preach to us the gospel." Kaulapau says there are twenty houses, and that all seemed ready to worship the eternal God. "We ought to have a good man sent there," he added, "as they are near the Burmans. Moreover the Pwos seem to be dependent upon the Sgau Karens, so that if the Sgaus should become Christians, the Pwos would be likely to follow them."

I asked him what he meant by the Pwos being dependent upon the Sgaus. He said the Pwos raise very little rice, that they spend most of their time in drunkenness and in the practice of the rites of Boodhism, hence they are continually among the Sgaus to beg rice, or to buy it at reduced prices.

Now, as far as my experience goes, the reports of Karens are always less than the actual facts. What is to be done in reference to this report? The number of our stations in this province alone has this year been increased from seven to ten. But shall the petition of these awakening heathen be unheeded? For about *twenty-two dollars*, they can be supplied with an assistant for a year. Shall they not have one sent them? I seem to hear the Baptists of America saying, By all means.

12. — The most of the day has been spent in church meetings. Have heard the experience of all present. One has been prevented from coming to the communion. All remain firm. They feel the loss of their late assistant, and unanimously voted for another man. One has been received as a candidate for baptism.

Indisposition, the prelude of a slight attack of intermittent fever, prevented Mr. Thomas from conducting the Sabbath services, which were committed to the native pastors. He returned to Tavoy the next day, having concluded his labors for the season, and soon after proceeded to the convention of missionaries at Maulmain.

RANGOON.

LETTER FROM MR. KINCAID.

The convention at Maulmain.

Rangoon, May 26, 1853.— A few days since I returned from Maulmain, having spent five weeks with the convention. All the most important subjects had been reported and discussed at great length. I regret exceedingly not being able to remain till the convention had closed its business, but the disturbed state of the country around Rangoon, and the outrages committed in the city, rendered it desirable for me to return.

Mr. Kincaid speaks in warm terms of the happy influence the convention and the visit of the deputation are likely to exercise on the future of the missions. What follows, on the political prospect and the bearing of current events upon missionary labors, is apparently contradicted by later intelligence, that the King of Ava has shown more willingness to treat, and that the East Indian government, whether he treats or not, is resolute against any further offensive operations, contenting itself with measures to make good the boundaries of the territory annexed. But Divine Providence may open avenues for the mission northward by another agency than that of English arms, and a glance at the land waiting to be possessed for Christ may be profitable.

I have just heard from Maulmain that the convention has closed, but that the deputation will be detained there four or five weeks. I am very anxious they should visit all the principal places in these lower provinces, and as far up as Meeday, forty-five miles above Prome.

Prospects and possibilities — Ordination of a native preacher.

The court of Ava has refused to sign a treaty on the basis of the Governor General's proclamation annexing all below Prome. The only course left is the overthrow of Burmese power and the occupation of the entire country, so that Bomau and Mogoung will soon be our frontier stations. In those northern provinces there are countless numbers of Karens and Shans. It almost makes me *dizzy* to think of the field opening before *us.* We are invited to a great work. If we could only go into this work as they went of old, preaching the gospel and relying on the manifestation of divine power, the promised aid of the Holy Spirit, why should we not see churches rising up along our path from one end of the kingdom to the other? We have the same gospel and the same promises, and if we will go to work in the same way, why not expect the same result? We may expect that God will raise up a native ministry, if there are living examples of what a ministry should be. But if we turn aside to be pastors of native churches, to make books and to be school teachers, then we have set aside the wisdom of God for the wisdom of man. So it seems to me.

Last Lord's day we ordained Mau Ya as pastor of the Karen church at Ya-tho. Native preachers and others from seven or eight churches were present to take part in the services. Ko Thah A, the venerable pastor of the Rangoon Burmese church, laid on hands and made the ordaining prayer. Mau Ya has been a preacher for fifteen years, and has borne testimony for Christ in prison and under sentence of death. It did one's eyes and heart good to see Ko Thah A and hear ois sweet tremulous voice as he bent over Mau Ya and laid on hands in prayer. Ko Thah A has been in prison three times for the name of Christ.

Baptisms — An open door — Apprehension of famine.

A few days since, I baptized two Shans, one Toungthoo and one Burman. We have a number of hopeful inquirers, Burmans and Shans. We have had blessing upon blessing. Since last July we have baptized 115 Burmans, Karens and Shans, and three new churches have been raised up, two of them in regions where the gospel was never carried before.

Some weeks since I was up as far as Donabu, and visited in that neighborhood between four and five thousand Karens; then visited Pantanau and a few places below. Everywhere there is an open door for preaching the gospel.

During the rains there will be much suffering for want of food. Already every article of food is at famine price, and the prospect is gloomy indeed. Untold quantities of rice have been burned by robbers, and last year there was but little cultivation. The upper provinces of Burmah will suffer still more. Hitherto our disciples through the provinces have been mercifully preserved. But few have suffered death.

We know, brethren, that whatever you can do for us, to aid us in our work, you will do. The past has been a year of trials and of hardships, and yet a year of signal blessings. Pray for us, pray for these churches and the native ministry. Let me say in the close, that I am thankful you have sent out brethren Peck and Granger. It will be a blessing to us all.

LETTER FROM MR. VINTON.

Ordination.

Mr. Vinton mentions some particulars respecting Mau Ya, lately ordained at Rangoon, omitted by Mr. Kincaid. Both, it will be seen, bear strong testimony to his fitness for the pastoral work.

Rangoon, May 25, 1853.— Since the death of Aupaw, we have had here no ordained Karen preacher. At the commencement of the dry season we hoped the state of the country would be such that we could go into the jungle and ordain one or two. A little later we proposed calling them into town for ordination; but about this time we learned that our brethren of the deputation were on their way to this country, and resolved to delay the ordination till after their arrival, that they might have the privilege of being present. They however remained with us but one day and then proceeded to Maulmain. Their stay there has been protracted so much longer than they or we expected, that we felt it necessary to proceed with the ordination of *one* of the young men. The others we propose to ordain while the deputation are with us.

Mau Ya was ordained last Sabbath. The examination was thorough and most satisfactory, and all the exercises were deeply interesting. It is about twenty years since Mau Ya was baptized. He has been an assistant about fifteen years, and the church, in their letter asking his ordination, bear testimony to his uniformly Christian deportment and ministerial faithfulness. He has suffered much for the name of our Lord Jesus Christ, has been fined and whipped, imprisoned and condemned to the worst of all kinds of slavery. He was made a pagoda slave, and required to spend his life in the service of a god he knew to be no god. His business was to keep the pagoda in repair. He was rescued from this dreadful state by the kind assistance of Col. Burney, who had been long and intimately acquainted with the governor, and said to him he should regard it as one of the greatest personal favors he could do him, if he would give that young man and his associate (now dead) their liberty. The governor yielded, and Mau Ya has already been the instrument, in the hands of God, of the conversion from heathenism of some scores if not hundreds of his countrymen.

High aims — Faith in the Divine promises and plans.

He is now an ordained preacher of the gospel of Christ, from whose labors we anticipate much for the final and permanent establishment of the kingdom of Christ in this dark land. I say *final* and *permanent*, and my heart glows with emotions too big for utterance at the very thought. Eternal thanks to God for the almost numberless promises he has given us in his holy word, and *such* promises, too, that it should seem that even a comparatively weak faith ought to be able so to appropriate them as to fasten on and speedily bring about the present accomplishment of this glorious consummation! And yet the spirit of infidelity will sometimes succeed in thrusting in its vile insinuation that this may not be in our day, and thus wholly incapacitate us for performing any effective service in this great

work; for without faith it is impossible to please God. Pray, then, dear brethren, that your missionaries may have more faith, not in the wisdom of their own plans, but in preaching the gospel of Christ, with the unction of the Holy Ghost sent down from heaven, for it is through this agency that God has assured us it his purpose to convert the world.

My heart has been made glad, and I rejoice more than I have language to express, to learn that the views of the deputation on this point are so perfectly in accordance with my own, and they assure us that their views on this great subject are your own. One thing is indispensable,— that you send out men that can preach and will preach, who *cannot live* without preaching, and will preach in demonstration of the Spirit and of power, in the exercise of a strong and vigorous faith that confidently expects results, and who can never rest while souls are not being converted; men of prayer, who are not afraid to *plead* for a fulfilment of the promises, who dare to believe that God will not forget his oaths and promises, but will hasten their accomplishment. O, my brethren, my heart is full of this great theme; but my own attainments — I blush to name them. May the Lord have mercy upon me and give me more faith and love and zeal for his cause, that I may thus be prepared for more eminent usefulness in the future than in the past.

Grateful review.

The circumstances in which we have been placed the past year have been eminently favorable to the development of the Christian life, and I feel that I have no excuse for not being a better missionary than I am. My associate has done nothing to hinder me, but everything to encourage and help. There has been too, a series of favoring providences, the most marked and peculiar. There is hardly a stick of timber in the buildings we have erected that does not remind me of some marked opening of Divine *Providence* in our favor. But the best of all is, that we have had the constant presence of the Spirit to carry on the work of converting sinners to Christ. We have in this respect been greatly blessed during our whole missionary lives, but never to the extent of the last year. During our stay in Maulmain there was an average gain of about one new post each year, and the average yearly baptisms amounted to between fifty and sixty. During the past year br. Kincaid and myself have baptized ninety-seven Karens, seventeen Burmans and one Eurasian, in all 115. Two new churches have been formed in Dalla, the nucleus of another in Engapoo, and two new posts occupied in Ling.

And yet, though I feel that I ought to be continually singing of the loving kindness of the Lord, I must own that I was never so dissatisfied with the past. I look upon the great mass of these deluded heathen going to destruction, and I seem to lose sight of the fact that a single soul has been saved. While listening to the prospective wailings of despair coming up from these multitudes, I cease to hear the songs of angels over repenting sinners. If this is wrong may the Lord forgive me, but so it is. To my own mind, however, one thing is clear. We ought to feel far more deeply than we do for these perishing souls. Surely that Saviour who wept over Jerusalem will not be displeased with our tears.

SIAM.

LETTER FROM MR. ASHMORE.

State and wants of the mission.

Bangkok, March 5, 1853.— Nothing of interest has occurred to interrupt the even, monotonous tenor of our way. The church members are steadfast, and I hope that in a few instances impressions are made upon the minds of others, but it is hazardous to be sanguine. My own time is mainly taken up with the acquisition of the language. So far as the direct work of making known the gospel and building up the church is concerned, I am able to do a little in an indirect

way. I talk with the members personally, and occasionally take upon my hands somewhat of the direction of public services. But I dare not talk about preaching, disputing, or discoursing, at present.

Mrs. Jones is engaged in her schools as usual. Miss Morse is still across the river in the garden, "a dweller in the woods." Mr. Smith has long felt a desire to go to Burmah over land. On hearing of the proposed convention he resolved to go. His preparations were completed, and his passport was obtained more than a week ago, and he is now on his way.

The hot season is upon us, with a succession of oppressively hot days and cool nights. The consequence is a great deal of sickness among the natives. We ourselves are made painfully sensible how weak and frail are the tabernacles in which we dwell. It is a time of languor, lassitude and debility. We hope it may not at any time prove worse.

What is doing for us in Siam? This mission is weak, pitiably weak. We need help, most imperatively need it. We are living at a poor, dying rate. How can a mission be expected to advance, when there are not enough left to hold on? We are sadly crippled by the fewness of our number.

HONGKONG.

LETTER FROM MR. JOHNSON.

Female schools.

Mention was made in the Annual Report (see Mag. for July, p. 286,) of a school for girls, commenced on her own motion by the wife of A Bak, the native assistant. It appears that the wife of A Tui, another assistant, has commenced a similar school.

Hongkong, April 18, 1853.—You have been informed, I think, respecting the female schools gathered by the wives of A Bak and A Tui. These schools are both prospering, and have thus far met our highest hopes. I cannot tell you all the interest we feel in these schools, and the joy they afford us. So far as we know, they are the first of this kind among the Chinese. A little while ago these interesting women were in all the degradation of heathenism, and devoted to its follies and superstitions. Now, by the great grace of God, they are sitting at the feet of Jesus and gathering around them classes of their own sex to instruct in their now precious faith and glorious hopes. As the movement came from themselves and (we cannot but feel) through the Holy Spirit's influence, we could not do other than encourage it.

Besides the good done to these women and the children under their care, it will have an important bearing upon *evangelism*. Access will thus be gained to a large number of families, especially to mothers and female relatives. Many will thus be brought to hear the gospel and to become attendants upon the chapel services, who could not otherwise be reached. The influence also upon the neighborhoods where these schools are located cannot but be most salutary. No feature of our work connected with schools affords us purer delight or greater encouragement than this voluntary movement of these native Christian women. *Hiok Gek*, A Bak's wife, was baptized last November. She had previously learnt to read. *Li Lan*, A Tui's wife, was baptized in May, 1851. She has learnt to read since her conversion.

ASSAM.

JOURNAL OF MR. WHITING.

Tour through Jorhat.

Bolia Ghat, Jan. 8, 1853.—Left home about half past eleven, A. M., and arrived at this place about three in the afternoon. On our way many ran out of their houses to ask us where we were going, what we were going for and how long we should be gone. We stopped under a cow shed to rest a few minutes, and were soon surrounded by the people. We asked them where they thought the *Sahib luk* came from. They said, "From a *belati* country, far, far off." The peo-

ple being mostly of the Kolita caste, we asked if the Company's days were better than the days of the kings. "Indeed they are better," they replied, "we can now get pay for our work, and our property is safe." Had the party to whom I put the question been brahmins, they would have said, "There never were such days as the Kings' days;" for these proud fellows then lived in luxury and lorded it over the lower castes.

We asked if the people could read. They said some of the children had learned the alphabet, but the mission school had been broken up, and how could they learn? In my country, I observed, it is the custom for the women and girls to read, as well as the men and boys. At this the people all burst into a laugh. "Our women," they said, "have to do the work. They are not learned. They would get a great deal of shame if they knew how to read."

A hard and barren soil.

9. Sunday. — Like the hard-baked clayey soil of the country, we have found the hearts of the people to-day, — unyielding, rough, and almost insensible to kindness, especially to such kindness as is exhibited in the preaching of the gospel. With Batiram I went up three or four miles on the south bank of the Dikho, returning on the north bank. We visited perhaps fifteen houses, and distributed a few books to those who could read, — young men who had learned in our mission schools, and were able to repeat whole pages of the tracts they had read. I must add that I felt a regret that we had been compelled to abandon the system of village schools, the contrast was so great between those who could and those who could not read. The young men understood our religious terms, our references to the New Testament, and hymns, to all of which the older men were strangers.

One old man said that our religion was good enough for us, but of no use to the Hindoos. Having visited an old brahmin, who was insensible as a rock *to the force of* the truth, I asked Batiram if he thought the Assamese would ever become Christians. He replied that he did not think the older persons ever would, but that many of the young people, being able to read and hearing from time to time about the Christian religion, would believe in Christ.

This evening we had native worship in our tent, the men sitting in a circle around a blazing fire outside. I read the account of Paul's conversion, which Batiram afterwards explained. He affectionately exhorted the men to believe in Christ, assuring them that in the day of judgment all the words they heard this evening, or had heard before, would come up in remembrance.

A relic of extinct civilization — Deaf mutes — Nagas.

10. — Started off before sunrise. A short distance beyond the Dikho, passed over a stone bridge resting on five arches, built in the days of the kings, and apparently in a good state of preservation. The people then were evidently far ahead of the present generation in mechanical skill, for I do not believe there is now a native of Assam who is ingenious enough to make an arch.

We arrived at the Jansi river about noon. An old brahmin came along as we were breakfasting, who had formerly been br. Bronson's pundit at Sadiya. He gave us a history of all the missionaries, including the death of br. Thomas. An old man brought several books for us to look at. They were some that Batiram gave him last year. They were well smoked, but did not appear to have been much thumbed.

Found one man deaf and dumb, the second of the class I have seen in Assam. He had some way of making himself understood by the members of the family, who brought him whatever he wished. His chief employment when we saw him was to keep the crows from the rice that lay in a heap in the door yard.

11. — Saw by the road side a human skeleton, doubtless that of some traveller who sickened and died on his journey. No one in this country will touch the

dead body of a stranger. The old superstition, of the soul of an unburied body wandering for a hundred years without repose, momentarily flashed across my mind, but my thoughts were chiefly fastened on a day, to the Christian full of hope and glory, when the dry bones shall be reanimated, and in the presence of God and the elect shall be assigned to that eternal state which while on earth the soul had an opportunity to choose. Jackals and vultures soon devour the body in this land, but O, what a world breaks on the ignorant heathen, as he wakes to find himself in eternity!

Met several Nagas from the hills. Asked them if I could go to their village, to which they replied in the affirmative. I have no doubt that a missionary could visit most of the Naga tribes and preach the gospel to them. Having once gained their confidence, he could influence them almost at pleasure. It will be a noble work to tame these wild savages for heaven. Who will do it?

Jorhat — Excited curiosity of the multitude — An Assamese prince.

12. — Arrived at Jorhat about noon. This day being the commencement of a festival, crowds filled the street, all eager to see the new sahib, and particularly the *mem-sahib*. Hundreds of men, women and children ran after us, shouting at the top of their voices "A mem! a mem! quick! she is going!"

Having obtained permission to occupy the Company's house at Jorhat, we find ourselves nearly as comfortable as in our own house. The daroga, or head of the police, called soon after our arrival to make the inquiries usual with all natives, and to gratify an unbounded curiosity. Had Assamese worship in the evening with the men.

13. — Remained as quiet as possible, though quiet is an unknown enjoyment in this land. Many natives have called to see us and we have distributed some books.

Word came that the son of the late king was coming to call on us. Soon after we heard the noise of many voices, and the people said the king's boy was coming. The door opened, and in the arms of a sepoy appeared a bright looking boy about six years old. He was seated opposite me in a chair. He wore a short pair of green silk trowsers, a flannel waistcoat, a silk jacket and a yellow silk velvet hood. His elder brother, thirteen years of age, being the representative of the royal family, considered it beneath his dignity to call, but intimated through the servants that he would like to have me visit him. The one that came was evidently a spoilt boy. Our interview had one agreeable feature, — it was short.

Visitors — A princess's reception.

14. — Daroga called again this morning, and had a little conversation respecting our religion, but his chief object was to show me the certificates of approbation he had received from government officers and to draw forth a little flattery. He seems to be exceedingly vain and fond of praise. I expressed a desire to learn about the Hindoo religion. He appeared surprised when I told him I had a copy of a shaster called the *Kirton*, and that it was lying on the floor. He said it was his custom to keep that book very choicely, and always to bathe his body before reading it.

A couple of learned brahmins called. The subject of caste being alluded to, I invited their attention to the first chapter of Genesis, where it is said that God made one man and woman, from whom the human family has descended. I handed the book to one of them to read, knowing that in no other way could I fix his attention long enough on one idea to get into his mind a correct view of it. When we offered to give them the book they declined it. An old monk went away disgusted, because I said that fear of cholera was one of the causes that produce it. This was a blow at his influence and his living, for these travelling mendicants live on the fears and superstitions of the people.

Mrs. Whiting called to-day on the

widow of the late king's son. I was not invited, as her ladyship is not accustomed to see a man's face. Mrs. Whiting was received in royal state. The queen — as she is called by the natives — having arrayed herself in a magnificent dress embroidered with gold, was surrounded by a retinue of kneeling women, prepared to utter what she had previously dictated to them. Mrs. Whiting, on her entrance, was anointed on the eyebrows and lips with a very fragrant oil, and led by the hand to a chair. The princess surveyed every article of her dress and had a thousand and one questions to ask. She hoped the *mem-sahib* would always be her friend. She was the first white lady she had ever seen. She thought the *mem* must be very sad, — far, far away from her home and friends.

While Mrs. Whiting was gone to the "queen's," I took a walk through the bazaar and was hooted at as a *padre sahib*. I was somewhat provoked, but soothed my feelings by thinking of the ignorance and foolishness of the people. The sound of words was a trifle, compared with what the Saviour endured. It seems to me I could bear these reproaches more easily if I had the language fluently. I think I never felt before the keenness of being reproached for the name of Christ by an ignorant people.

Was very much encouraged by reading the Report of the Maulmain Missionary Society, which came to hand to-day. Br. Simons gives an interesting account of a man who dates his conversion from the faithful labors of br. Danforth, while he was making a brief stay at Gowahati. Thus seed sown will vegetate, though the sower may never know it on earth.

The ex-royal family of Assam.

15. — At native worship this morning, made my first attempt to pray in Assamese. Called on the king's son. Waited at the entrance gate for the young man to dress and to prepare a place for my reception. When I entered he was seated in a chair over which was thrown a richly embroidered cloth. A sword rested between his knees, and a pipe was clenched firmly in his hand. He smoked continually, seldom spoke. The conversation was carried on by the attendants who crouched around him. The whole aspect of the scene reminded me of the mock shows got up by boys at home. I could not help feeling sad, as I contemplated the fallen condition of the family. They are proud and arrogant, too haughty to take part in the government as subjects of the Company. One after another, sinking under the influence of sensuality and vice, departs to that world where the greatness of kings is of very little importance. The father of the present "king," as this boy is called, died a few months ago, it is said, from the effects of excessive drinking. At the burning of the body an incredible amount of money was distributed to the brahmins, who gathered together from all quarters.

A descendant from another branch of the royal family called this evening. We conversed very freely on the Christian religion. Some time had passed, when a servant came to inform him that the "queen" had a dance all ready, and called him. Soon after he took leave, one of the "queen's" sepoys came running in, and saying, "The queen does not want the Sahib to come to-night, he may come some other time." It appears that the man who had just left me told the princess that "the sahib was all ready to come and see the dance," which seemed to have thrown them into considerable confusion. We sent back word that it was not our custom to see such exhibitions.

Labors in villages — The fakirs.

16. — Visited several villages to-day. At one house we had a long talk with an old brahmin about heaven and hell. To his sons we gave several books, which they were at first afraid to take, not believing that we gave them without price. Next door to this brahmin lived an old man, formerly daroga at Sibsagor, now a pensioner. His chief trouble was that he had no seat to offer the sahib.

In the same village we called on a mouzedor, a government officer who superintends the renting of land, apparently a very intelligent man. He appears to have read our books with considerable attention. One of his questions related to Lapland, where for many days it was dark, and for an equal number of days and nights the sun shone. He could not understand how this was. He had heard of railroads, and of the magnetic telegraph, which appeared to him as marvellous as the incarnations of Krishnu.

On passing back to the main avenue, the old brahmin whom I have just mentioned called Batiram, and in a low voice inquired if he thought the sahib would give his boys some money. He was poor, his boys were nearly grown up, and according to custom he wanted to give a feast. Batiram asked him how much he wanted. He said he thought seven rupees would be enough, but that he would ask the sahib for only three. Batiram said, "The sahib will not give you a pice for such a purpose."

I stopped soon after at a monk's house. This was elevated about six feet from the ground. I asked permission to look in, and he allowed me to go as far as the door. I asked him if he had a god inside. He said he had, but refused me permission to see it, saying, "I have not bathed yet, and cannot touch it." He told me he had formerly been in the employ of a sahib in Bengal, but the sahib having cut his name, that is, discharged him, he had turned fakir. I asked him if he knew there was a heaven and a hell. Yes, he said; he knew many who had gone to the latter place because they had not given him what he asked for. The fakirs impose on the weak and superstitious Assamese, and frighten them into compliance with their demands by threatening death or some serious trouble in case of refusal. About a year since Batiram told a fakir the way to be saved. He became very angry, and as he left said, "You are cursed. You will die within six months."

Stupid and perverse hearers — Favorite Hindoo argument.

While talking with this man, a woman came and asked me to visit her son, who had a sore on his leg. I told her I was no physician, but would see her son. He had a leprous sore of a most malignant character just below the knee. The flesh seemed to be putrid, and the sore discharged fœtid matter.

Came soon after to a blacksmith's shop, where we sat down. The people were mussulmans of the most stupid sort. They could not read, nor readily comprehend the least idea of a religious nature. As we passed another house, the people said, "A *padre sahib* formerly gave us books, but a brahmin said they were bad books, and burnt them."

Passed through a village of brahmins, where we were received very coldly. The men avoided conversation. One man for the sake of ridicule, told a boy to take a book. It is a favorite saying of these proud fellows, "We are not children that we want to read your books." The following argument was urged in defence of Hindoo observances, —an argument which to the native mind seems incontrovertible: "You say in English, A, B, C, D, &c.; we say, *kaw, khaw, gaw, ghaw, &c.* You say, one, two, three, four; we say, *ek, dui, tini, sari.* You speak different words from us, but we all mean the same thing."

17. — Visited a few houses to-day. Found only a few men who could read. Spent an hour or two at one house, where we had a circle of twenty or more hearers. To them we preached at more than ordinary length, and they appeared as far as natives can, to give attention. We met with many people that inquired after sahib Barker, who some years since visited Jorhat. Have found a difficulty in making the people distinguish the difference in sound between the name of our Lord and Krishnu.

Expectations of intelligent natives — Street preaching.

18. — The rain prevented me from going out this morning. Received another

call from the daroga. During our conversation he said that in twenty years everything would be changed. The English language and English customs would be introduced, and many become Christians. This, I believe, is the conviction of all intelligent natives, and this is the reason why my visit to Jorhat is regarded with so much jealousy.

Much is gained by a missionary visiting a station with his family, even if he does not preach in the streets. People ask why he is here, and hearing of a new religion, often for the first time, are curious to know what it is.

Went out at four o'clock into the street, and had about 100 hearers. A brahmin hearing Batiram reading an extract from a Hindoo shaster, said, "What! is he reviling our books?"

"No," replied Batiram, "I am only reading what your own books teach." I handed the book to the brahmin and asked him to read it. After he had read a page I said, "You can read and understand the whole of it."

"If I read and understand the whole of it, what then? What profit will it be to me?"

"It is the sahib's custom," I replied, "to inquire about all things — to seek for what is true and to reject all that is false. I am reading your shasters, and what I find true I will believe. So you, reading our books, ought to be willing to hold the truth." The brahmin handed the book to another and told him to keep it, but when I had turned my back he took it again and read.

A number of brahmins passed us, while we were talking, with a very contemptuous air, but they were generally those who have had argument with some of our mission and have seen their foundation overturned. Others entered into the discussion with all the zeal which confidence in victory can inspire, but they soon find, to use a military phrase, that the Christian throws heavier metal than they do. I again found a difficulty in distinguishing between the sound of Christ and Krishnu, though I suspect, from the twinkling of one old man's eye, that he very well knew the difference, and adhered to the same pronunciation to make our religion appear to be nearly the same as his own.

GERMANY.

JOURNAL OF MR. MAIER.

Visit to Wald and other stations.

Zurich, Oct. 8, 1852. — This morning when on the point of starting for Wald, I received a visit from br. Cramme, who was making a missionary tour through Switzerland. He remained with us at Zurich until the 12th inst., during which time he addressed the church much to their edification.

15. — Visited two aged members of the church who are ill; I found these persons so joyful in the prospect of approaching glory, that I was more comforted by their words, than they could be by mine.

17. — Preached twice to numerous assemblies and conducted the Sunday school.

20. — Visited inquirers and was much gratified to find, that several have been awakened by the preaching of the gospel at Fild.

24. — Preached at Zurich and Horgen. At the latter place, where there has for some time been a want of spiritual life, the work is now beginning to revive; two excluded members now regularly attend the services here, and appear humbled and penitent.

25. — From Horgen I continued my journey to Wald, where the friends rejoiced to see me.

26. — The brethren having been very zealous in inviting persons to attend our meeting this evening, br. E —— 's house was crowded and great solemnity pervaded the assembly.

Rudeness of Swiss mountaineers — Riotous demonstrations.

29. — Visited friends living on the brow of a mountain near Hochwarthe. At the village of Hochwarthe we pur-

olding a meeting in the evening
ited people to attend, as we went
Here amidst some of the grand-
ery that Switzerland affords, we
oof that natural beauty and the
hand of God in creation, which
refining influence on cultivated
are without any such effects on
norant and superstitious. The
ry peopling the valleys and moun-
f this part of Switzerland, are
nd uncouth in the extreme, evinc-
reat hatred of religion.
meeting was pretty well attended
by women and children. We re-
rest at an early hour, and had
enjoyed some hours of sleep,
uddenly we were awakened, by a
ise of persons trying to force open
er door. My friend hastened to
dow to inquire the cause of this
ance. "We have come," was the
"to pay church-rates to the man
reached here this evening. He
t wish to preach here again, when
rs what we think of his sermon.
im up to us, or we will burst open
r." I must confess, I lay trembling,
ring these words uttered in a de-
ed tone of voice, and therefore felt
ed gratitude when my friend
ded in pacifying the rage of the
He reminded them that the Swiss
aineers had ever been noted for
ospitality, and said he hoped they
not be the first to break through a
which was an honor to their na-
In short, after some demur, and
tion among themselves, we heard
un down the declivity of the hill,
on all was silent.
—Preached twice at Hochwarthe;
angers were present, neither were
turbed.

nist hearers — Separatists — Baptisms.

ember 1. — To-day I reached the
tic little town of Schönengrund,
a few weeks previously br.
me had held the first meeting;
e having thus broken the ice, I
it the easier to invite the people
nd a similar assembly this evening.
Amongst these were some Roman Catholics, who requested me to appoint the meeting to be held an hour later than I had fixed, as they feared that by daylight, their priest or other faithful children of mother church might see them join us. Of course I acceded to their wish, and was much gratified to witness the deep attention with which my hearers listened to the word of God.

2. — Arrived at St. Gallen, where I found several persons anxious to be baptized, but without joining the Baptists, as they consider our church discipline too strict.

3. — Preached at Hauptwil; regretted to find some disorders had arisen among the little church here.

4. — Returned to consult with the friends at Schönengrund, concerning matters at Hauptwil, and having agreed with them as to the plan most judicious, I once more bent my steps to the latter place, and the Lord assisted me in restoring harmony and tranquillity among the members.

7.—Was requested by the "Separatists" at St. Gallen to address their congregation, which I felt happy to do, as among this little body of Christians, I have met with zealous, devoted men. At St. Gallen they number twenty-five members, and of these many are convinced that believers' baptism alone is scriptural, yet, as above-mentioned, they say they consider the strict "surveillance" maintained in Baptist churches, incompatible with the glorious liberty of the gospel. There are however three persons here, whom the Lord has given to see that the visible church must consist of such as have "one Lord, one faith, and one baptism," and waiving all temporal considerations, they have determined to "fulfil all righteousness," and I hope to baptize them tomorrow.

8. — Early this morning I repaired with our three friends to a neighboring stream, where they were buried with Christ in baptism. We four brethren then broke bread together, and I left St. Gallen, not without a hope that here too

we shall soon see a flourishing church formed after the apostolic model.

An applicant for baptism — Persecution in Baden.

9. — Preached at Hauptwil; after the service a man applied for baptism, whose statements proved him to be a believer in Jesus Christ. As I however had promised to be at Ueberlingen to-morrow, and had no opportunity of inquiring into his character, I advised him to continue to study the Scriptures and to make the step he intended taking a matter of prayer, until my return to Hauptwil. Late to-day I proceeded to Constance, but was unable to reach Ueberlingen.

10. — Being now once more on the Baden frontiers, much care was necessary to escape the vigilance of the gensd'armes who are stationed here. To avoid notice I left my travelling bag at an inn on Swiss territory, and thus reached Ueberlingen unmolested. The brethren were rejoiced to see me once more, and to ask my sympathy for the painful position in which, owing to the daily increasing persecutions to which they are exposed, they are placed. Br. Martin especially is an object of hatred to the Roman Catholic priests in the neighborhood, and they have left no means untried, to exterminate the Baptists from Baden. But our brethren have been enabled to remain steadfast, and they quietly pursue the course they believe to be right, in spite of difficulties.

14. — Spent a blessed day in the circle of our friends at Ueberlingen; no strangers dare attend their services, we therefore spoke for our mutual edification and broke bread together.

15. — On awaking this morning anxious but needless thoughts oppressed my mind, in reference to my safe arrival into Switzerland. But soon I remembered that He who had been with me in six troubles, would surely deliver me out of the seventh; therefore committing my way to the Lord, I took leave of the friends and hastened to the ferry in which I was to cross the lake of Constance; here I fully expected to find the policeman who examines passports, but he was providentially absent, and with a grateful heart, I took my seat in the boat, and was soon once more on the free Swiss soil. At Hechborn I passed the night, and at the inn had a good opportunity of proclaiming the gospel.

16. — Continued my journey, and distributed 200 tracts in the villages through which my way led.

Zurich and its environs — Violent disturbances.

17. — Once more reached Zurich, where I found the church enjoying internal and external peace.

21. — Preached at Zurich to a numerous congregation; br. Keller's daughter, a young girl who was formerly the gayest of the gay, now seems deeply impressed with the divine truths of religion. She has forsaken the amusements in which she formerly joined with so much zest, and searches the Scriptures. Her manner while listening to the preaching of the gospel shows that she is not a mere hearer, and we trust that soon we shall welcome her as a sister in Christ, at his table. Her former companions say "she has prayed herself into a decline," but they mistake her quiet, meek deportment for melancholy.

23. — Preached at Seebach, but felt little encouragement in preparing to do so, as I knew that besides our three brethren, only one stranger would be present. In no other part of Zurich's environs, has the gospel been preached so much, and by such various parties, as here. Yet this doubtless must be the very thing which has unsettled the minds of the people; they roam hither and thither and cannot find a resting-place.

24. — Purposed to preach at Weiningen, and hearing that the clergyman of the place was a pious man, paid him a visit. He said he would place no obstacles in my way to my preaching in his parish, but that if other members of the church-council should object, he, as their president, must fulfil his duty. Of faith in Christ and Christian duties I could

not speak to him, as he evaded the subject. In the evening, from thirty to forty persons assembled for divine worship, but scarcely was the first prayer ended, when a number of young men began to throw pieces of wood through the windows into our room, so that those within became much alarmed. Some of the old and young women took flight, and it had indeed the appearance as if we should be attacked. The meeting was thus for some time interrupted; at length, however, by the help of God br. Huap succeeded in pacifying our enemies, and we were then able to finish our service in peace, although we could not but hear the abusive language used against us underneath the windows. On the following morning I returned to Zurich.

Journey into Alsace — Political suspicion — Basle.

28. — Preached twice at Horgen, the Lord enabling me to proclaim the gospel with joy to myself, and as it seemed, to the edification of my hearers. Many, as is customary at our country preaching stations — remained after the service to converse with me, and I found with delight that the word of God had not merely entered their ears but also their hearts.

December 1. — Commenced a journey into Alsace, and to-day reached Thalheim, where I arranged a meeting for the evening. At the time appointed a large number of persons assembled, among whom was the clergyman of the place; his presence inspired the rest of the congregation with awe, and the strictest silence was maintained. To avoid a repetition of the scene which had been enacted at Weiningen, the good people had closed windows and doors, so that from the abundance of bad air, the candle went out. I felt so oppressed as to be glad to hasten to a conclusion, but I could not avoid having a long conversation with the clergyman, who had evidently come to make inquiries regarding our sentiments, &c. He seemed in earnest, and I gave him our "Confession of Faith" and br. Köbner's "Church of Christ."

2. — Confined my journey to Bäsle, distributing tracts in the villages. Finding a number of peasants assembled at the door of our inn, I also gave them of my store, but a police-officer, with a respectable looking man, coming up, the latter asked me in an angry tone, who had permitted me to turn the public road into a market. I replied: "I am not selling, but only giving away little religious pamphlets." "That is worse still," was the reply, "we have as much religion as is necessary, therefore be off, or I shall have you arrested." My stock of tracts being exhausted, there was no temptation to resist the command, and I at once obeyed. When I had proceeded a little way a boy ran after me, saying that the amtmann wished me to know that I might distribute religious tracts, as many as I liked; his severity had been owing to a fear that my books contained things of a political nature. At Bäsle I was privileged to spend some pleasant days with the brethren, whose number has lately been increased by two new members.

Secret observance of the ordinances — Providential wonders.

6.—Went to the station Leuchtenberg, where two persons were waiting to be baptized. Soon after my arrival, I questioned them in the presence of the brethren, regarding their faith in Christ; and their replies, as well as the testimony given concerning their moral deportment proving satisfactory, they were baptized this evening, at an hour when the darkness screened us from observation. It was midnight before we returned to the house of our friends, yet here we assembled round the table of our Lord, and enjoyed a foretaste of the rest which remaineth for the people of God. Here I have again been reminded how wonderful are the ways of the Lord and past finding out, and how precious in his sight must be the salvation of one soul, when even nations are put in motion to assist in the work. I will mention an example. During the late revolution in the Grand Duchy of Baden, the Grand Duke was

compelled to apply to the King of Prussia for assistance. The latter sent his forces to reconquer the country for the Grand Duke who had been obliged to fly. Among the Prussian troops who entered Baden, were several of our brethren, who, true to their heavenly vocation, sought to gain subjects for their King and Lord, Jesus Christ. Amongst others they sought to impress a knowledge of the truth on our friends Pary and Weimann, who, having heard that some Prussian soldiers were holding religious meetings at Freiburg, thought: "How is this possible? we will go and convince ourselves if it be true." Thus had they become acquainted with our Prussian brethren, and been led to believe in Jesus Christ, whom they have now professed in baptism. Now these brethren are in their turn full of the good lot that has fallen to their share, and their lips overflow in gratitude and praise. Since this time Leuchtenberg has become a preaching station, and there are several persons who seem awakened.

Muhlhausen — Thalheim — Prohibitory laws.

8. — Left for Mühlhausen, and once more my heart beat anxiously as I crossed my Rubicon, the Rhine. But again the Lord reproved my want of faith. The gensd'armes permitted me to pass, and soon I reached br. L.'s house. Since my last visit to this station I regret to say a great coldness has crept in among the members. May the Holy Spirit kindle a flame of heavenly fire again here.

After spending a few days at Mühlhausen in visiting the brethren, and trying to encourage them to take a more active part in the spread of the gospel here and in the vicinity, I left for Thalheim, where our first meeting had made a good impression on the people, for they had requested Mrs. L——, the person at whose house I had preached, to write and request me to pay them another visit. Glad of this invitation, I was quite willing to accept it, but learnt with regret on my arrival that our meetings had been prohibited, the clergyman having sent a message to Mrs. L—— (who is the mistress of an infant-school) to say that if she permitted a meeting to be held on her premises, she would be liable to a fine of fifty dollars, and that the preacher would be arrested and imprisoned, and banished from the canton forever. Yet this good woman being anxious that I should speak with the clergyman and try to gain his permission for a meeting, I called on him and he received me very kindly. He soon inquired whether I intended holding a meeting this evening. I said "yes," on which he very gravely asked, "Do you never in your sermons touch on those points which separate you from the church?" to which I replied, "Wherever I have hitherto preached, there has been a sufficiently large number of unconverted persons before me, to induce me to preach only Christ crucified, and I intend to do so this evening, if I am not prevented." He replied: "I do not wish to prevent you, but we have a severe law in the Canton of Argau against the holding of all conventicles, assemblies, &c.," then turning to a statute-book that lay on his desk, he gave me the part referred to, to read, saying: "Read that and tell me whether you do not venture much in preaching in this canton." I now read what Mrs. L. had had already told me, viz. that every inhabitant of the Canton Argau permitting a false teacher to hold an assembly on his premises, is liable to a fine of fifty dollars, if he be a foreigner, but if a native 150 dollars. I continued to read in order to find out who were meant by the words, "false teachers," and soon found that the sect of "new baptizers" was particularly specified under this class. The clergyman now asked me whether I would take upon me the responsibility of braving this law, to which I answered: "Yes, if you promise not to be my accuser," which he readily did. Mrs. L—— was much rejoiced at my successful visit, and had soon made every necessary preparation for the service; her brother and I then went in different directions through the village to invite the

people to attend. I was everywhere well received, and thanked for my invitation. About 60 persons assembled, nor were the two chief men in the place, i. e. the clergyman and schoolmaster, wanting; the former took his stand at the door and listened with marked attention.

After the meeting I disposed of several New Testaments and Psalms; the clergyman remained, and politely offered to accompany me to the inn. Under other circumstances I should have felt gratified by this attention, but I knew only too well, that he wished to prevent the possibility of my conversing with the people who still lingered in the room. But I took courage, saying I feared to detain him as I wished to speak to the people, and as he still remained, I resumed my seat and answered the questions put to me. At length the clergyman joined our conversation, and it was late before we separated.

NORTHERN FRANCE.

Chapels closed.

The intolerance of the priesthood is more strongly seconded by the government than ever, and a harder blow has fallen on our brethren. Their worship is nearly everywhere suspended. Things might be worse —God mend them speedily! Our correspondent writes under date of

Aug. 9, 1853.— This morning Mr. ——— very unexpectedly made his appearance at my house. He came to inform me that day before yesterday, 7th inst., the chapel at C——— was officially closed by order of the *préfet*, and all the other places of worship in his field in like manner. This has been done on the representation of the *curé* of S——— and the *vicaire* of C——. The pretext, as usual, is the preservation of public order and morals. But not a case of infraction on either can be shown. This prohibition is final. The *préfet* did not seek the testimony of the authorities of C——, but made his representation to the Minister of the Interior, who ordered him to do it. It was so unjust that the *préfet* could not resolve to take upon himself the odium, and therefore sought to screen himself under the order of his superior. The *maire* of C—— would not sign the decree, — showing what his opinion of its justice was. He sent for Mr. ——, not officially, and talked with him and gave him advice. When the *commissaire de police* came with the decree, Mr. —— told him that he must go to the chapel and read the decree there to all the world. He was pale, even trembling when he entered — a hymn had just been given out — and instead of reading the document himself, he begged —— to do it. Mr. —— took it, and told his brethren and friends that he was going to read their condemnation. The brethren were quite thunderstruck, but Mr. —— told them that they would all submit to the authority, and they went out without saying a word, but weeping. The *commissaire* himself, who had remained standing, wept.

There never was a case in which the entire dependence of Christians upon God was more manifest. I entreat that we may not be forgotten in your prayers. Remember, I do not mean myself, but our brethren and the work they are doing. We know that the Lord is good and wise, and that he often, in moment when we least expect it, does wonders for the glory of his great name. His wonderful deliverance may be much nearer than we think. The work must be done, and in God's appointed way, though it should seem ever so impossible, — and at the appointed moment, though men and mons oppose. But it is a very disagreeable and perplexing warfare that we have here. In all your operations there is positively nothing like it. Find a man of a stout heart, and send him as soon as possible. May the Lord guide us in all things, and especially at this moment may he show all what they ought to do.

MISCELLANY.

ARMENIANS.

The mission of the American Board to the Armenians of Turkey, as represented by its annual report, an abstract of which appears in the *Missionary Herald*, makes steady progress in rekindling evangelical life among the members of that ancient church. Its real, is necessarily in advance of its apparent progress, from the nature of its work. It began with the simple enlightenment of the people by diffusing scriptural truth. When the hierarchy opposed, and at last excommunicated those who would restore the word of God to that authority from which tradition had ousted it, the formation of new churches, upon a more simple and scriptural plan, became a matter of course. But it is obvious that the triumphs of the truth cannot be measured by the enumeration of those who openly secede from the church of their fathers.

There are several difficulties which impede the outward progress of the work. Persecution has by no means ceased with the proclamation of religious liberty by the Sultan. Unlike our own government and those of western Europe, the responsibility of local officers to the sovereign authority is imperfect, and pashas have the power, to which they are sufficiently prompted by old Armenian and other hostile ecclesiastics, of vexing the Protestants within their jurisdiction, while redress is slowly and with difficulty obtained from the capital. Besides, there are methods of manifesting intolerance which are beyond the reach of civil control. Men cannot be forced to trade with those they hate, and in some places, whoever professes the reformed faith must risk the loss of all means of support, by the desertion of former friends and patrons.

To some extent, however, violent persecution gives place to more legitimate, and in some respects more effective methods. The ecclesiastics see in the Protestant movement the development of a force which bids fair, if unchecked, soon to supersede the system with which all their power and consideration are identified. The legal establishment of religious freedom has shorn them of the strength they first put forth to crush the Protestants; and to save "the church" some are ready to waive objections to Protestant *doctrine*, if they can only keep or recall the *persons* of Protestants within its pale. Their advances, falling in with the current of early and rooted prejudices, have sometimes been successful. It must be a transient success, however. No considerable number can reconcile the rites and doctrines of unreformed Armenianism with scriptural truth, and that church must be reformed or utterly dissolved by the action of the truth. It should be added that this hostility, whether it take the form of intolerance or of proselyting zeal, is fomented by foreign influence.

Religious freedom has also been followed by its natural consequence, diversity of sentiment in matters of doctrine and practice, leading in some cases to dissensions in the churches. It could hardly be expected that persons having broken away from a system in which they were trained from infancy, should immediately find a clear limit to their investigations, or be prepared to rest with unshaken confidence in any newly adopted forms of belief. But this fermentation is a sign of life, however some immediate results may be regretted.

Against these and other obstructions, the word of life is diffused far and wide, and by the energy of the Spirit is made effectual to salvation. The report of the mission (so far as it is published) is not statistical, but we find mention of fifteen churches, ten of which, including three

small bodies recently constituted — mere nuclei, it is hoped — have an aggregate of 269 communicants. The seminary at Bebek, with fifty pupils, and other schools, offer an encouraging prospect of raising up native laborers, who will carry forward the work of the mission to its conclusion. What is more auspicious than all else, is the great demand for preachers and teachers. There are places where Protestantism gains adherents on account of political or other worldly motives, but in most cases it appears to be a genuine thirst for the word of God. Those who are too enlightened to rest in their traditional faith do not as a matter of course become connected with the Evangelical churches, but still adhere, on various grounds and with various degrees of attachment, to the old Armenian church. Of this class of persons in Constantinople, the report of that station remarks:

There can be no doubt that a great improvement has taken place generally among the Armenians, respecting their religious views. We almost daily receive intimations of the progress of evangelical sentiments among all classes, the high and the low, the rich and the poor. . . Even among those who yet remain beyond our immediate influence, prejudices are gradually removed, and the mind becomes reconciled to what it once regarded with abhorrence. But there are many who are too intelligent and inquisitive to be long ignorant of the peculiar tenets of any religious system professed around them; and the proofs are multiplying that many of this class, perhaps the majority, are at least intellectually convinced of the soundness of the doctrines we preach, and of the apostasy of the Armenian church; but their hearts are yet unaffected; and they stand aside, and look with more or less interest on the progress of events, rather than actively take a part in them. Most even of the council, which constitutes the highest civil authority within the pale of the Armenian church, are well known to be evangelical in their convictions. But they are not prepared actively to engage in bringing about a reformation. On the other hand the number of those who plan resistance to the progress of the truth, is growing very small; and as they have tried every means to bring about its subversion, and all have failed, discouragement has generally spread among them.

Among the pupils in the seminary, fifteen are Greeks, "all of good talents and some uncommonly bright, most of whom show pleasing evidence of piety." The hope is expressed that from them and their successors a class of evangelists may be raised up, to give the gospel in its purity to their countrymen in Turkey. Taken in connection with the success that has been won among the Nestorians and other nominal Christians in that part of the world, the prospect is cheering that a spiritual Christianity will soon flourish in the scene of its early conquests.

ENGLISH BAPTIST MISSIONARY SOCIETY.

The report presented at the Annual Meeting in May last chronicles the decease of two missionaries, the Rev. W. Carey, second son of Dr. Carey, after a service of forty-two years, and the Rev. George Cowen, of the mission in Trinidad.

The missions are in the West Indias, France, West Africa, Ceylon and Hindostan. The cholera, accompanied by the yellow fever has visited the stations in the Bahamas, sweeping away whole families and greatly weakening the churches. Yet spiritual blessings have been given by the hand that afflicted them. At nearly all the stations there has been an accession of numbers. In the churches from which reports were received, ninety-five persons were baptized during the year, and many who had dishonored their profession repented and returned. As many as 2500 communicants are reported. The working of the native pastorate has been fully as encouraging as could have been anticipated. Thirty-one churches are served by seven pastors, and much advantage has accrued from their vigilant and discriminating exercise of the office. The state of education is not encouraging, and the poverty of the people will make improvement difficult.

In Trinidad, the repellent influence of

Popery has been more than usually over' come, the issue of tracts from the mission press has not been without a beneficial effect on large numbers, the churches have enjoyed peace, and twenty-one persons have "put on the Lord Jesus."

In Hayti the mission has been diminished by disease and death, but the work has gone forward. A school of from sixty to seventy pupils is under instruction, and a house of worship is nearly completed, the first erected by the society on the island. At Puerto Plat, in St. Domingo (the northern division of the island), the missionary commenced his labors in March, 1852. A church of sixteen members, mostly persons who had been members of churches on other islands, was soon collected, and a commodious room opened for public worship. Two villages in the country have also been visited, where a small number of people are found to worship God and hold forth the light of truth to the extent of their ability. The Romish priests have publicly denounced the missionary and incited the government to expel him from the country. But he is not without defenders among the Roman Catholic population, and others inquire secretly after the truth, welcome him to their homes, and hear the word by the wayside. Scriptures and tracts find their way where he cannot come.

The mission on the island of Fernando Po and the adjacent African coast has been reduced, till the chief care of its interests has devolved on native teachers. One European missionary resides at Cameroons, engaged chiefly in the work of translation. Besides this, and his evangelic ministrations, he has taken the lead in some industrial and commercial pursuits, for the improvement and civilization of the people. Among the tribes on the Cameroons river there has been opposition, and the lives of those who attended Christian worship have been threatened. Yet the people listen with intense interest to the word of life. Old and young flock together to the school-room to learn to read. "The mission station," says Mr. Saker, "*is* a scene of busy activity from early morn to night. Labor, lessons, singing and prayer, is the life at Cameroons."

Although in some parts of France, the civil authorities have interfered with the worship of God by Protestants, the society's missionary in Brittany has pursued his way without interruption. The public means of grace have been continued and some cheering cases of conversion have occurred. The labors of colporteurs, though stayed for a time, have been resumed. The faith and patience of the converts have awakened much inquiry. "We are more and more convinced," says Mr. Jenkins, "that this is the beginning of a good work that will extend itself."

In Ceylon, the apathy of some former years has given way, and a new impulse seems to have been given to the work. Sixty-three converts have been added to the churches. The churches are mainly dependent for instruction and guidance on native pastors, whose abilities, discrimination and devotedness have been very satisfactorily developed. A boarding school gives instruction in English and Cingalese to twenty-four children, one of whom has been baptized, and two or three others give pleasing tokens that a work of grace has been begun in them.

A larger spiritual blessing has also been enjoyed in Bengal than for the last few years, and the aspects of the field are encouraging. The school operations are efficiently kept up. The itineracies of the missionaries, accompahied by their native assistants, have extended over an immense area, and they have everywhere found abundant opportunities to proclaim the truth. Books and tracts have carried the tidings of salvation into regions not yet visited by the living teacher, have excited inquiry and discussion, and caused the rejection of idols by some of their readers. The stations in the northwest are in a prosperous and hopeful state. There are about 1500 converts united in the fellowship of the churches. The work of bible distribution has materially aided other evangeli-

cal efforts. Not fewer than 34,000 copies of the Scriptures and parts of Scripture have been issued from the depository for circulation.

It is proposed, in order to the due strengthening of existing stations and the extension of the work which is called for in Bengal, to send out twenty additional missionaries as soon as suitable men offer themselves for the service.

The receipts into the treasury, for general purposes, amounted to £15,114, 3s. 9d., nearly £400 in advance of the year preceding. The debt has been reduced to £1,813, 0s. 5d.

AMERICAN AND FOREIGN CHRISTIAN UNION.

The fourth Annual Report presents the society as in a state of growing prosperity. The receipts into the treasury dnring the last year were $69,602.84, the expenditures $65,742. Publications have been sold, to the value of $5,942, and gratuitously distributed to the value of about $2,000.

Within the United States the missionary work of the society has been performed by eighty-five laborers, clerical and lay. The nature of their enterprise, the difficulty, in many cases, of gaining access to Roman Catholics, the extraordinary complexity of the Romish system and the endless ingenuity of the priesthood in resisting the truth, make it impossible to convey by statistics a just idea of what these laborers are doing. But the gradual formation of self-supporting Protestant churches gathered from such unpromising materials, and other congregations growing up to a like maturity, mark in durable characters the results of their labors. Two French congregations in Vermont, one in Canada East and one in Bangor, New York, and a German congregation in Rochester, N. Y., have thus become independent of missionary aid, "have adopted formulas of doctrine and discipline and attached themselves to evangelical denominations." A French congregation in the city of New York is prepared to do the same. French congregations with fair prospects of growth have been founded in Brooklyn and Perryville, N. Y., and in Detroit and Greenfield, Michigan; German congregations at Buffalo, N. Y., and Newark, N. J., are flourishing, and missions have been established among the Germans and Irish in Pittsburgh, Pennsylvania, in Chicago, Illinois, and in New Orleans, "besides a number of places of less note," which "have been productive of much good."

Abroad, on this continent, the Union operates through the Canadian Missionary Society, and in conjunction with the Seamen's Friend Society supports two missionaries in South America. A third has been sent to the western coast of South America within the year, and there are two missionaries sustained in Hayti. These fields invite more laborers.

In Europe the Union supports two laborers in Sweden, one in Piedmont and two in Ireland, but its chief work in the old world is to aid with its funds the evangelical Societies of France, Belgium and Switzerland, where there are not wanting pious and laborious men, ready to meet any obstacles in spreading the gospel, to the extent of the means at their command.

The Report notices the development of formalism and traditionism in the Protestant world; the increase of Mariolatry and base superstition and the revival of a spirit of persecution in the Papal world, together with the attempts of Rome upon the free educational system of our country, as critical signs of the time. Corresponding encouragements are, the degree in which the excesses of spiritual despotism tend to alienate the popular masses of Papal countries from the Church of Rome; the tokens of increased depth and permanency in the religious movements in France, Belgium, Italy, Ireland and Canada, which the course of Rome has helped rather than hindered; the separation of the true from the false, the

precious from the vile, going forward in some portions of the nominally Protestant world; the success of the gospel in Papal countries; and the open door that is set in Belgium, Piedmont, Ireland, Canada, and some of the South American States, openings that invite the entrance of evangelical laborers and promise a rich reward for their toil.

CONVERSION OF A TELOOGOO BRAHMIN.

The following interesting narrative, from the pen of the Rev. H. M. Scudder, missionary of the American Board at Arcot, will gratify, and may instruct, the friends of missions.

Some time ago my helper Daniel came to my door in the morning, and said there was a brahmin down stairs, who did not understand Tamil, and asked me to go and speak with him. I went and found a brahmin pilgrim, who had no clothing, save a small cloth about two feet wide tied around his loins. While speaking to him of Hindooism and its fatal errors, he said, "Sir, never mind them; tell me of the true way." I did so. His earnest manner attracted my attention in an unusual degree. I besought him to cease from his wanderings, and take up with Christ. I gave him a copy of the Teloogoo tract, called the Jewel Mine of Salvation. He went away, and I never expected to see him again. Yet so had his manner impressed me, that I had this feeling, "Oh that the Lord would reclaim some of these wandering pilgrims!"

A few days afterward he returned. "Sir," said he, "I read in the Jewel Mine that one must believe on the name of Jesus. I wish to become a Christian." He staid here, and immediately betook himself to the study of God's word. Of his own accord he completely broke his caste, before I spoke a word to him on the subject. Of his own choice he took his seat with pariahs, and knelt with them in the church. I instructed him daily with great pleasure. He sent to me his sacred string, the badge of brahminhood, more valuable to him than thousands of silver and gold. He said that he had done with it. His childlike simplicity, earnestness, deep humility, and eager desire after God's truth, were so marked that we were astonished and humbled. It was God's work: and we could only stand and admire it, and glorify the Agent. Last Sabbath week I baptized him. It is only a few weeks since a brahmin exultingly asked me, "Have any brahmins been converted?" Ah! Our gracious Lord has wiped away some of our reproach.

The history of this convert is interesting. His home is in Vizagapatam. There he heard a missionary preach in the streets, and received some tracts. He became convinced that Christianity was true. Commissioned by his brothers, he journeyed to Benares with the bones of their father, that he might cast them into the holy Ganges. He remained in Benares two years; and when he returned, he brought with him two ponies laden with the sacred water of Gunga. Part of this was used by his brothers and others to perform ablutions; and with the remaining portion he set out on a new pilgrimage to Rameswarum, that he might pour it upon the idol there. When he commenced this second journey, he felt a desire to become a Christian. His mother accompanied him, and died at Rameswarum. On his way back, having reached Vellore, he was going to the bazar to buy some food, when he heard a bell, which he knew must belong to a Christian church. He went there and asked for a book. There is no missionary at Vellore; but the catechist directed him to me at Arcot; and this is the way I first saw him.

He owns a share of the property left by his father at Vizagapatam; but this he does not care for, having found the pearl of great price. I will mention one little incident to show his disregard of money. Till he was baptized, I supplied him with rice, &c., daily. Afterwards, wishing to try him, I sent a Christian to say to him, "It will not be convenient or pleasant for you to receive rice every day, as you have done; the minister will give you money enough to buy food, clothes, &c., each month. How much would you like?" He answered, "Two rupees will be quite enough for my food, and one rupee for my clothes; that will be abundant." The whole sum is a little less than a dollar and a half! You will see how entire is his voluntary renunciation of caste, when I tell you that on going to the bazar the other day, he stopped at the house of Paul, a very poor pariah Christian, but a dear child of God, and said, "Paul, can you give me a little warm water to drink?" You must remember that a brahmin would rather die at any time than go to a pariah's house and drink water. Paul said "I have no warm water; but here is some rice con-

gee water. Will you have some of it?" He took it and drank it. He also wished this pariah family to cook for him statedly.

Every one around us believes in his perfect sincerity. I have never seen such a case, and can only praise and bless God for his mercy. He is a thin, spare man, with mild eyes, a pleasant smile, and a noble forehead. It affords me peculiar joy to instruct him in the Scriptures. He has a quick mind, and grasps a thought as soon as it is presented. He comes to me every evening; and we read a portion of the Bible together in Teloogoo. I explain, and close with prayer. If God keeps him, I hope to see him become an able preacher of Christ among his people. How glad I am that I studied Teloogoo. It is worth all the toil I have spent upon it, to be able to tell this dear reclaimed pilgrim the unsearchable riches of Christ in his own tongue.

COLPORTAGE.

The Annual Report of the American Baptist Publication Society has the following remarks on the colporteur work.

In the Apostolic age, the preacher went in search of hearers. In our age he waits for the people to seek him. We mean not to draw an unfavorable contrast, but only to indicate that the changes in modern society, and the cares and labors, inevitable in large congregations, prevent our pastors from entering upon missionary work. Their hands are already full. They are sinking under their heavy burdens. Unless some other class is specially commissioned to look after those who neglect the sanctuary and have no interest in personal religion, they will have no gospel, but will live as pagans in the heart of a Christian nation. We are persuaded that the churches have hitherto overlooked this alarming fact. Satisfied with the prosperity of our religious institutions; cheered by the rapid increase of Christian sanctuaries, dotting the surface of the entire Union; exulting in the intelligence and wealth and liberality of Christian congregations, they are unmindful of the thousands who keep no Sabbath, and attend no house of worship. In all our great cities, and probably in every part of the Union, multitudes may be found who are as ignorant of the fundamental truths of the gospel, as if born and reared in a heathen land. It is of little avail for this class, to erect beautiful and commodious houses of worship; to fill the pulpits with a learned and eloquent ministry; they are prejudiced against both churches and preachers, and hold themselves stubbornly aloof from all religious influences.

The colporteur is therefore an invaluable assistant and auxiliary to the pastor. He goes out into the highways and hedges to compel those to come in, who would otherwise receive no invitation to the feast. He explores the lanes and alleys of the city, and the frontier settlements of the western prairie, and carries the gospel to the doors of those who would never seek it. His gentle admonitions recall the lessons of childhood to the memories of many who have fallen insensibly into habits of religious indifference and neglect. He removes prejudices from the minds of candid opposers, and often drops a word, which, like the arrow shot at a venture, pierces the heart of the sceptic and the reprobate. The volumes that he leaves behind him, containing the very essence of gospel truth, often complete the work he has begun, and converts are prepared for the missionary and the pastor. So long as the regular ministry are inadequate to the wants of our growing population; so long as every community contains large numbers of errorists and sceptics, and habitual neglecters of an evangelical sanctuary; so long as numerous families can be found unsupplied with the Bible and with religious works; so long will the colporteur be an indispensable auxiliary to the ordained ministry.

We hope the day is not far distant when city churches will feel that their organization is hardly complete, unless a colporteur is supported in connection with the stated pastor. With an intelligent and holy ministry in the pulpits to unfold gospel truth with comprehensiveness and power, and with a judicious and zealous band of colporteurs to visit from house to house among the habitual neglecters of the sanctuary, the problem of evangelizing great cities may at length be solved, and the chief danger to our Republic, taught by the stern lessons of past history, may be perhaps averted.

The system of colportage is accomplishing some of its most valuable results among the emigrant population of our country. Seven colporteurs, in the employ of the Society, have been laboring during the year among the German settlers; and one, for a few months, devoted himself chiefly to the Swedish emigrants.

AMERICAN BAPTIST MISSIONARY UNION.

THE CONVENTION AT MAULMAIN.

The deputation to the Asiatic missions, after visiting Nellore, as the Magazine for May and the proceedings of the Board at their Annual Meeting fully set forth, proceeded to Calcutta and thence to Arracan, where they spent about two weeks. Pausing at Rangoon, they continued their course to Maulmain and arrived on the 15th of March. The members of the Burmese and Karen missions were nearly all seasonably upon the ground, Mr. Beecher of the Sandoway and Mr. Moore of the Arracan Mission being the only ones not present during the sessions of the convention. Rev. Messrs. W. Dean, D. D., of the Hongkong, and N. Brown, of the Assam Mission, were present by invitation.

The convention assembled on the 4th of April, and after listening to a sermon by the Foreign Secretary was organized by the choice of the Rev. J. Wade, D. D., as President, Rev. C. Bennett and Dr. J. Dawson, Secretaries. A circular from the Executive Commitee inviting the missionaries to convene, was read, with a notice of the subsequent appointment of the deputation, who were cordially welcomed by the convention. The business assigned for consideration was referred to appropriate committees, as follows:

1. On the relative importance of the different modes of evangelization, such as oral preaching, schools, books and tracts, &c., Messrs. Dean, Haswell and Harris. 2. On the different modes of preaching, as zayat, chapel, and street preaching, preaching from house to house, and itineracy, Messrs. Kincaid, Ingalls and Stevens. 3. On schools, from the primary to the theological, and, particularly, the expediency of teaching English, Messrs. Brown, Moore and Simons. 4. On a pastorate for the native churches, Messrs. Ingalls, Brayton and Hibbard. 5. On the occupancy of Rangoon, Bassein and other stations, Messrs. Kincaid, Moore and Allen. 6. On the state and claims of Maulmain, as a Burmese, Peguan and Karen station, Messrs. Haswell, Harris and Ranney. 7. As to the best location of the press, and the number of printing establishments, Messrs. Ranney, Brown and Kincaid. 8. On the state and claims of the Tavoy and Mergui stations, Messrs. Thomas, Brayton and Benjamin. 9. On the state and claims of the Arracan Mission, Messrs. Knapp, Ingalls and Nisbet. 10. On the preparation and distribution of books and tracts, Messrs. Bennett, Dean and Haswell. 11. On native assistants, their qualification, appointment, distribution, supervision and support, Messrs. Stevens, Moore and Thomas. 12. On the expediency of Karen missionaries laboring in Burmese during the rains, instead of teaching or writing, Messrs. Brayton, Harris and Knapp. 13. On the principles which should govern missionaries in entering upon, occupying, or relinquishing stations or duties assigned to them by the Executive Committee, Messrs. Brown, Haswell and Van Meter. 14. On the proper standard of missionary character and attainment, Messrs. Dean, Brayton and Thomas. 15. On the reception of members into churches and the principles of church discipline, involving questions of veracity, chastity, polygamy, divorce, observance of the Sabbath, the use of opium and strong drinks, gaming, theatricals, tattooing, &c., Messrs. Dean, Haswell and Brayton. 16. On the propriety of continuing the Karen Theological school, and the expediency of having a Pwo as well as a Sgau missionary connected with it, Messrs. Moore, Thomas and Van Meter.

A proposition from the Board of the American and Foreign Bible Society, based on a suggestion once made by Dr. Judson, to place a copy of the Burmese Bible in every considerable city and town in Burmah, referred to the convention by the Executive Committee, was entertained and committed to a special committee. Special committees were also appointed to ascertain the expense respectively of the Burmese and Karen schools at Maulmain.

The convention was in session till May 17, a period of six weeks, during which time the topics indicated were thoroughly discussed, and conclusions arrived at, of great importance in the further prosecution of the missions, with a degree of harmony which promises the best results. It is understood, of course, that the decisions so made are not final, but await the future consideration of the Executive Committee, aided by the report of the deputation. The last day of the meeting was spent in prayer for the Missionary Union, then about to assemble at Albany.

We have received, in part, the official report of the proceedings, of which a few copies were printed for the use of the convention and the Executive Committee. We propose to present the reports in full of the several committees, two of which are subjoined.

On the relative importance of different modes of evangelization.

Your committee on the relative importance of the different modes of evangelization, such as oral preaching, schools, books and tracts, &c., present the following report.

Reversing the order of subjects as above, we begin with the last. Under this last point expressed by the &c., we include *medi-*

cal practice, or the establishment of *dispensaries*, as a means of evangelization.

Our Saviour commended to men the benevolence of his mission by curing their diseases. He rebuked the burning fever, restored to health the palsied limb, opened the eyes of the blind, and "went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." In obeying his command to preach the gospel to every creature, his disciples are safe in copying his example, by coupling the curing of the body with the enlightening of the mind; and examples are not wanting in modern missionary work, showing that the heathen have been awakened, their confidence secured, and their hearts directed to an examination of our message by this tangible proof of our sympathy in their sufferings; and we have reason to believe that there are those now in heaven as well as others living a Christian life on earth, who were first led to Christ by the physician's hand. The advantage of medical practice as auxiliary to preaching the gospel, is seen also in collecting a congregation of heathen for continuous Christian instruction, who might not otherwise be brought under the influence of Christianity; thus furnishing the preacher with a regular congregation of heathen hearers at the beginning of his efforts, in places where the people otherwise would listen to him but casually and that to gratify an idle curiosity. On this point we would not recommend that one man be called to act in the double capacity of a preacher and physician, believing that the principles and practice of one profession are quite enough to engross the study and strength of one man, especially if he has to add to it the labor of acquiring a foreign language. Still, under certain circumstances, it may be proper for a clergyman to give medicine, or a medical man to give religious instruction; and indeed, a missionary may find use for all the knowledge he can gain on every profession and pursuit; but if there is any position, above all others, in which a man needs to give himself wholly to his work, it is in attempting to preach the gospel to the heathen.

In the estimation of your committee, the establishment of a dispensary at those stations not otherwise supplied with medical aid, where the natives may be gratuitously healed of their diseases and instructed in the truths of Christianity, may prove a valuable aid in evangelizing the heathen.

The next topic on our list relates to *tracts*. Your committee regard the use of tracts as a mode of evangelization of great importance, provided they present scripture truth in a style adapted to the comprehension and taste of the people. It is feared that tracts have been published in some of the languages of Asia, which tracts neither the reader nor the author could understand. Others have been published which were not adapted to the wants of the people, being either before or behind the spirit of the times, either above the comprehension of the people, or beneath the dignity and sanctity of the gospel. We think a tract for the heathen should present the saving doctrines and enforce the simple precepts of the gospel in the idioms of the people, and in the spirit of Christianity. Such a tract may serve as a visiting card, or a letter of introduction, in the hand of the missionary, as he goes from house to house, or stops by the way side, to deliver his message of mercy; or it may be used as a text-book, from which he may address the people, who will then more eagerly seek and better understand the page which has thus been explained to them. But the careless preparation or the indiscriminate distribution of tracts, can do little more than gratify the curiosity or cupidity of the rabble, waste the treasures of benevolent societies, and bring the teachings and the teachers of Christianity into contempt.

Another mode of evangelization refers to *schools*. When we speak of schools as a mode of evangelization, we mean *Christian* schools; that is, such as have Christian teachers, and Christian books, and for their chief object the teaching of Christianity. It is not supposed that a school for teaching mathematics or foreign languages, military tactics or nautical science, would be denominated a mode of evangelization, which term signifies to teach Christianity, or to convert to the belief of the gospel. Christian schools, as thus defined, we regard as important, but would assign to them a subordinate place as a mode of evangelization.

Another mode of evangelization relates to books, under which head we include the *bible*. The word of God we regard as the only effective instrument, and the Holy Spirit the only efficient agent, in the conversion of souls. In this sense, every Christian heart must bow in profound and unreserved assent to the supreme importance of the bible. But this is not the subject now before us, but we here refer to the *distribution* of the scriptures as a mode of evangelizing the heathen. The bible being the book of God, and containing his revelation to man, may be safely trusted as He has given it, and a woe is pronounced on him who shall take from or add to its contents: and we hold it to be the duty of every Christian to do all in his power to put it into the hands of every man who can understandingly read it. But an indiscriminate distribution of the scriptures without comment or conversation, among the untaught heathen who have no written language, or who cannot read their own language, or who cannot comprehend the design or doctrines of the book, is little better than casting pearls before swine. Hence those good men who speak of evangelizing the pagan world by the distribution of the scriptures alone, know not whereof they affirm.

Here it is worthy of notice, that those munificent individuals, or benevolent societies, who may generously give a thousand dollars for the printing of an edition of the bible in some heathen language, may have forgotten, in the estimate of their comparative munificence, that some other person or society has paid a thousand dollars annually for several years to qualify men to translate it, and, added to that, some thousands of dollars more for a printing office, types and presses, before it could be printed.

The remaining subject referred to your committee relates to *oral preaching*. This we regard as the divinely appointed and divinely honored mode of evangelization, to which all others should be made subservi-

ent; namely, preaching the gospel, according to the common acceptation of the term —in living words from living lips. This we regard as the grand and all-efficient mode of evangelizing the world.

State and Claims of the Arracan Mission.

Your committee on the state and claims of the Arracan Mission, including Akyab, Kyouk Phyoo, Ramree and Sandoway, respectfully report: —

This field has received the special attention and been the subject of the fervent prayers of the American Baptist churches for many years, and, as is well known, still holds that attention and claims those prayers. It may almost be said that its shores are lined with the graves of the fallen, whose memory can never die. Here labored and died the faithful Comstock and his companion, and his remains quietly repose beneath an humble tomb at Akyab,—*hers* with two children at Ramree. Sandoway is marked by the graves of Mrs. Abbott and children. At Kyouk Phyoo rests the sleeping dust of br. and sr. Hall, and of br. Campbell. In the Mission grave-yard of Akyab also have been buried the mortal remains of the late Mrs. Moore, and of Mrs. Knapp. The numerous graves of these departed ones are so many living bonds of union between Arracan as a mission field and the churches of America. Dead they yet live, *from*, and *by* their graves they speak. The voice of one of them still echoes with that affecting appeal, "*Six men for Arracan*," and can it be in vain! — yet let it be remembered that at this day there are but *two* men, two missionaries in all Arracan.

We shall present the *two portions* of this field — Northern and Southern — separately. We think, then, there can be but one opinion as to continuing the mission at Akyab. In favor of this, it may be properly claimed that the field is ample. Akyab District has a population of near 150,000 Arracanese and 3,000 Burmese Budhists, besides Mussulmans and Hill Tribes, amounting to 43,000 more. Of this number 25,000 or 30,000 are in the city of Akyab (the greater part being Budhists,) the remainder occupy the great rice-growing valley of the Kaladon and its branches, and are of easy access by boats in the cold season. While it must be acknowledged that the greater part of the Mughs, or Arracanese, speak a very broken dialect, difficult to be understood by a Burman, or Burmese missionary, and are almost proverbially ignorant and bigoted, still, they can in a good degree understand the gospel preached in Burmese, and, in many instances, are found ready to listen to the word of life.

Again the state and progress of the mission work in that field sustain the above opinion. Budhism has been successfully assailed; the gospel has been faithfully preached for many years; numbers have believed, and others are considering whether these things are so. A church has been planted, some of whose members have borne witness for Christ full thirty-five years. This church has nominally a little more than 70 members, embracing all the Burmese and Kemee Christians in Arracan. Only eighteen or twenty of this number reside in Akyab; the remainder are scattered in all the stations and out-stations, and in the jungle, too many of them seldom seen. Hence but few Christians assemble on the Sabbath, or receive regular instruction. Yet, generally a good number of inquirers and worldly men come in on the Sabbath, so that the congregation seldom falls short of twenty-five or thirty, and often reaches fifty or more. It cannot reasonably be expected that the church at present should be efficient for self-support in a pecuniary point of view, or in maintaining gospel order, and a growth of Christian stability and intelligent piety founded on the word of God. Six members of the church are in the employ of the mission as preaching assistants, two of whom have left for Burmah Proper. There are also two superannuated assistants dependent on the mission. Nor should we neglect to state that there are several youngerly men, now variously employed by the mission, or members of the mission, some of whom give promise of future usefulness as preachers of the gospel.

The care of this church and the supervision of assistants and young men preparing for the ministry, together with the oversight of a Christian school, Sabbath school and bible class, must for the present, we think, devolve on the missionary, there being now no native suitable for the pastoral office.

Your committee then would recommend *two* men to supply the *immediate* wants of Akyab. One of them with the care of the church should give his whole time to the Burmans: the other with the Kemee Department would, we trust, find some time, and abundant opportunity to preach the gospel in Burmese.

In considering the southern portion of the field, taking it for granted that the work should by all means be carried forward, the main subject presented, is the comparative claims of Kyouk Phyoo, Ramree, and Sandoway, as Burmese stations.

We say *Burmese* stations, because Sandoway, though long occupied by Karen Missionaries, is not worthy of mention as a Karen station in comparison with Bassein, from the fact that the *nearest* Karens are at a distance of six days from the former, while the great body of them are in the immediate neighborhood of the latter.

Your Committee are of the opinion that Sandoway should be occupied as a Burmese station in preference to Ramree or Kyouk Phyoo, from several considerations: — 1. Ramree, the largest of the three towns, and so long the seat of the successful labors of the devoted Comstock, and even now, in many respects, without doubt the real *heart* of the whole field, has already been exchanged both by the mission, and the English as a residence for Kyouk Phyoo, mostly on account of the extreme heat of the locality, every breeze being excluded by surrounding hills. There is no mission house, or compound, and no church at Ramree. There are, it is believed, four or five Christians, a number of hopeful inquirers, and the disposition of the people generally is favorable. We should add that as there is no European nearer than Sandoway, the services of a physician could not be procured.

2. A comparison of the population of the several towns and districts gives Sandoway decidedly the preference to Kyouk Phyoo, while it does not fall far below Ramree.

The Burmese town at Kyouk Phyoo is but a moderate village, much dependent on the military station, and our lamented br. Campbell found the number and character of the people quite discouraging; Ramree is a city of about 8000 inhabitants; at Sandoway it is said, there are 4,000 souls within twenty minutes' walk of the mission compound. In the *neighborhood* of Kyouk Phyoo there are no important villages accessible; within a few hours' walk of Ramree there are a dozen or more with from 20 to 150 houses: in the same distance of Sandoway there are nearly a score varying in size from 20 to 200 houses. The district of Aeng (to which Kyouk Phyoo properly belongs,) has a population of about 16,000 Arracanese and 6,000 Burmans; that of Ramree, 72,000 Arracanese, 2,000 Burmans, Sandoway, 16,000 Arracanese, 18,000 Burmans, making an aggregate of more than 130,000. From the above it will be seen that Sandoway has far the greatest proportion of real Burmans speaking the Burmese language instead of the Mugh.

3. The *locality* of Sandoway and Kyouk Phyoo, with reference to *adjacent fields*, favors the former as a station from which to itinerate. We notice first different parts of Arracan itself. The numerous large villages in the Aeng District are most easily reached from Kyouk Phyoo, being at a distance of one to four days by boat. Ramree and Cheduba are nearly the same distance. Starting from Sandoway the missionary can pass over to Ramree or Cheduba in one or two days, and visit easily almost any part of the Ramree field. On the south again, Sandoway commands the whole line (near 200 miles) of coast to Cape Negrais, covered with villages, the largest of which have as many as 400 or 500 houses. Secondly, with reference to *Burmah Proper*, Sandoway is in all probability to become a central point on the great highway between Prome, Pegu and Bassein on the East, and Arracan and Calcutta on the West, and is about equidistant from Bassein and Akyab. An easy passage of four days by land from Sandoway will bring one to Prome on the banks of that noble river, the Irrawadi, in the very heart of Burmah. Regular postal communication has been maintained for several months, and we understand that the government have in contemplation the the construction of a road.

There are yet one or two secondary considerations which must not be overlooked. 1. *Healthfulness.*—Sandoway is without question the most healthful station in the province, and has been called "the sanitarium." Secondly, the state of progress as regards the mission work. Kyouk Phyoo has been favored with a missionary only for short and remote periods, and hence but very little impression has been made on the minds of the people. There are no Christians except the family of an Assistant. There is one good mission house and compound and a school house. But Sandoway, although never occupied by a Burmese missionary, has been favored with a continued series of efforts for the conversion of the Burmans. Mrs. Abbott devoted her chief energies to this service, and not without encouraging success, and Mr. Abbott was in the habit of preaching to the people from time to time in Burmese. There are now five or six Christians, two of whom are preachers, and the general disposition of the people is most favorable. There are also two good dwelling houses, a school room, chapel, &c. all waiting to receive the laborer.

We therefore recommend the immediate occupation of Sandoway as the principal station, holding Ramree and Cheduba as out stations, which may be safely visited at almost all seasons, in case a comfortable residence is provided.

DONATIONS.

RECEIVED IN AUGUST, 1853.

Maine.

"A friend of missions" 6; Portland, Free St. ch. and soc., for German mission, 27.75; Livermore Falls, ch. 10; Monson, ch. 7; Elliottsville, Miss Nancy Drake, 3; East Harrington, ch. 18; Waterville, ch. and soc., for German mission, 14;	85.75	
Lincoln Asso., Asa Perkins tr.: Thomaston, 2d ch. 8; Union, Centre ch., S. Walcott 50 cts.; B. Gay 50 cts.; D. Bartlett 1;	10.00	
Winthrop, ch. 52.75; Hallowell, ch., W. R. Prescott, tr., 11.50; S. Sch. 12.50; Litchfield, John Neal 5; Mrs. Caroline Neal 1; Auburn, ch. and cong. 17.16; S. Sch. 3.49; to cons. David Cargill L. M. Bethel, Congregational ch., for supply of pulpit 16; per Rev. H. C. Estes, Agent,	119.40	
		215.15

New Hampshire.

Rye, a widow, 20; Concord, ch. 80; S. Sch. 25; for German mission, per Rev. J. G. Oncken,		135.00

Massachusetts.

A friend 5; Charlestown, 1st ch. and soc., Boardman Miss. Soc., W. S. Edmands, tr., 100; Greenfield, ch., mon. con. 10; Dorchester, Miss Louisa C. Clapp 1; Athol, ch., mon. con. 19; North Reading, ch. 11; Framingham, ch. S. Sch., for sup. of Carleton Parker, in Assam Orph. Sch., 25; Sudbury, Levi Goodnough 10;	181.00	
Boston, George W. Chipman 100; Salem, Michael Shepard 100; a widow 5; for German mission, per Rev. J. G. Oncken,	205.00	
Middleboro', Central ch., mon. con. 68.52; East Stoughton, ch. and cong. 16 50; Plymouth, Miss Abby B. Judson 10; per Rev. J. Aldrich, Agent,	95.02	
		481.02

Rhode Island.

Providence, 3d ch., Rev. Allen Brown, for Burman Mission, 25; two ladies of 1st ch. 300;		325.00

Connecticut.

Hartford, H. H. Day 100; a friend 1.25; Rev. R. Turnbull 5; Norman Burr 3; Waterman Roberts 10; two little girls 2; a friend 1; Hannah Hawes 1; G. A. Hurnn 3; I. S. Curtis 10; Lydia Sherwood 25;		

a lady 2.50; Caleb Pond 25; Emma Hills 50; a friend 5; a friend 2; Albert Day 25; J. Petlebene 5; 1st ch. S. Sch., for S. Schools, 25.25; Stepney Depot, Rev A. Gregory 25; Essex, ch. 50; Mrs. Jerusha Hayden 50; Southington, A. P. Plant 10; Norwich, Charles Johnson 25; Mr. Gardner 1; Joseph Taylor 3; Mrs. Munger 1; A. Gates 3; H. S. Gates 1; Central ch., after two addresses by Rev. J. G. Oncken, 36.07: for German mission, per Rev. J. G. Oncken, 506.07

New York.

A widow 20; Buffalo, Miss Gray 2; Mrs. Davidson 1; a friend 5; Rochester, a widow 20; for German Mission, per Rev. J. G. Oncken, 48 00

Greenport, ch., mon. con. 13.09; Parishville, ch. and cong. 29; Owego, S. Sch., E. S. Buckbee, tr., to sup. Philetus B. Peck in Assam Orph. Sch., 25; Rome, Mrs. A. J. Armstrong, for sup. of a child in Nowgong Orph. Sch. to be named Jesse Armstrong, 25; Hoosick Falls, Mrs. Pol y D. Joslin 8; Mrs. Mary Cox 1; Mrs. Martha Wallace 50; Mrs. Rouse 25 cts.; Mrs. Angeline Carter 1; Mrs. Hirst 25 cts.; 103 09

Saratoga Asso., A. Peck, tr., 55 94; Saratoga Springs, ch. 23.50; Schuylerville, ch. 11.81; Half Moon, 2d ch. 8; Mrs. Vanderveer 2; Greenfield, 1st ch. 6.42; Wilton, ch. 8.88; to cons. Moses Thomas L. M., per Rev. O. Dodge, Agent, 116.55

Worcester Asso., L. J. Rice, tr., 92; Sloansville, ch 7; Charleston, ch. 10.25; to cons. Luther J. Rice L. M., per Rev. O. D., Agent, 109.25

Stephentown Asso.: Stephentown, ch. 8.25; Lebanon Springs, ch. 21.21; Grafton, ch. 2.50; Petersburgh, ch. 6; Hoosick, ch. 26; North Hoosick, friends 9.50; Pittstown, ch. 8.25; per Rev. O. D., Agent, 76.71

Essex and Champlain Asso.: Elizabethtown, ch. 20 10; Westport, ch. 10; Essex Village, ch. 10.87; Jay, ch. 32.62; Essex, ch. 6.14; Moriah, ch. 15.41; per Rev. O. D., Agent, 95.14

Dutchess Asso.: Amenia, ch., per Rev. O. D., Agent, 9.00 — 557.74

New Jersey.

Vincentown, ch. 20.00

Columbus, ch., per Rev. J. F. Wilcox, Agent, 5.00 — 25.00

Pennsylvania.

Philadelphia, A. Mintzlaff 1; Montgomery, Fem. Miss. Soc. 26.75; Lower Dublin, ch., mon. con. 18.25; Mite Soc. 62; Upland, ch. 13.20; Balligomingo, ch. 32; Hollidaysburg, George Ullery 1; Peter's Creek, ch., John Simmons, tr., 22; Pleasantville, ch. 5.64; 181 84

Wyoming Asso., J. Moore, tr., 10: Bristol, ch. 8.87; Philadelphia, 4th ch. 50; per Rev. J. F. Wilcox, Agent, 68.87

French Creek Asso.: Holland, ch. 11.00

Central Union Asso., Jos. Jones, tr.: Milestown, Union ch. 15; S. Sch., 10.07; Windsor, ch. 3.50; Harrisburg, ch. 5.16; James Griffiths 1.12; Vincent, ch. 21.81; 56.66 — 318.37

Ohio.

Cincinnati, 9th St. ch. 119; S. Sch. 100; Salem, Mrs. Philips 1; Newton Falls, S. P. Soule 4; Mt. Vernon, ch. 1.76; per Rev. J. Stevens, Agent, 225.76

Columbus Asso. 21.06; Newark, ch. 10.20; Sunbury, ch. 8; Berlin, Mary Leath, 1; Delaware, James Eaton and family 3.75: Fredonia, Fem. Miss. Soc. 7.50; per Rev. J. S. Agent, 46.53

Lorain Asso. 7.70; Birmingham, ch. 4.25; Avon, Anna Ross 1; Betsey Barnard 1; Henrietta, ch. 10.16; P. Shepard 5; Huntington, ch. 7.35; Camden, ch. 5; Amherst, Mrs. Axtel 50; Grafton, Rev. William Nesbett 8; per Rev. J. S., Agent, 49.96

Rocky River Asso. 17 32; Medina, ch. 11.25; Westfield, ch. 8; Columbia, Fem. Benev. Soc. 3; John Cole Jr. 5; Seville, Miss Louisa St John 1; Cash 1.12; per Rev. J. S., Agent, 46.69

Meigs Creek Asso. 22.10; Newport, ch. 23.50; Little Muskingum, ch. 9.90; Brookfield, ch. 5; per Rev. J. S., Agent, 60.50

Sciota Asso. 12.46; Circleville, ch. 2; Licking, ch. 5.13; per Rev. J. S., Agent, 19.59

Salem Asso.: Troy, 2d ch. 4.50; Canaan, ch., Mrs. Olive Cummings 50 cts.; Downington, a learner 2; per Rev. J. S., Agent, 7.00

Maumee Asso., per Rev. J. S., Agent, 21.00

Huron Asso.: Auburn, ch., per Rev. J. S., Agent, 5.00

Cæsar's Creek Asso., 33.00 — 515.03

Indiana.

Michigan city, 1st ch. 4.24

Northern Asso. 6.18; Rolling Prairie, ch. 2.74; Kingsbury, ch. 5.50; Door Village, Fem. Soc. 13; Laporte, Mrs. Hews 1; per Rev. John Stevens, Agent, 28.42

North Eastern Asso. 6.80; Orland, ch. 1; per Rev. J. S., Agent, 7.80

Elkhart River Asso. 3; Yellow Creek, ch. 2; South Bend, E. French 1; Springfield, Rev. P. H. Evans 5; per Rev. J. S., Agent, 11.00

White Water Valley Asso., per Rev. J. S., Agent. 17.15 — 68.61

Illinois.

Littleton, ch. 5 00

Michigan.

Mt. Clemens, ch. 11; Pontiac, ch. 7; Columbia, Wm. Randal 2; 20.00

Wisconsin.

Port Washington, ch. 3.50; Waushara, ch. 2; 5.50

Oregon Territory.

Oregon City, Rev. George C. Chandler 4.00

Canada West.

A friend, for German mission, per Rev. J. G. Oncken, 4.00

$3.185.49

Total from April 1st to August 31, 1853, $13.744.09.

THE

MISSIONARY MAGAZINE.

VOL. XXXIV. NOVEMBER, 1853. No. 11.

AMERICAN BAPTIST MISSIONARY UNION.

THE CONVENTION AT MAULMAIN.

We continue from our last number, (p. 439) the publication of the reports received and adopted by the convention. They are inserted in the order in which they have been received, without attempting to follow the order of proceeding in the convention, as, owing to some irregularities in the mails, letters from Maulmain have been subject to detention. The reports being independent of each other, the order in which they are read is of too little consequence to justify delay with reference to it. We should have stated that the Rev. F. Mason, of the Tavoy Mission, was detained from attending by ill health.

ON DIFFERENT MODES OF PREACHING.

Your committee on the different modes of preaching, and the comparative advantages of zayat, chapel, and street preaching, preaching from house to house, and when itinerating, beg leave to report.

There can be little doubt as to the best method of preaching, after a careful examination of the Acts of the Apostles. The burden of all preaching should be the *way of life* through Christ Jesus, as this is the instrumentality appointed by infinite wisdom, for evangelizing the world. The language of Paul to believers in Corinth was, "I came not with excellency of speech or of wisdom — my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." There was an appeal to the heart, rather than to the intellect, to the moral, rather than to the mental powers. The reason was obvious, "That your faith might stand, not in the wisdom of men, but in the power of God." Paul and his fellow laborers addressed themselves to men as poor and wretched and lost, and telling them how they might be saved, sought to win their hearts — and through their hearts, gain their understandings also.

It is our deliberate conviction, that any other mode of preaching will fail in winning souls to Christ. Other methods may shake their confidence in heathenism — may enlighten their minds — and there may be so much of clear demonstration, that they will accept as true, the great doctrine, that there is one living and eternal God. But what have we gained? A battle has been fought and there is a triumph, but

where are the captives? "Faith cometh by hearing, and hearing by the word of God." The gospel in simplicity and in love, is the preaching ordained of God for saving men. Now as in the days of Paul, there will be *foolish questions and endless genealogies*, and no end to *old wives' fables*, thrown forward to arrest or entangle, or to turn aside the laborer in his work.

The method of Paul, even among the idolaters of Athens, was to begin with preaching unto them Jesus and the resurrection. On one occasion there, where his previous preaching had roused the curiosity or contempt of the philosophers, he did not hesitate to expose and condemn their erroneous opinions respecting the nature of God. His example, taken as a whole, while it justifies us in preaching the gospel to adult heathen minds, and in commencing with the doctrine and work of Christ, authorizes us also to expose any great and destructive error in the prevailing belief of the person addressed, and drawing our weapons from the heavenly armory to demonstrate that the doctrines of Christ, and of the resurrection of Christ, alone meet man in all his helplessness.

We regard it as very important, that at every station, there should be preaching at stated times in the chapel, or in the room used for a chapel; but that this does not supersede the necessity of zayat preaching, and preaching, especially in the country, from house to house. We would not recommend any one single plan to the exclusion of other plans — all have their advantages — and by availing ourselves of all these plans, we can preach "in season and out of season."

THE STANDARD OF MISSIONARY CHARACTER AND QUALIFICATIONS.

Your committee on the proper standard of missionary character and qualifications, offer the following report.

1. It is understood in the first place that a missionary should be a Christian, and that not in theory only, but he should know by experience what is meant by being born of the Spirit, having that faith which works by love, and that charity which is long suffering and kind. It is not reasonable to expect that a man can properly preach repentance of sin, who has never felt for it a godly sorrow, nor suitably present the love of Christ, who has never felt its moving power, nor successfully point the sinner to an atoning Saviour, who has never found his cleansing blood to wash away his sins and give his mind the peace of Christian hope. The piety of a missionary needs to be *sincere*, that is, he should not have imposed on himself or the credulity of others, by a show of goodness which he does not possess; but he should love God supremely, and find his happiness in doing and enduring His will.

It should be *practical*, — that is, it should not consist of a sickly sentimentality that might lead him to weep over the woes of the world, but do nothing to remove them; which might prompt him to make a melting and moving speech in behalf of the perishing heathen, while he is unwilling to go to them with the gospel, or which might induce him to pray with apparent fervency for the pagan world, and leave him to give little or nothing for its salvation. Such a piety, if piety it is, will not do for a missionary. It will neither sustain him in his toil nor promise success in his work. It should be *consistent*, that is, his example should correspond with the sanctity of his high calling. He should be humble and kind in his deportment, truthful in his representations and upright in all his intercourse with the world. In short, he should be a living epistle of Christ, known and read of all men.

2. Physically he needs to be sound and habituated to labor and endurance. By this we mean that he should enjoy health common to men generally, and an exemption from infirmities which might naturally be aggravated by a foreign climate; such as a morbid nervous ex-

citability, strong tendency to bilious derangement or any serious constitutional disease. By this we do not mean that a missionary should have a more athletic body or more robust health than is needed by a minister of the gospel at home. We would here be guarded in our language, since men are so ready to excuse themselves by some slight or fancied bodily infirmity from enlisting in missionary work, while they make it no serious obstacle to their work in the ministry at home.

By habits of physical labor we are to understand such habits as would afford evidence of his capacity for the manual labor of a good minister of Jesus Christ at home. This does not require a mammoth frame nor a giant's strength, since such may sooner break and sink under the influence of the climate than the slender frame which bends and conforms to the change of acclimation.

By habits of endurance it is not meant that candidates for missionary work should in their native land commence the practice of monkish austerities to fit them for their self denials abroad. They will soon enough lose their marks of civilization and near enough conform to the rudeness of heathenism, without taking lessons or making any special effort to reach such an end. Neither is it needful to deny themselves the common comforts of life at home to fit themselves for the expected self denials abroad. They need not practise sleeping on the floor there because they may not expect to sleep on feathers here, but if they will wait till they reach a tropical climate they may find, that compared with a bed of feathers and a pillow of down they would take by preference a bed of boards and a pillow of bamboo, and by so doing increase not their self denial but their enjoyment. Neither need they practise dietetics to fit themselves for the anticipated self-denial of the table; and confine themselves at home to porridge, and potatoes; since when they get abroad they may find fish and fowl to satiety, while their most longed for luxury might be a plate of Irish potatoes and salt, or a bowl of brown bread and milk. Wherever they are, they will probably find that it may be as well to eat whatever they can get most pleasing to their taste, provided it is conducive to health.

3. A missionary character should be distinguished by caution, courage and capacity. By caution we mean that which would lead a man to count the cost before he enters upon any given course, and with usual care, to weigh the consequences before abandoning his pursuits once commenced and his plans maturely formed. If unstable as water he will not excel. The importance of caution is seen in connection with the formation of churches, the baptism of converts, the discipline of members, the selection of evangelists, the ordination of pastors, and the guidance of all the various influences and instrumentalities connected with his enterprise.

The next characteristic of a missionary which we notice, is courage. By which we do not mean courage to fight a foe or face the cannon's mouth, but what is more difficult, courage to do right though it may be at great cost, the courage to do his duty though it may be at the sacrifice of possessions, reputation or life.

Another needful characteristic of a missionary is mental capacity; a capacity to comprehend his work in its various relations, and a strength of intellect adequate to its difficulties, and a power to plod through the tedious toil of its duties. To do this requires a generous share in the gifts of nature.

A capacity to preach implies a *call* to preach, that is, that a man is ready to say "Woe is unto me if I preach not the gospel." It implies that he loves to preach. Notwithstanding he feels his own unfitness for the work, and shrinks from the responsibilities of the office, still he had rather preach the gospel than do anything else.

It implies that he *can* preach, that he

can understand and expound the scriptures, that he is able to learn and apt to teach, that he is wise to win souls. Here it is worthy of notice, that it is unreasonable to expect a man to preach to a strange people in a foreign tongue who cannot preach to his own countrymen in his native language. "If he has run with the footmen, and they have wearied him, how can he contend with horses — and, if in the land of peace wherein he trusted they wearied him, how will he do in the swelling of Jordan?" If he cannot speak acceptably and persuasively in the language in which he was born and which he has practised from childhood, how can he be expected to discourse eloquently in a strange language, whose forms of speech are new, and whose inflections and idioms he has yet to learn? If he cannot persuade those whose modes of thought resemble his own, and with whose personal sympathies, and social and political relations he is practically familiar, and whose nominal assent to the truth of Christianity has been already gained, is it reasonable to suppose that he can better influence those to whose modes of thought he is a stranger, and whose reasoning and figures of speech are foreign to his own, whose minds are unenlightened, whose hearts are opposed to the truth, and whose sympathies are all wedded to superstition and idolatry? It is fallacious to say that the heathen are ignorant and therefore ignorant men are adapted to the work of converting them. No; the more ignorant the pupils, the more wisdom and tact is needed in the teacher to instruct them; the more superstitious and blindly devoted to idols and error the hearers, the more eloquence is needful to bring them to the knowledge of the truth and persuade them to become reconciled to God.

From the foregoing it will appear that in our estimation missionaries should be educated men. It matters not where they received their education, whether in a university, a seminary, under a private tutor, or by their own unaided study. It is enough if they have the *thing*, — we ask not where they *got* it. If they bring to their work minds expansive, enlightened, and disciplined, accustomed to think and reason, and stored with knowledge, it matters little by what means they have thus prepared for their high calling. Here your committee think they may add, without charge of extravagance, that missionaries should be men of the strongest minds and the best education. This will appear when it is considered, that in common with the ministry in Christendom they have to unfold the sublime mysteries, and enforce the saving truths of Christianity, and superadded to this they have to acquire a foreign language, plant churches on pagan soil, and mould the masses of chaotic heathenism into Christian harmony and social order, and to give form and fixture to the institutions of the gospel, as affecting the destinies of nations for coming generations. Here is a work broad enough for the most comprehensive mind, having duties equal to the energies of the strongest human intellect, an enterprise whose magnitude and importance are worthy of an angel's power. Your committee are of opinion that missionaries should include in their number a due proportion of men of experience and commanding influence, — men who by their works at home have proved themselves capable of exerting a leading influence abroad, and of taking with them the confidence and sympathies of the churches in their native land. This should not exclude young men of fair minds fresh from the schools of the prophets, or otherwise intellectually qualified, from sharing a part in missionary work. Still it would be well for them to take with them some knowledge of the world and an acquaintance with the usages of society, above what they had learned from books and professors. The verdant youth, whose vision has been bounded by his father's farm or his college walls, is in danger of stumbling at the very threshold of his

missionary work, and by an inadvertent act prejudicing the minds of his countrymen and the heathen against him and his mission for life. But, besides these young ministers, there need be some men of years and pastoral experience and established character, who shall give the result of their experience and the weight of their influence to this work. This is needed for the duties and difficulties of the work to be performed, and secondarily for the reflex influence upon the churches they represent at home. These churches have ever in theory held the missionary enterprise to be one of the greatest magnitude, and worthy of the labors of the strongest men. But in practice they have said — almost anything will do for the heathen. This is not a figure of speech nor an unfounded suspicion, for there is in our churches a feeling which extensively shows itself in action and sometimes expresses itself in words, saying "Here is a worthy brother who desires to do good; he is not an acceptable preacher at home, — will he not do as a missionary to the heathen?" And when a man of promise and power is requested to go abroad, the answer is — "No; we want him at home, we need him as a professor in some university, or as a pastor of some important church, or we want his influence and counsels in our benevolent societies;" and men of a high order of intellect and a commanding influence, who have signified their readiness to go to the heathen, have been counselled to remain at home because they *could not be spared.* We could not recommend that *only* men of the highest intellect should be sent as missionaries, but while men of ordinary capacity may to a certain extent be profitably employed, missionaries should include *also* a fair proportion of the best minds of the church. But, after hearing the eloquent speeches and fervent prayers and solemn protestations of the supreme magnitude of the work of missions, and after the exercise of the most enlarged charity, the example of our churches hitherto forces us to the unwelcome conviction that, as a general thing, the strongest men are unwilling to go, and their brethren are unwilling to send them, as missionaries to the heathen, and in their place they would offer on the altar of missions, the halt and the lame and the blind.

The question is not whether men of ordinary intellect, without education and experience, have been extensively useful as ministers at home or missionaries abroad, — but rather, whether those with the same piety and zeal, with more enlarged and enlightened minds, and more extended knowledge, might not have been still more useful; or, in other words, all things else being equal, whether a man, of sound sense, strong mind, thorough education and general information, would be likely to do more good than a weak-minded, visionary ignoramus. All must admit that without the Holy Spirit's aid and strong faith and humble dependence on the power and the promise of God, all other qualifications will never fit a man to preach the gospel any where, and none will be more ready to afford a practical acknowledgment of this truth, than the most highly gifted and the most fully enlightened; and none so liable to counteract their best endeavors, stir up strife among their associates and cause anxiety to their patrons, as the men of one idea — who may not know how and when to make use of that. Again, as it is more expensive, it is worthy of inquiry whether the Missionary Society have the money to send inferior men as missionaries.

If there is one place more than all others where the Christian minister needs the capacity to discriminate between truth and error in all their multiplied forms — where he should be able to bring to his aid all the might and majesty of reason and persuasion — the power to detect and disclose the wants and workings of human nature, an ability to present the love and richness of divine truth and expound the sublime mysteries of the Gospel, and bring them to bear on the minds and hearts of his

hearers by a pertinent and practical application, it is the field assigned the missionary to the heathen. He has to break the darkness of ages and pour the light of saving truth and heavenly glory upon the pagan mind. He has instrumentally to raise our race from the deepest degradation to their highest destiny. The tree whose leaves are for the healing of the nations he has to plant in an arid waste, and water and watch its growth and guard its life against devouring beasts and blasting winds. He has to plant the church and feed her nurselings with the sincere milk of the word. These converts from paganism need the gospel in its purest forms, its living features. Such a work cannot with safety be entrusted to unskilful hands. The darker the mind, the more difficult the task to enlighten it; the more deadly the disease, the more skill is needful to remove it; and the more strongly the heart is entrenched behind the fortifications of superstition and ignorance and the customs of generations, the more strength and sagacity is required for the conquest. To commit the work of preaching the gospel to the heathen to unsanctified hearts, inferior minds and unskilful hands, is, in our opinion, thoughtless, selfish, cruel and sinful extravagance. To preach the gospel to the heathen economically, efficiently, and in obedience to the Saviour's command and the practice of the primitive church, demands that missionaries be composed of men who shall at least represent, in due proportion to their numbers, the purest piety, the soundest judgment, the strongest minds, the greatest advantages and the widest influence of the gospel ministry in Christian lands.

5. The additional topic submitted to your committee refers to the standard of character and attainment to be aimed at by the *missionary already in the field.*

The disciples of Christ in all lands and in every profession are bound to him by the same law; and the same rule which *requires* a missionary to the heathen to hold his earthly possessions, his domestic and social privileges, and his personal preferences and enjoyments, all in subserviency to the claims of his master,—applies with equal force in all its bearings to every private member of the church, and every minister of the gospel in Christendom. If the missionary is required to live supremely for the glory of God and the promotion of Christianity, then is every other Christian so required by the same rule, and for the same reason. But while all the redeemed are under the same obligations to live not unto themselves but unto Him who died for them and rose again, still a deficiency of duty or a defect of character in a public minister may be more injurious than in a private member; and for this reason the missionary—occupying as he necessarily does, a prominent place before the church and the world—needs especially to aim at a high standard of character and a supreme consecration to Christ.

In presenting our thoughts on this subject, we offer them under the arrangement—that he should aim at a high standard of character as a *man*, a *Christian*, and a *minister*.

By aiming at a high standard of character as a man, we mean that he should strive to be a gentleman. Because a man has left the society of civilized life and taken up his abode with savages, or semi-barbarians, he should not lay aside the character and habits of a gentleman. We use this term in its highest acceptation, as designating a man of dignity and refinement of feeling, kindness and urbanity of manner, and a disposition to do unto others as he would that others should do unto him. The character of a gentleman is inconsistent with careless and slovenly habits, unkind and vulgar language, sordid and selfish conduct; and it implies all that is kind, considerate and courteous. In this sense of the term, the missionary should strive to be a gentleman, and labor to prove himself entitled to that appellation in all his intercourse with his inferiors, as well as with his su-

periors and equals. He should aim to excel as a man of kind feeling, benevolent actions and gentlemanly bearing towards all. Next, he should aim at a high standard of character as a *Christian*. He should strive to exemplify in his life whatsoever things are true, and honest, and just, and pure, and lovely, and of good report. Too much importance can scarcely be attached to his character for truthfulness. His position as a missionary may give an importance to his words, which his personal character would never stamp upon them. The fact that he occupies a place visited by few of his countrymen, and walks perhaps in paths before untrod by civilized man, affords him an opportunity to communicate important information, and his descriptions of foreign countries, his impressions of heathen character, and his representations of pagan customs very naturally become public property, and may be used both by the friends and the foes of Christianity. Hence the great importance of a high character for veracity, and the need of care to give in all things truthful representations. Natural science, and general knowledge, and what is of still greater importance, his own usefulness and the progress of truth, may be promoted or prejudiced by his representations. We think that a missionary, on his arrival in a foreign country, is favorably situated to record his first impressions, and if the records be laid aside they may form valuable repositories for future reference, but if they are sent at once abroad to the world, they may mislead those whom they were designed to inform, and soon return to crimson with blushes the writer's cheek. There is a difficulty in conveying to those at a distance, who have never seen the like of what we attempt to describe, the precise idea and nothing more. To this is to be added the disposition of readers to pass over and forget the common statements of ordinary life, while they mark and magnify whatever is marvellous. Hence there is need of great care in the writer to state the truth so clearly and in so guarded a manner that the distant reader may receive just the idea intended.

In the statement of facts, the attendant circumstances may need also to be given, in order to convey their just impression. The missionary needs to have been some considerable time in the country, and to have acquired some practical knowledge of the language before he can safely venture his opinions on the claims of his field or the character and customs of the people. He needs also special care in his habitual conversation, to avoid extravagant forms of expression, and in writing, to seek for well chosen words, that he may convey the truth, the whole truth, and nothing but the truth. For want of this, much injury has been done by missionaries prematurely expressing their first impressions, and publishing their too sanguine expectations which have awakened hopes only to be disappointed, and which may incline the Christian world in coming time, to withhold their confidence and support from the claims of truth. This must ever be the result of depreciating the difficulties of the work below what the facts will warrant, or raising the character of results or the number of converts above what experience will prove to be true. Nothing is gained by a picture, however beautiful, if not true to the life, but a faithful portrait is the more highly valued for presenting the blemishes along with the beauties of the face.

The missionary should also aim at a high standard of honesty. He may be placed in circumstances where mission property, such as houses, lands, libraries, etc., is committed to his guardianship. Sums of money may be entrusted to his hands by friends of missions, or he may receive gifts for services rendered to others while in mission employ and under mission pay; or he may be tempted, from a defective salary or pecuniary embarrassments, to give a portion of his time to some worldly enterprise, or share with another some business responsibility. In all such cases we would recommend that he should not soil his hands with the

filthy lucre, more than seems absolutely necessary to maintain the interests entrusted to him by the mission; and in this that he strive to be accurate, honest to the last farthing. In relation to his personal embarrassments, if after a careful and healthful economy, he is still embarrassed, he may make known his wants to the Executive Committee; but while in their employ, should never resort to extraneous means to gain a support.

Nearly allied to this is the standard of character for justice, of which the missionary should also be an example. This implies that he should be punctual to his engagements, and true to his promises.

Justice demands of a missionary that he punctually pay all who serve him or supply his wants, and if he is not prepared to pay, let him forbear to buy. This principle acted upon might save some missionaries from serious embarrassment, promote their own enjoyment and help them to set a worthy example which might promote their usefulness.

Again, a missionary should aim at a high standard of moral purity. It is written Blessed are the pure in heart, for they shall see God; and if purity be indispensable in all who would enjoy the favor of Heaven it becomes especially important in the public teachers of a holy religion. They should be pure in thought, chaste in language and holy in life. "Be ye clean that bear the vessels of the Lord." The greater the laxity of morals around them the greater the necessity that they present in their life an example of the purity of that religion they labor to establish.

Again, a missionary should strive to attain a character that is *lovely* and of good report. He may, by nature, possess characteristics that are unlovely and unamiable. Some are naturally melancholic and morose; others are irritable and passionate, and may find much in the climate and character of the heathen to produce a morbid nervous excitability or a diseased bilious development, which leads to needless cares or prompts to bitter thoughts and biting words. Then, without special care and divine aid, the missionary may find his temper and his tongue causing himself many sorrows, his associates much discomfort and his missionary work serious injury. We do not suppose it in the power of a man unaided to alter his nature more than the leopard to change his spots; but the man who has been renewed by the Spirit of God, though his distinctive features of character may still remain, may by prayer and effort do much to cultivate cheerfulness, habitual good nature, amiability, patience and meekness. Examples are not wanting in which the naturally morose have thus become mild, the pugilistic have become peaceful, the crabbed have become kind, the indolent industrious, and the petulent and forbidding have turned patient and pleasing.

Another point of character deserving special attention in the missionary is the cultivation and development of Christian *humility*. Being singled out from his brethren in the church to occupy a prominent position, and receive the attention and deference due to the sanctity and importance of his office, there is danger of his making them minister to his vanity, by supposing them marks of consideration bestowed on himself instead of his office. And the deference with which he is looked up to by the heathen may have a tendency to make him feel his superiority not to them only, but also to others.

He needs also to pay special attention to the cultivation of a spirit of meekness. His Master when reviled, reviled not again, and he also may be called with his Lord to endure the contradiction of sinners against himself, and with the weakness of human nature, which he has in common with others, he needs to make special effort to cherish the mind that was also in Christ Jesus, that when reviled and maligned and despised of man, he may endure it meekly, and feel cordially and speak kindly, and act Christianly towards all.

Another element of Christian character to which he need to pay special attention is *faith*. His work is preëminently one of faith. His service is in obedience to the divine command, "Go ye into all the world and preach the gospel to every creature," and his duties are not to be measured by his success or the apparent results of his labors. His encouragements are drawn from the commands and counsels of the Bible, and, though he see not a soul converted, and the gloom of heathenism remain unbroken, he is still to preach the gospel to the unbelieving pagan and let his light shine amid the surrounding darkness. If *others* walk by sight, and by the results of their labor seek to administer aliment to his zeal, the missionary needs the far surer support drawn from faith in the word of divine inspiration and the pledge of almighty power and redeeming love; and nothing but the promise of the Saviour to be with him to the end of the world, and a faith in the truth and divinity of Christianity, will sustain him in the dark hours and the dire calamities of his life, and keep his mind in perfect peace during the storms of temptation and the discouragement of his work. His must be a faith that will enable him to toil on cheerfully, patiently and perseveringly to the end, and take God at his word, and though the vision tarry long to wait for it, and work in obedience to the divine bidding. None more than missionaries to the heathen need to pray, "Lord increase our faith."

Again, the missionary needs preëminently to be a man of *prayer*. Prayer is the pulsation of Christian life everywhere, and where the pulse fails to beat we have reason to fear that life is extinct. But the missionary especially needs to aim at that exercise of prayer which is unceasing, fervent and effectual. He needs to cultivate a holy familiarity with the way to the throne of grace, and a humble fellowship with Him who sits thereon. If *others* can live without frequent, free, fervent and heart-felt prayer, with strong cries and tears — he cannot afford it, he cannot enjoy *his* mode of life, he cannot perform his kind of labor, without it.

Again, he needs with special effort to cultivate a sympathy for the heathen and a tender concern for their souls. This springs up spontaneously in Christian hearts, but the missionary, after living among them and witnessing their deceit and falsehood, their indolence and filth, and sensuality, is tempted to look upon them with loathing, and treat them with severity, and speak to them unkindly. Their barbarous character and still baser conduct have a tendency to dry up the wells of sympathy which sent such up-gushing streams of prayer and pity for them when we looked at them in the distance from our native land. It may require a struggle to love them as we ought, and to sympathize with them in such a manner as to win them to Christ. But this does not require us to take them into our houses or to our tables, or to give them raiment or money. Indeed, such is the Asiatic character, that to give them any pecuniary aid or hold out any worldly advantage would do them harm instead of good. Still, there is no want of opportunity for reaching their hearts and expressing an interest in their welfare, without ministering to their cupidity and indolence. A word of counsel in time of doubt, a word of kindness in the season of sickness or sorrow, when fitly spoken, will strike a chord even in a heathen heart and again, while meeting his doubts and giving him instruction and warning on religious matters, if moved by the constraining love of Christ, there is a way of preaching the gospel, attended by marks of solicitude for their good, that may win their confidence. A feeling of love and a kind manner in the missionary will more or less beget a fitting response from the heathen. The heathen are human, and the same means and motives that move human beings in our country will produce a similar effect in another.

The remaining section of this part of

the subject refers to the standard of character and attainment to be aimed at as a minister. The first attainment under this head is the acquisition of the language, and if he can dismiss from his mind at the outset the vain hope of acquiring it in a few months, or without the patient study of years, he will save himself serious disappointment. One reason why so many have acquired the language but imperfectly, after a long series of years in the field, and the reason that others have so soon broken down and returned home, is found in the fact that they began without counting the cost. Some minds acquire language with greater facility than others, and some languages are more easily learned than others, but in our opinion no Western mind can acquire *any* Eastern language so as to use it effectively in preaching the gospel, and so as to possess a facility in expressing correctly the whole range of Christian doctrine, and the extended variety of Scripture language and illustration, and a readiness in meeting the various doubts which arise in the hearer's mind, — and to give utterance to the various shades of thought which arise in the mind of the speaker while discoursing on philosophical and religious subjects — without a course at least of five or six years' laborious study; and a man may all his life be a learner in one language, though it last for half a century. On this subject it is not enough for a missionary to have a vocabulary of words or even the grammar and philosophy of the language — he needs to have the idioms of the language and the proverbs and figurative expressions of common conversation; and added to this he needs to pay especial attention and devote long labor to the tones and inflections, and the modes of pronunciation.

It will probably appear on investigation that the most distinguished linguists among all the missionaries to the heathen, who have been represented as understanding the language better than the native themselves, may have acquired a great vocabulary of words and studied profoundly into the principles of the language; but put them to the practical work of using it, and a mere plough-boy could pronounce it better than they. The acquisition of an Eastern language for the purpose of preaching the gospel, is a very different matter from learning Latin, or Greek, or French, or German, so as to read and understand their books.

Again, in connection with the acquisition of the language, the missionary needs also to study the literature of the people to whom he is to preach the gospel. He should be able to read and understand their native books on the subjects of religion, the history of their country, and whatever else may be read by the people. If the people have no written language they may have traditions and songs, and popular sayings, which are worthy of study by the missionary who is to give to them the gospel. Again, the missionary needs to give such attention to the literature of Western nations as may enable him to keep up with the spirit of the times. He needs to keep himself informed of the books which appear in the west for the exposition of the bible and on the various subjects within the range of biblical literature. He should also read enough of the popular literature of the times to keep himself informed as to the political changes in his own country and the nations of the earth. Still, he will not find much time to read newspapers. He needs also to pay special attention to the study of the character and habits of the people for whom he labors, so as to learn whatever is peculiar in their modes of life, political relations, domestic manners, public festivals, marriage rites and funeral ceremonies, and all that goes to make up the national characteristics of the people.

Again, in addition to and above all this, he should give special attention to the study of the Bible. He should labor to attain a clear view of its teachings and such an understanding of the word of God as to be able to explain it to others,

and such a familiarity with the language of the Scriptures as to be able to give quotations in the native language with readiness, by which to make an objection or prove a given truth.

Lastly, he should give himself wholly to the work, and aim not merely to stammer in the language and stumble over the Scriptures; to preach not merely understandingly but persuasively and effectively; not merely to convey in set phrases a few moral maxims and religious doctrines; but strive to exhibit the whole body of gospel truth, and present it in all its rich drapery and symmetrical proportions and attractive loveliness, as we find it in the divine records. And this is not all. His work is not done when he has developed in himself the characteristics of the *man* and the elements of the *Christian*. When he has stored his mind with a knowledge of the language and literature and familiarized himself with the character and customs of the people, when he has learned the bible and brought the gospel to bear on their intellects and poured the light of revelation upon their understandings, still the work of the missionary is not done — the high end of his mission is not yet attained. He has yet to reach the heart and move the sympathies and stir the passions within, and lead the heathen to holiness and heaven. To do this he must himself lead the way. If in teaching the heathen industry and purity, and veracity, he needs to present before them in his own example a living body of divinity; and if in teaching the native disciples how to preach to their countrymen, he needs not only to teach them theology but to preach before them himself and show them how; so also, if he would lead the heathen to feel, he must himself feel the saving truths he preaches and the solemn realities of eternity and the awful doom of the finally unconverted, and moved by the sympathies of the gospel, he must go to them in the tenderness of its Author and persuade them to become reconciled to God. Here is the grand secret of success.

Your committee are of opinion that Christianity is alike adapted to all; regardless of country or climate it claims the belief of all and offers to all its benefits; and that a development of its characteristics and an obedience to its commands depend less upon the external circumstances than upon the internal disposition. Still, there may be positions in society or places in the world where the full development of the Christian's character in all its loveliness and due proportions may be more difficult than in others, and if there is any profession in life or position in the world where the exercise of the Christian temper and the development of the Christian character are attended with preëminent difficulty, it is that of the missionary to the heathen. Removed from Christian society and holy example and all the helps to piety enjoyed in Christian lands, and surrounded with all the counteracting and corrupting influences of heathenism, in a climate enervating the powers of body and mind, circumstances exciting the petulence and passions of the human heart; — while thus weakened and worn he has alone to stem the tide of infidelity and false religion, of folly and filth, ready to bear him down to destruction. It is a mistaken and mischievous sentiment, if any suppose that missionaries to the heathen have not especially to watch and pray, lest after they preach the gospel to others they themselves be cast-aways.

We have thus drawn an imperfect outline of what we regard the requisite character and qualifications of the candidate for missionary work, and the standard of attainment to be aimed at by the missionary in the field. While we shrink from its application to ourselves, we are convinced that as a standard we can aim at nothing less. If it cut ourselves off from the privilege of attempting in our imperfect manner to perform the duties of the missionary, we must, from love to the cause and in justice to the magnitude and difficulties

of the work, be willing to retire from our place when it is filled by men better fitted for its duties and responsibilities, unless the society is able to retain us also, though it be in the subordinate position of hewers of wood and drawers of water for those who are adequately fitted for the high calling and holy work.

After a careful reconsideration of the subject recommitted to us, we cannot consistently with the claims of conscience and our views of the supreme magnitude of the enterprise lower the standard presented in this report. Such as it is we now submit it.

A PASTORATE FOR NATIVE CHURCHES.

Your committee in submitting the following report would remark that they have availed themselves of many valuable suggestions in a report, "On the Pastorate of the Mission Churches" by the Secretaries of the English Baptist Missionary Society.

We have reached a period in the history of our missions when this subject demands the most profound and prayerful attention. This will appear most evident to the convention when it considers that at this present moment there are 117 churches connected with the Burmese and Karen Missions, with a membership of some 10,000 converts, with only eleven ordained pastors. New churches are rising, and under the blessing of God will continue to rise, until the whole land is filled. The question at once suggests itself, To whom must these numerous churches look for faithful pastors to go in and out before them?

I. It must be admitted that, in the early stage of their profession, the immaturity of the converts, the presence of evil habits acquired in a state of heathenism or idolatry, the ignorance and imperfect apprehension of the gospel, must and do require the judicious treatment of missionaries. They demand from them incessant instruction, great watchfulness and pastoral supervision. But a *long continued supervision* your committee believe would be attended with many serious evil results. It would engender feebleness in the native churches and incapacitate them for that state of independence and self-sustentation designed by the great Head of the church. It would accustom the native converts to a style of ministry which can in vain be looked for from a native pastorate when circumstances shall compel its employment. It would have a reflex influence disastrous to missionaries themselves. Their exertions would become limited and confined to small bands of converts, while myriads are perishing around them, and so far as influence goes, they would set a most injurious example to the churches and to native assistants. It would teach them to be satisfied with what had already been gained, instead of impressing upon them by personal example, that they should never rest satisfied while the world around them remained in darkness of heathenism.

II. It will appear evident that if the reasons adduced are *valid* against a long continued pastorship of missionaries, "they are valid arguments for the employment of native pastors alone to superintend the converts gathered into the Christian fold. In no other way can the wants of the native converts be supplied and the gospel they have received be perpetuated."

Your committee have been led to inquire, Has the Lord Jesus Christ made no provision for these churches purchased by his own blood, in raising up a native ministry? We rejoice to say that he has done, as he has been wont to do every stage of the church's history, down to the present time. There are now eleven ordained men* who, by their fidelity in the discharge of the high duties entrusted to them, demonstrate that the missionaries did not err in the laying on of hands, and setting them apart to the work unto which they were called by the Holy Ghost, though they

*Two others who have been ordained have fallen.

may have done it with fear and trembling. In addition there are more than 120 native preachers connected with these churches, many of whom until recently have been inaccessible to the missionary in Burmah. These men (or most of them) have been raised up by God himself and endowed with gifts and qualifications for the ministry of the word. They have sat side by side with your missionaries in the zayat, they have stood with them in the field of active service, they have been entrusted with the gospel and have wended their weary way to the distant jungle and preached the crucified Saviour in the vales and on the mountain tops, relying alone upon Him who had called them, they have made the jungle vocal with the praises of God, so that the missionary following in *their* footsteps has found the wilderness budding and blossoming as the rose. These are tried men, they have met persecution and have not quailed, they have been reviled from day to day and have not fainted, they have been subjected to stripes and imprisonment, the naked sword has been suspended over them,—but all in vain. These men preach with power and acceptance and have been the pioneers in your missions, harbingers of the gospel of peace. Many of them even now are in charge of churches (which may have been raised up through their instrumentality) feeding them and guiding them onward in the path of life, while others are raising up new ones, the converts around them waiting for the missionary to come and set in order the things that remain. Can we for a moment doubt, that God is raising up a pastorate for the native churches? Or shall we hesitate and permit a system not sanctioned by Scripture to become established and entailed, with its accumulating evils, upon the rising churches of Burmah?

Your committee would recommend the most serious attention of this convention and of every missionary to this subject, and that pastors be ordained for every church just so soon as suitable men qualified as the Scriptures demand for this important office are raised up, not forgetting the injunction, "Lay hands suddenly on no man." For we know of no question connected with the case of native converts which calls more loudly for the exercise of sound judgment and judicious action than the ordination of native pastors. And we recommend, therefore, that the native churches be directed to look unto God by prayer and earnest supplications to raise up faithful men—not only pastors, but deacons, to take charge of them in the fear of God, and that the churches be instructed sacredly to sustain them by their prayers, and support them with a generous liberality. This recommendation your committee believe has the high sanction of apostolical example. The attention of the apostles was at once directed to this subject by the Divine Spirit;—a subject so important that it was entered upon in the most solemn manner, with fasting and prayer; thus recognizing the ministry not only as of Divine appointment, but that God had in raising up churches endowed them with suitable gifts, which were to be sought out and publicly set apart to the work, and then commended to God.

Your committee, in making this recommendation, would by no means convey the idea that they would have the missionary cease to instruct and watch over the pastors and infant churches raised up under his ministry. No. In addition to all the trials and labors of the faithful missionary, he *will have* "the care of all the churches" still.

When we have thus complied with the injunction, "And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men who shall be able to teach others also," may we hope to see "the native churches walking in the fear of God, and edified by their own brethren under the teaching of the Spirit of God, and the missionary unfurling the banner of salvation in the regions beyond."

Then, may we see these sheep folds so regulated that, were every missionary withdrawn, they would possess within themselves both the men and the ability to continue as the witnesses of Christ, until "the wilderness and the solitary place shall be glad for them and they shall rejoice and blossom as the rose."

ON PREACHING IN ENGLISH.

The committee consisted of Messrs. Kincaid, Simons and Harris.

While it is the duty of the missionary to preach the gospel to every creature, in every language in which he is able to make known the way of life, yet, as he left his home and country to evangelize the heathen, he cannot be turned aside from his great work. It is the opinion of your committee that no missionary should go into English work so as to interfere with his labor among the heathen, unless he obtain from the Executive Committee express sanction for such a course.

ON A GENERAL DISTRIBUTION OF THE BURMESE BIBLE.

The committee consisted of Messrs. Stevens, Wade, and Kincaid.

The committee to whom was referred the question of "the practicability and wisdom of attempting to place one complete Burmese Bible, strongly bound, in the house of the principal person in each city, town, or large village of Burmah, now accessible to our evangelizing labors," beg leave to present the following report.

Your committee have carefully perused the paper handed to us by the Deputation, bearing on this subject, and observe that great interest is felt at home in the decision to which the Convention shall come respecting it, especially by the Executive Committee of the Missionary Union, and the Board of the American and Foreign Bible Society.

Your committee also observe, from the same papers, that the plan proposed in the question referred to our consideration, had the approval of our beloved brother Judson. It was suggested by him in correspondence with the American and Foreign Bible Society, about the time that the quarto Edition of the Burmese Bible was issued from the press, more than twelve years since; and some of his associates now among us, remember his advocating the same plan, in deliberative meetings of the Maulmain Mission, held about the time mentioned. The plan, however, we believe was never definitely proposed for the action of the Maulmain Mission, nor are we aware that the judgment of the mission was ever expressed upon it. Neither are your committee aware that Dr. Judson, subsequently to the time mentioned, changed his views on the subject. He carried them out, in part, at least, with respect to Maulmain, but we have not learned that he caused the Burmese bibles to be deposited in the house of any principal men of the surrounding villages. However much he may have cherished the desire expressed in the correspondence referred to "that one copy of the Burmese Bible [might be] safely deposited in every village where the language is understood," it seems clear that he never undertook, to any considerable extent, to have the plan carried into operation.

The *object* proposed in this plan commends itself to every Christian heart; since it aims to dispel from Burmah the gross darkness which covers its people, by means, in the language of Dr. Judson, of that only "book in the world which has descended from Heaven," the only "golden lamp which God has suspended from Heaven to guide us thither," and that lamp it proposes to suspend in the most conspicuous place in every city, town, and large village in Burmah, accessible to our evangelizing efforts.

But it is obvious, that in order to the *realizing* of the benefits thus proposed to be conferred, two things are necessary: first, *there must be a place in which to suspend that light;* and, secondly, the

light must be *uncovered.* The men, with whom the bible is to be deposited, must be willing to *receive* and to *take care* of it; they must also be willing to *read* it, or at least to *have it read*, by, or to, those who resort to their houses. Otherwise, though "safely deposited," it will remain a sealed book. These are important conditions, affecting the question of the *wisdom* of the plan proposed. If the principal man of a village or town should not be favorably disposed towards the bible, and the reading of it in his house, it would be little less than casting pearls before swine, to deposit the sacred treasure in his house. If, on the contrary, he be favorably disposed, there would be little ground of hesitation, as to the wisdom of entrusting him with the precious volume. *Then* we should have good reason for regarding it as a light shining in a dark place. But we remember, that not many mighty, not many noble, not many wise of this world are called into the kingdom of God. Even in Christian countries, comparatively few are the principal men of the villages, towns, and cities, who are ready to have their houses made a depository for the bible, where those with whom their station brings them into most frequent intercourse, may meet, read, and discuss its holy truths. Much less may be expected a welcome for it, from the principal men in the towns and villages of a heathen country, condemning, as it does, on every page, the whole system of idolatry and superstition prevailing among them. In the opinion of your committee, an indiscriminate distribution of the bible among this class of men, would not justify very sanguine hopes of success.

The *cost* of such a distribution, too, would not be small. We are not prepared to estimate it with any degree of accuracy, as we know not the number of towns and villages now accessible to our evangelizing efforts, and cannot tell what number of bibles would be required. But supposing no more than 4,500, the number now on hand ready for binding, should be appropriated to this object, at an estimated value of rupees 5 3-4 each, we should have the sum of 25,875 rupees as the cost of the bibles alone. To this sum must be added the expense of carriage, which would not be less, probably, than eight or ten rupees per month, for each native engaged in it, besides the time of the missionary required to direct the distribution. For although native colporteurs, of extraordinary qualifications, might be employed in the service, to some extent, with advantage, so much caution and judgment are requisite, in order that the work might be done properly and without unnecessary waste of money, your committee could not recommend that it be attempted otherwise, as a general rule, than under the personal supervision of a missionary.

Neither could your committee recommend, as seems to be implied in the plan, that itineracies for this object should be undertaken, as a distinct effort, disconnected from *preaching.* We think itinerating labors should be chiefly characterized as preaching labors, and that the distribution of the bible, as of other books, should be auxiliary to them; — that, wherever the missionary and his assistants go, the great subject prominently held up before the people, to engage their attention, may be the gospel itself, rather than the book in which that gospel is written. This course seems especially important, also, as a means of bringing to light the suitable person to be entrusted with the sacred volume. Without it, there is reason to fear that some would be induced, from unworthy motives, to ask and obtain the bible, who, on subsequently learning its distinctive character, as the word of the one only, living, true and holy God, who sent His Son into the world, to die for sinners, would be inclined to reject it, and even to treat it with abuse.

With respect to the *practicability* of the plan proposed, if, as your committee suppose, the personal supervision of a

missionary is necessary, except in extraordinary cases, to a wise distribution of the bible, it follows, that with our present number of missionaries, the plan is manifestly *impracticable*. Each is already charged with an amount of direct preaching, more than he is able to perform, and could not consent to engage in distributing the bible, otherwise than as connected with the main work, and as auxiliary to it.

Your committee do not think that the present circumstances of Burmah call for any new mode of gratuitously distributing the bible. We think that hitherto, all the freedom that is desirable has been used in giving it to such, and such only, as have evinced an unusually favorable and inquiring disposition, justifying the expectation that they would make a profitable use of it, for their own, at least, if not for others', spiritual good. We are of the opinion that the itinerant preaching missionary, if he thought to deposit the bible in any town or village, should first inquire who in it is worthy? Who will sufficiently prize it, to read it himself, and to feel an interest that others should read it also? If such a man be found, and he be a prominent man, so much the better; but if otherwise, however humble his condition, or lowly his dwelling, *his* should be the house, in which to suspend the golden lamp which guideth to heaven.

Such a careful disposition of the bible, it seems to us, promises more ultimate good than an indiscriminate distribution among the *principal men*. It is a slower process, it is true, but it affords better ground of hope, at the same time that it prevents, we believe, an immense waste of the printed page, and saves much money, time, and missionary strength, to be bestowed on more important labors.

On this plan, the 4,500 bibles, already on hand, will be an ample supply for twenty or thirty years to come. In the twelve years which have elapsed since the edition was issued from the press, 500 copies only, have been used, in all the different ways in which it has been disposed of. If we suppose that, for the next twelve years, we shall have twelve missionary stations in Tenasserim and Burmah, — which is allowing an increase of *four* above our present number, including Rangoon and Bassein, — each station, if we may judge from the past, will scarcely distribute among the towns and villages connected with it, more than twelve bibles a year, during the four months which are convenient for travelling. For, although the missionaries of a station should, under favorable circumstances, be able to visit as many as sixty villages and towns, they would scarcely find a larger proportion than *one fifth* of these in which they would be prepared to deposit a copy of the whole bible. And to allow the same number of bibles for the same station for each succeeding year, is making a sufficiently liberal provision to supply the remaining villages, and to meet the probable wants of an increasing spirit of inquiry among those already supplied. At this rate of distribution, only 144, or in round numbers, 150, copies of the bible a year, would be demanded, or 1,800 only for the next term of twelve years, leaving 2,700 more to be distributed in the next succeeding term of twelve years.

It is not for bibles, then, that the funds of the church are at present needed in Burmah, but for increasing the number of *men* to preach the gospel, and to put into vigorous operation, the various appliances for evangelization which are already at command.

The conclusions, then, to which your committee have come, after a careful consideration of the subject referred to us, are briefly these: that an indiscriminate distribution among the principal men of the towns and villages of Burmah, would be *unwise*, and, with our present number of missionaries, *impracticable;* that the bible should be given, as heretofore, to such only as evince an inquiring disposition, which justifies the hope that they will make a profitable use of it;

that the work of distribution should not be undertaken independently of, but in connection with itineracies for *preaching*, as *auxiliary* to it, and, as a general rule, under the personal supervision of a missionary; and that in the present state of Burmah, the demand is not for an increase of *bibles*, but of *men*.

Respectfully submitted.

NINGPO.

LETTER FROM MR. GODDARD.

Public affairs.

Ningpo, May 13, 1853. — I take a few moments to inform you of our continued success in our work.

Though there have been many alarming rumors of war, and of threatened destruction to foreigners, everything here remains quiet. The revolutionists have probably found employment elsewhere to stop their march, which a few weeks ago was progressing so rapidly in this direction. It is impossible to obtain any reliable information. The Chinese manifestoes are so unblushingly false that no dependence can be placed on them. The officers of government seem anxious to get foreigners involved, for the purpose of enlisting their aid. But the foreign powers have decided upon neutrality. Proclamations purporting to be from the revolutionist chiefs have appeared, threatening the destruction of all foreigners. But they are believed to be forgeries put out clandestinely by government officers to excite foreigners against the revolutionists. These officers also in their proclamations speak largely of having foreign help, steamers, &c., on their side, evidently hoping to excite the revolutionists against foreigners. But I trust we shall not be greatly disturbed in our work, and hope the present disturbances will lead to the opening of a wider door for the promulgation of the gospel.

Continued success. — Translation.

We continue to have good congregations when we open our chapels for preaching, and there are several who attend our services with considerable regularity and profess to desire to become Christians. A few of them afford considerable encouragement. Beside preaching to promiscuous assemblies at the chapel every afternoon, I have had a regular service every Thursday evening during the winter at the new church, attended by such as feel a sufficient interest to attend regularly. This meeting has been gradually increasing in numbers and interest, and I hope will in time grow into a large regular congregation.

During most of the past month we have had in attendance a man from Kiangsi, some ten days' journey inland from this place. He is a merchant, has travelled considerably and is quite intelligent. He took considerable interest in the gospel and requested baptism, which we thought more safe to defer for a little. He has now returned home with the Scriptures and other books, and proposes to come again in a few months for further instruction and baptism. He thinks that several of his family and neighbors will embrace Christianity and form a little community there. He says that there are considerable numbers of Roman Catholics in those parts, but they are very wicked and ignorant. He seemed very much prejudiced against them. I certainly have hope in his case; but must wait for its confirmation.

I have progressed to Timothy in the translation of the New Testament. Corinthians is in the printer's hands and the other books are ready. Had the pleasure, last Sabbath, of attending the dedication of another chapel built by the Presbyterian Mission in an excellent location. That mission received into the church on the first Sabbath of this month three hopeful converts from their boys' boarding school.

We have had several shocks of earthquake during the past month. Two of these — one occurring about half past eleven P. M. of the 14th, and the other about one P. M. of the 15th — were somewhat severe, though not doing much

injury. The weather still continues cold, and we are in the enjoyment of usual health.

LETTERS FROM DR. MACGOWAN.

Review of ten years.

Some of the observations in the following review relate to events on which much has been published, but the writer's familiarity with China and its people gives weight to his representations.

Ningpo, March 8, 1853. — Ten years ago, this day, I landed in China. The anniversary suggests many reflections which the pressure of the hour will not suffer me to pen. I propose, however, employing the evening in briefly reviewing the period, which, in the life of a missionary, cannot be considered a short one. There were on my arrival nineteen missionaries in the country; about one hundred have since arrived. The number is now about sixty. It might be inferred from this that the climate is highly prejudicial to health, which is not the case. The average life of foreigners in China is undoubtedly much less than in Europe or America, but other than climatic causes have operated to bring about this result.

A single year's close study of any spoken dialect suffices to enable the missionary to commence his appropriate work, but he must, as a general rule, endure the weakening heat of many summers before he can express himself with even tolerable fluency. Much of the time of the most accomplished scholars has been occupied in translating the sacred Scriptures, while others have devoted themselves to the education of youth and various employments incidental to incipient missionary labor. Hence the amount of that labor from which immediate effects are looked for has not been large. If the results of the past ten years' toil and expense have been less than Christians anticipated, they are such as should not occasion discouragement. Above one hundred natives, who ten years ago were perfectly ignorant of the gospel, are now members of the churches of Christ. One Chinaman only was then competent to the work of an evangelist, now there are a dozen who stand up before their countrymen as preachers of the gospel. Hundreds of children have been carefully instructed in the truths of the gospel, thousands of adults have obtained a general knowledge of the way of salvation, and hundreds of thousands have heard of our Lord and Redeemer through the printed page. The deep-seated enmity to foreigners has to some extent been abated by medical missionaries administering to the relief of 200,000 patients. We may hope, therefore, under the divine blessing for a more rapid advance in the work of evangelization during the ensuing ten years. Let our brethren continue their support of missions in China, reinforce our thinned ranks, and remember us always in their prayers, and these dry bones will yet live.

Important political changes.

Within the past few years two political events have occurred, which are big with grave consequences not to China only, but to our own country. It required little foresight to predict, as I did in one of my early letters from China, that a stream of emigration would one day set from these shores to our Pacific coast, which would bring a new element into our already heterogeneous population and render Chinese missions an object of preëminent interest. The conquest of California and the discovery of gold have contributed to approximate the two continents and to introduce their respective inhabitants to each other, without the anticipated lapse of time. Surely no foreign mission can present claims to Americans comparable with those of China.

The Chinese insurrection.

The other event to which allusion has ben made is the rebellion which has been increasing in strength for the past three years in the southwest of the empire, having for its object the overthrow of the Manchu dynasty and the re rule. A horde of

northern barbarians set out for the conquest of China in the same year that the Mayflower bore the noble founders of the western empire to the bleak coast of New England. After a few years of ineffectual resistance the unwarlike Chinese submitted to the foreign yoke, which they have now worn above two hundred years, a longer period than that of the average dominion of the dynasties preceding. When once before under foreign rule they submitted eighty years only. A private soldier of signal prowess, and one of the finest characters commemorated in Chinese history, liberated his countrymen from Mongol servitude. This hero founded the dynasty which the Manchus displaced, and it is one of his descendants, a youth of only nineteen, who has been placed at the head of the revolutionary movement. The patriots, as I style them, or the robbers, as they are generally called, have at length obtained possession of Nankin, the ancient capital of China, where Tienteh (Celestial Virtue) proposes holding his court. Already he has not less than eighty millions of the empire under his sway. Although the Chinese would prefer a native dynasty, they have not patriotism enough to run any risks in behalf of the present movement. No place declares for the new party until the government officials are displaced by the officers of Tienteh. Nor is this strange, for they have no reason to expect any advantage from the proposed change of rulers.

Besides the sympathy one naturally feels for a party seeking to expel foreign rulers from their soil, there are other considerations which cause us to desire success for the patriots. If the Chinese succeed in establishing a government, it is morally certain that they can never maintain it by themselves. Ever exposed to inroads from the hunters of the northern wilds, they must again succumb or seek foreign aid. It is in this way that Providence appears about to bring the East and the West into friendly contact. The Chinese government will be compelled in self-defence to receive into its service all the appliances of western skill, and not a few foreigners as engineers, instructors, and the like. Thus the country will be fairly opened, prejudices will be dissipated and a clear way made for imparting religious truth.

Religious character of the movement.

There is one feature in this movement, which is of such an extraordinary character as to attract the profound attention of the Christian observer. At an early stage of the rebellion the insurgents were stigmatized, in several proclamations hurled against them, as composed in part of Roman Catholics, a charge which was utterly groundless. The circumstances were briefly these. A number of adventurers, who had become acquainted with the general doctrines of Christianity by hearing the preaching of our brethren at Canton and Hongkong and by reading the Scriptures and tracts, joined the insurgents and formed one of those secret associations so common in China, styling it the *Shangti Society* or the Society of God, that being the term much employed by missionaries for expressing the divine Name. Several Christian dogmas were incorporated with a great political idea, — "China for the Chinese." As the victorious insurgents gradually approached the northeast, rumors reached us of their attacking temples and monasteries, to which little credence was given, but recent intelligence corroborates with circumstantial exactness every statement of the kind. A proclamation of a general in Tienteh's army, now before me, dooms to destruction all the religious establishments of "the stupid Budhists and deceiving Tauists," and the expulsion of their respective priests. Proclamations have been issued by other officers, or in their name, which commence with the sacred name of Jesus, and are made up mainly of portions of some tract containing an epitome of Christianity, the balance consisting of a tirade against the Manchus.

How much influence these iconoclast-

possess in the provisional cabinet of Tienteh we have no means of ascertaining, but there is no reason to anticipate changes for the better should the revolution be consummated. It is not likely that any of them have more than very faint conceptions of Christianity, with some superstitious ideas touching its power, which they employ merely for political purposes. A prince of the same house, when attempting to regain the empire, made a profession of Christianity, in which he was imitated by his whole family and court. A letter was addressed to the Pope by his mother and wife announcing the conversion. It brought them no succor, and their light soon went out.

In concluding this hasty review of the past decade, I may express myself as hopeful for the future of China, and would have our brethren at home share the feeling.

Probable results of the rebellion.

Ningpo, May 18, 1852.— In a recent letter I alluded to the religious element in the rebellion which for three years has agitated the southwestern portions of China. I am now able to communicate further intelligence, which you will find in the accompanying paper.* Since the expulsion of the imperialists from Nankin we have been brought almost into contact with the insurgents, and shall ere long procure more reliable information respecting this strange movement than we yet possess. The newspaper account is worthy of all credit as far as it goes, but I apprehend that those among them who profess to be Christians form but a section of the army which altogether does not number ten thousand men, and that the sect was organized by a few persons who had heard missionary preaching at Canton and Hongkong. Tracts, however, seem to have been the main agency in imparting ideas to this body. Partly in consequence of their natural fondness for forming sects, and partly because of the known attachment of the Manchus to Budhism, the novel doctrines of Christianity were received with great avidity, and a society formed, which seems to be actuated by the same zeal against image worship that characterized the followers of Mohammed.

The results of this insurrection cannot be easily predicted. Certainly the warlike hunters of the north possess the power of crushing it, but their past failures embolden the rebels — patriots, I prefer styling them — to look for complete success. But if they should be able to establish a new dynasty, it would be in constant peril from the northern hordes, who, having nothing to lose, would resume their predatory irruptions into the rich plains of their unwarlike neighbors. To protect themselves against these, the Chinese would find safety only in forming friendships with the hated Europeans and Americans. Hence foreigners generally sympathize with the patriots.

In view of the present state of affairs, it is natural to speculate on the position of the Romanists in China. If the new dynasty, like many of its present partisans, sternly destroy images of every kind, except those which are under the protection of France, the people would be discontented with its partiality to the foreign pantheon. If, on the other hand, the crucifix, Madonna, and the like, be included in their iconoclastic proceedings, France will not be backward in resenting the insult. The persecutions to which Budhist and Tauist priests have been subjected by the revolutionary party plainly show that they have formed the rudest conceptions of Christianity. Indeed, notwithstanding the glowing account given by those who went up to Nankin in the English steamers, I am of opinion that fanaticism and not piety actuates even the best of the insurgents. Still, the movement cannot be looked upon with indifference by the Christian. The country begins to feel the effects of missionary operations in

* A number of the *North China Herald* containing a detailed account of the visit of Sir G. Bonham, the British plenipotentiary, to the camp of the rebels at Nankin.

various ways, and cannot long resist well directed efforts for its evangelization.

A female insurrection—Frightful accident.

The peace of Ningpo has again been disturbed by riots, and strange to say, on this occasion, by women and children, who assembled in large bands before the doors of the wealthy, demanding food and money, and when refused admittance, broke open doors or broke through the walls. The authorities vainly endeavored to quell these outrages, and the dames were only quieted by a daily distribution of alms, which the wealthy were compelled to provide, at various temples. The greater part of these riotous mendicants were by no means destitute of food, but the unsettled state of the times and a love of excitement were the chief inducements to such violent conduct.

Last Sabbath, as I was proceeding to the West Gate chapel, I had gone as far as the great Tauist temple a few rods from my house, when I found the neighborhood in a state of extreme excitement in consequence of a frightful accident which had just occurred in the distribution of rice to a crowd of applicants. Through some mismanagement on the part of the persons entrusted with this duty, not less than forty persons were trampled under foot. I found about thirty-five dead or dying in the court of the temple, surrounded by friends and relatives wailing and shouting in a terrific manner. There was a great concourse of spectators including many monks, but no one attempted to afford any relief, or to give drink to the wounded who were earnestly imploring it. I returned to my house and brought to the scene of misery a bottle of ammonia and a bucket of water, with which ten or more, who in the opinion of the spectators were dead, were restored. It was impossible to convince any that the ammonia, the effects of which excited astonishment, would not be efficacious to restore the dead to life, and I was tortured bodily and mentally, by men and women, several at once laying hold of me and pulling in opposite directions, screaming their respective claims into my ears: "Here is an only child, come and save it!" "Here is my mother, put breath into her also!" were the prevailing cries. Some took mouthfuls of ammonia, and placing their faces on those of their dead friends, endeavored to force the medicine into their throats. Most of the dead were women and infants. The magistrate made his appearance and seemed gratified by the assistance I rendered.

Blind rage of the people.

When all was done for the sufferers that could be done, tidings were brought that a similar accident had occurred at another temple a mile beyond the West Gate. The district magistrate hastened to inquire into that also, and I followed him, but found that no lives had been lost, nor any person seriously wounded. As I was about returning home, exhausted from fatigue, a pressing call reached me to visit the proprietor of a tea shop near the centre of the city. The patient was dead, however, before I reached the place. On coming out, I found it almost impossible to pass the street, owing to the dense crowd of angry men hurrying to the house of the officer who had charge of rice distribution, on whom they were determined to wreak vengeance. All the dead and some of those whom I had recovered, were borne to the residence of the careless functionary. I followed, to see what would become of my patients, who were again exposed to danger. Dead and dying persons of every age and of either sex were laid on doors in the courts of the house, while their friends were actively engaged in sacking it. Everything the house contained, furniture, clothing, utensils, books, &c., was brought out into the centre of the court and destroyed. The noise and confusion were excessive, and the crowd was so great that the dead were again trampled under foot, and the wounded were further injured. The policemen managed to get two of the persons whom I

had restored out of the throng and conveyed to my house, where they passed the night.

To prevent further excesses, which were imminent, the authorities the next day promptly issued assurances of relief to the survivors and to the friends of the deceased. Notwithstanding this, a body of women entered the court in a tumultuous manner, demanding immediate relief. The officers pacified them by promising everything, but begged that their husbands (who are altogether more manageable) might come next time in their stead.

Inquirers.

Though treaties and laws keep missionaries confined to certain localities, they are powerless in restraining the entrance of light into the interior. Many books are perhaps destroyed, or are never read, but others are accomplishing their errand in the most remote regions, an evidence of which is furnished in the history of the rebellion. Another instance has come under our notice in the case of an inquirer from the province of Kiangsi, a drug merchant, who placed himself under our instruction while here, and became importunate for baptism. He had obtained some knowledge of Christianity at his home, and in his travels, and sincerely desired to embrace it. Br. Goddard thought it safer to defer his baptism, as in a few months his business will probably call him again to Ningpo.

I have named my teacher as a Romanist professing to be in search of the truth. He has now been with me a year, and there has been no reason during that period to question his sincerity. A few days ago he so far committed himself to Protestantism, on the occasion of his marriage, as to ask br. Goddard to perform the ceremony in our house of worship. None of his popish friends attended the service, or the feast at his own house. Most of the missionaries at Ningpo were present at both. We now hope that he will soon formally and forever renounce the Man of Sin.

SANDOWAY MISSION.

LETTER FROM MR. BEECHER.

Karen magistrates.

Bassein, April 21, 1853.—The events of the past month at this station are of sufficient interest and importance to receive a brief notice. So far as the province of Bassein is concerned the war is past; anarchy and the ruthless destruction of life and property are already succeeded by order and quiet, by security and confidence. Native magistrates have been appointed over the several districts and have been well received by the people, the great mass of whom rejoice in the new order of things, while the disappointed — most of them being the old officials — either from necessity or from choice, quietly submit to the rule of their conquerors. In these appointments the services of the Karens during the war, and their claims as constituting nearly one third of the entire population, have not been forgotten. Four Karens have received the appointment of *gyoung gyouk*, or chief magistrate of a district answering nearly to a county, an office of much importance and responsibility. These are auspicious events to the Karens. The way for them to rise in intelligence, civilization and influence, has been thrown wide open. May their advancement in these, as well as in moral and spiritual things, be in proportion to the advantages and cheering prospects they now enjoy.

Increase of native evangelists — Their reception.

God in his providence has enabled us to send more laborers among the heathen Karens than we were anticipating at the time of our last communication. It was found, soon after the meeting of the association, that some of the churches which were thought to be destitute had chosen men from among themselves to fill the places of the deceased pastors. We rejoice that the services of the young men appointed to these churches by us were not required as pastors. [illegible] thoroughly trained, are

good preachers, and we are thankful for being thus directed to consecrate the *best gifts* to missionary labor. In addition to those mentioned in our last, four young men have gone forth during the past month to disciple those of their tribe who know not the true God and the Saviour of sinners; so that we have nine native missionaries laboring among the heathen this season.

From four of this number we have received the gratifying intelligence that they have been received with kindness and confidence, and that their preaching is listened to with attention. They have pursued a course which promises to be very efficient. They went out two and two; and while one of each couple remained in a central village, gathered together the children, taught them the elements of their own language and instilled into their minds the truths of the gospel, preaching at intervals to their parents, the other visited the neighboring villages, declaring the doctrines of Christ. All admit the truth and importance of these doctrines, but excuse themselves from embracing them now, by saying that they find it so difficult to obtain food that they have no leisure to worship anything, not even to observe their own accustomed religious ceremonies. The truth is declared faithfully, and God has said that his word shall not return unto him void, but shall accomplish that which he pleases, and shall prosper in the thing whereto he sends it.

Effects of war — Spirit of the Karens — Burmese inquirers.

The war, I said, is past. Yes, the storm has swept by, and, in the calm that follows, we are learning the sad extent of the destitution, wretchedness and ruin which it has wrought. Weekly, and for one or two weeks almost daily, small parties came in from the villages that have been despoiled, to implore our aid in obtaining rice, to ask our intercession with the government that they might be excused from paying their taxes the present season, and to make numberless inquiries on points civil, social, moral and ecclesiastical, to say nothing of those surgical and medicinal. These afford us constant opportunities for learning the state of the churches, and for inciting them to efforts for the education of their children and for the preaching of the gospel to the heathen. Very often these parties are composed of *heathen* Karens, giving us good congregations in our own houses. They listen attentively, and eagerly take tracts and books to carry home with them, that they may there learn the truths of the religion we preach, many of them saying that they will become worshippers of God as soon as they can learn the way.

The interest among the Burmans continues unabated. Twice have parties come to my room, saying, "Teacher, we would listen to the doctrines of Christ." On one occasion, being pressed with duties to the Karens, I directed a Karen preacher to teach them the doctrines of the gospel, when, as I fear is too often the case, instead of preaching Christ, he commenced descanting on the folly of idolatry. One o the Burmans, immediately checked him by saying "We know all about our own gods and modes of worship. What we wish is to learn about your God and the doctrines you believe;" and again desired that the teacher himself would preach to them. I need not add that the desire was gratified to the best of my ability. It would thus appear sometimes, that there are those among this people who would take the kingdom with violence, but how much of the eagerness which they manifest to hear the Christian doctrines arises from mere curiosity, time alone can disclose. We earnestly hope that a Burmese missionary will soon occupy this interesting and promising field.

Humble fidelity blessed — Baptisms.

I learned last evening of the conversion, during the last rains, of four or five families at a village thirty or forty miles east of us, that have not before been reported. In the same village four or five persons have been waiting sever-

al years for an opportunity to be baptized. These, with those recently converted, form a company of twenty-five or thirty candidates for baptism. An ordained pastor will at once be sent there, and I hope to have the pleasure in my next of reporting the organization of a new church in that place. The man who has been instrumental in the conversion of these, as well as of many others, has never been recognized as a preacher, and has studied only enough to learn to read, but what he could learn of the gospel he has been faithful in making known to others, while laboring as a farmer for the support of his family.

Moung Tay has just returned from a tour among the churches to the west and south of this, and reports the baptism of forty persons, and the collection of thirteen rupees for the home mission fund.

Death of Tway Poh.

No one familiar with the history of this mission will need to be reminded of Tway Poh, one of the first ordained of the Karen preachers, and second to none of them in all the qualities of a good minister of Jesus Christ. Interesting allusions to his character and deportment are of frequent occurrence in our missionary correspondence for several years. (See, particularly, Miss. Magazine, vol. xxxi. pp. 315, 388.) He had formerly been active in leading an emigration from Burmah Proper to Arracan, but, since the conquest of Pegu by the English, was removing with his whole congregation to the fertile and salubrious region, from which they had escaped to Arracan in order to enjoy liberty of conscience and the equitable rule of the English. Much was hoped of him in the evangelizing of Burmah. But he rests from his labors. We hope to present hereafter a more complete sketch of his character and career.

April 22.—A mysterious providence has this morning thrown our whole mission into deep mourning. Our dearly beloved brother TWAY POH has been taken from us. He died about nine, A. M., of cholera. He had commenced building a large village about four miles north of this, with very cheering prospects, but has thus been cut off in the midst of his usefulness.

It is also our painful duty to record the death by cholera of another native preacher, Kyau Too. Let the fervent and effectual prayers of the righteous be offered in our behalf, that these afflictive events may be sanctified to our spiritual prosperity, and the advancement of the cause of Christ among this people.

LETTER FROM MRS. VAN METER.

A self-denial.

Bassein, April 11.—Mr. Van Meter has kept you pretty well informed of the interests of the Pwo department of this mission since his coming to this place. As he is absent this month it is my privilege to send you a line. He left here on the 28th ult., in a small Burmese boat, for Rangoon, on his way to attend the convention at Maulmain. He would not have thought of venturing so unprotected, but he expected to be in company with one of the gun-boats of the steamer which was sent with the mail to Rangoon; but, by a letter received from him a few days since, we learn that the gun-boat lost her way, and his boatmen, who had before been the route, took him safely round in four days. One night a company of noisy Burmans came into the boat, greatly to his and his boatmen's annoyance. But, as he had retired, they received no intimation of a white face being on board, and after a good many impertinent questions and much noise, they left.

You will easily believe it was no small self-denial to stay away from the meeting at Maulmain, where are to be gathered so many loved fellow laborers, with so good a number direct from America, for one who has not seen a face fresh from her native land since embarking on the old "Cato." But we were afraid, should we both leave, our people might think us wanting in that deep interest for them which, as much as almost anything, gives the missionary influence over the heathen.

Attachment of the Pwos to their teacher.

The Pwos have had their teacher among them so short a time, they often express a jealous fear lest he should return to his own happy land, or become a teacher to the Sgaus or some other people. When assured that we came only for them, — to be *their* friends and *their* teachers, that they might learn about God and be saved, — that though we have parents, brothers, sisters, and many friends whom we love, we do not expect ever to see these again in this world, — that we only want to see them become true Christians, — not to give us money or anything — that will make us more happy than everything else — they often turn to each other, "O! O! they came for us, just for us! They are Mootee teachers." "Ts'yah, mamma, *we shall worship.* Formerly we feared the Burmans, but now we shall fear them no more. We shall learn the white books and worship our Father God in heaven." If we both left for a month, some would think their teacher was gone and the work given up; or, at least, if heathen Pwos came, as they often do, from curiosity to see "the white teacher and mamma," they would see other white faces, their curiosity would be gratified, and not having heard anything to excite a desire for further acquaintance, they would return and we lose the privilege of benefiting them, perhaps, for a long time.

The result has proved it best that I remained. Most of the time since Mr. Van Meter left, the house has been crowded with heathen Pwos from different parts of the country, principally from Shway Long and Pantanau. On many days from thirty to sixty have been here. Some have come "to see the teacher;" most to complain of the injustice and oppression of the Burmese officials in extorting money and labor according to their former customs. The Karens are natural republicans. They will leave their work and come several [illegible] distance, rather than submit to [illegible] n of even a few pice or the requisition of work for half the time the journey requires. They are exceedingly interested in hearing about the land where "the people choose their own rulers and make their own laws."

A critical time — Much prayer needed.

It seems most providential that missionaries should have entered this field just at the time of the deliverance from Burmese oppression. The people associate their improved condition with the coming of the teachers, and reckon it, consequently, as one of the blessings of Christianity. They readily acknowledge that "it is the Christian's God who has helped" them; "the Burman's god could not help at all, — surely he would not help the enemies of his people." "Before *you came*," they often say, "the Burmans used to oppress us." It seems a most interesting fact that these circumstances all combine to make them associate the worship of images, and other heathen customs, with the now despised Burmans. "Burmese" seems to be in their minds the synonyme of whatever is unjust, deceitful and oppressive. The Pwos who have been in to complain of their Burmese magistrates say they "cannot be happy under the Burmans, but would gladly accept Sgau rulers. The Burmans are unrighteous, unjust, not good, not pure, they hate the Karens, they all oppress. The Sgaus are our brethren, they are just and will not oppress or wrong any one."

"Still, you choose to follow the Burmans? The Burmans are worshippers of Lord Gaudama and of idols, — the Sgaus are Christians."

"No, no, teacher, we shall cast away the Burmese customs. We shall now worship the one everlasting God. We used to fear that the Burmans would bind and beat us, and we durst not take the white books, but now we shall worship, — we are determined."

There is scarcely an exception to this feeling on the part of any who visit us. Still, we know it is a very different thing to cast away vain idols and nominally to worship God, from becoming in

heart followers of the meek and lowly Jesus. That the Spirit may now be poured out, and this people brought into the fulness of the "liberty of the children of God," we do most earnestly and importunately ask the remembrance of all who pray. I know that a world is before you, a multitude of objects claim special prayer, but it does seem, if the Pwos could receive a special remembrance at every monthly concert, or an evening in a month,—a mention daily at every family altar, or even in the prayers of the female missionary circle, that great blessings would result. It is a most important time for them. In general, their feelings are most favorable to Christianity, and in a great measure averse to following longer the customs of the Burmans. But should this crisis be allowed to pass unimproved, these feelings be allowed to subside into indifference, if nothing worse, it might be difficult indeed to rouse them again to the consideration of the subject.

Thirst for instruction.

Many of the men who have been here for the last eight or ten days, are heads of villages and men of influence. They have listened eagerly. It has done my heart good to talk with them, not thinking of sleep until a late hour at night. It is remarkable, how readily the truths of the gospel, of an ever-living, ever-present God, of the pardon of sin and a Mediator for sinners, gain their understanding assent.

For flagrant acts of injustice the *gyoung gyouk* of Shway Long has been deposed, and one of the Pwos who came here is appointed to his place. The Pwo gyoung gyouk and his men were very anxious that a teacher should go back with them. They will send us scholars in the rains, they say, but they themselves cannot leave their families, and they too wish to learn. They will provide for a teacher and his family, feed him, build a house and a chapel. The advice given them was to return, as no one of the native preachers is so situated as to go immediately, tell others what they have heard, consider it carefully, and if, when the white teacher returns, they pledge themselves to build a chapel and meet for worship and to take care of a teacher, he will probably provide them one. I shall be much disappointed if they do not. Those coming from Pantanau district, also, are anxious for a teacher; and the people of another large district, over which a Sgau magistrate (Shway Wing the "young chief,") is appointed, say they are ready to pledge themselves to support a Pwo teacher. And thus the whole field seems waiting for the reaper.

The number of Pwo preachers, you know, is at present limited, but some others are being raised up and the Sgau preachers can help some; then, of the band of young missionaries recently sent forth, a number will devote their principal attention to this department.

Prospects.

Our hopes and expectations are high. Still, there are opposing circumstances in the way of the immediate conversion of the Pwos. We hear from our native missionaries that many say, "We will worship next year, but this year we have too much to do. We have nothing to eat. Our houses are all destroyed. We must give our time and thoughts to these matters."

Next year! next year! Satan does not without a struggle give up this stronghold and allow even the despised Karens to renounce their allegiance and to become — as he knows they would, if true disciples — lights, way-marks, to guide others to Jesus. And when "a more convenient season" does not answer his purpose, we cannot expect that his wiles will be exhausted. Some other temptation will present itself to his fruitful mind, and, alas! to the too ready acceptance of many of this poor deluded people. Then it would not be an anomaly in the history of nations or of individuals, if the very goodness of God, the prosperity which he is bestowing upon the Karens, should by the machinations of their subtle adversary prove

their most dangerous snare. Again, the Man of Sin has his standard raised here before us, and already a good many Pwos have enlisted under his banner. Though many may join our cause as volunteers, no doubt there are hard battles to be fought before the whole nation shall own the sway of Him "whose right it is" to reign. While, then, we would labor and give and pray as if we did expect immediate and glorious results, yet, knowing that we cannot see the end from the beginning, let us not be discouraged if we are obliged to wait for the early and the latter rain and to have long patience for it. The harvest will come. The victory is certain. The heathen shall be given to Christ for his inheritance and the uttermost parts of the earth for his possession.

ASSAM.

JOURNAL OF MR. WHITING.

(*Continued from p.* 424.)

Opposition — Serious conversation with a brahmin.

Jorhat, Jan. 19. — Have heard from various sources to-day of the opposition of the people to our religion. An old pundit said to Batiram, "The people are very polite to the sahib's face, but at his back they revile." Others said that the books we gave were all destroyed.

The daroga called Batiram to the Thana, or police office, to inquire about the Christian religion, with the design, no doubt, to have a little sport at his expense. Batiram said on returning he had had "a nice time" preaching the gospel before the great men.

Went out at four o'clock into the street and sat under the shade of a house. We had from fifty to sixty hearers of all castes. We sung a couple of Assamese hymns, which amused the people, and encouraged our own hearts. Our chief address was to a circle of mussulmans, who listened very attentively.

20. — Started this morning for some villages not before visited. Passing an old brahmin's house, we were called. So, sitting down outside the door, I told the old man, among other things, that I was commanded to preach the gospel to all people; that, having preached, I had obeyed the command; that it did not affect my future relations to God, whether men believed or not, but that, with those who heard, the case was far different. God would call them to account for what they heard. Though they were polite to my face and reviled me when gone, though they asked for books but destroyed them afterwards, it was of very little consequence to me. But when God should call them to judgment, and ask, "Have you heard of my religion? Have my servants visited your houses and preached to you my gospel?" They would be obliged to reply, "We have heard, but we believed not. We took thy gospel, but we destroyed it. We are without excuse." We sung to them, "Broad is the road that leads to death," which served us afterwards as the text for a long conversation.

A hard conflict.

We next went to a bridge over which passes one of the principal avenues of the country. We had a mixed congregation of brahmins, Dooms and mussulmans, amounting to more than a hundred. Our conversation was directed to the different religions among men. Several mussulmans commenced a furious harangue. I just hinted that perhaps they had better speak a little lower, as I had many words to say and they would become very tired. I soon discovered their plan of operation, which was to do all the talking themselves, to tire my patience and to drive me away. One man commenced repeating from the Koran in Persian, but when asked to tell what it meant, he could not. This is a common practice with many natives. They learn passages of Sanscrit or Persian, and rehearse them to others. They are thus, in their own estimation and perhaps in that of others, regarded as very learned.

When one mussulman got tired I saw that another was ready to take his place.

In this way our strength was fast becoming used up. Batiram was getting hoarse. I took the New Testament and commenced reading. The men tried to interrupt me by asking questions and trying to draw Batiram into an argument. When I had read two chapters I handed the book to Batiram and he commenced reading. In this way we maintained our position, and after a discussion, talking and reading for three or four hours, our opponents said they wished to go and eat their rice. We told them we could come again, perhaps, in a few days. I could not help feeling, while talking with them, that I was doing contrary to the precept I read at morning worship, not to cast pearls before swine. But if we had not maintained our ground we could never with any comfort visit the same place again. The opposition would be more boisterous and less respectful.

Batiram, being a Hindoo by birth, does not feel at home in argument with mussu'mans. And I must say I have doubts about the propriety of a Hindoo convert having much to say to these people. I was reminded of Henry Martyn's encounter with the same class of persons in Persia, and could but wish for his extensive erudition and forensic abilities.

The princess and her priests—Laboring from house to house.

Mrs. Whiting sent a bound volume of the New Testament to the princess. May the good seed take root, even in this noble though unpropitious soil, and thus in Assam Isaiah's words be verified, "Kings shall become thy nursing fathers, and their queens thy nursing mothers." Some of the brahmins said to the princess, "True, this is a good looking book, but it is all about the mem-sahib's religion. It would have been well if the mem had sent you a geography or a book of pictures." Her money supports so many brahmins, she is watched very jealously, and every obstacle will be put in her way should she wish to make any inquiries about our religion.

21.— Went out in the afternoon and sat in the shade of a clump of bamboos. Soon had a circle of thirty or forty hearers, of all castes. During our sitting perhaps a hundred different hearers were present, a few of whom were Miris, from the Majuli, an island in the Brahmaputra. These Miris could read, having learned in our mission school at Sibsagor. Batiram becoming exhausted, I relieved him by giving an account of the crucifixion. We sung a few hymns, which as heretofore pleased the native ear very much.

22.— According to our plan of visiting on alternate days from house to house, we went out into the villages. At the first house we saw only two men. Sitting down by their side I asked them who made the heavens and the earth.

"The great God made them," replied a heavy voice from within.

"Those are very nice words," I replied, "come out and have a talk with me." A tall, lank, black looking fellow then came out, and seemed to be all "cleared for action." After repeating the usual ideas of Ram, Krishnu, &c., he appeared to have exhausted his fund of conversation. I then read the first catechism, which leads on from the creation to the death and atonement of Christ. By this time we had ten or twelve hearers around us. I find the little catechism next to the Scriptures in value in talking with these people, for their conceptions of all religious ideas are so vague that we have to begin as we would with a child.

Rude hearers—Faith in "gifts of healing."

We then went to another village. As soon as we were seen coming, men and boys ran across the rice fields from every direction, and some came galloping on the backs of buffaloes. We thus had a large circle of hearers, but the rudest we have met. They clamored for tracts, and when we offered them what they asked for would not receive them. This was to them very amusing, and rather trying to our patience. We left them to their folly, to tell for months to come,

probably, of the fun they had at the expense of the padre sahib.

The next village was occupied by goldsmiths, an enterprising, skilful class of people. Here we were received very politely. We stopped about three hours and distributed some books. At one house, an old man who had lost the use of his limbs was brought and placed before me. He besought me to have mercy upon him, for he knew I could heal him. I told him what Christ did when on earth, and Batiram read of the miraculous healing of a lame man. I told him I had no such power, but if he would believe in Christ a much greater healing of his soul would take place. The people said no sahib had ever been to their village before. This accounted for the timidity and noise of the children, which, with the barking of dogs and the quacking of ducks, made it difficult to hear what was said. One young man was completely puzzled when asked where the mussulmans and Miris came from, for the Hindoo shasters say there were only four castes. The day being nearly spent, we turned toward our house, stopping on the road to converse as occasion offered. Meeting a company of Nagas, they seemed exceedingly amused with my suggestion that they might learn to read, — an impossibility in their estimation.

Not less than 200 people have heard something about the Christian religion to-day. The overland mail came in at evening, bringing us a quantity of papers, the reading of which rested and refreshed us.

Christianity leavening India — Intercourse with the rich.

23. — Sat down under a tree this afternoon, and spent a couple of hours in talking, singing and distributing books. Our conversation was chiefly on the atonement, the keeping of the Sabbath and the folly of caste. Several natives avoided passing over my shadow, crossing to the other side of the way.

Have been very much encouraged this evening, reading in the Magazine and Macedonian for November of the influence of bible and tract distribution in various parts of India. The facts brought to light show a great work going on, like leaven, among the people. I have a strong hope that the tracts and scriptures scattered through this populous city will not all be lost, or fall to the ground unread. O, how my soul has burned within me, as I have caught the spirit of some of Isaiah's prophecies!

24. — Visited to-day the houses chiefly of the rich and influential. At the sudder ameen's, one of the Company's native judges, I was received very coldly and formally. At the house of one of the descendants of the late king, we had a very nice time. He and his attendants made up an audience of more than fifty. He received us very politely. At one house we could not get into any conversation. The man would not even look at our books. He said he had got books from the padre sahibs at Gowahati, Dibrugor and Sibsagor. He had evidently learned something about our religion, for he appeared very bitter in his opposition. The passage of Scripture has been continually in my mind to-day, "Not many wise men after the flesh, not many mighty, not many noble, are called."

Conversation with his pundit — Popular scorn.

My pundit wonders why the sahib travels about so much. He thinks I must get very tired. If I would remain at the house, he says, the people would call to see me. He and all other brahmins would be delighted to have me remain at home instead of visiting from house to house. They much prefer themselves to do the latter work exclusively.

25. — While reading with my pundit this morning, I asked him if he knew what was in my mind. He said he did not. I was thinking, I told him, that all the brahmins and other Hindoos were going to hell. My shaster said so. I did not speak thus for the purpose of reviling him, but to tell him what I thought. It was because so many were

exposed to misery that I was now going about under the command of God preaching his gospel.

I said that Hindoos who learn English cease to be good Hindoos. He knew that, he said. If all the children learn English, I added, there will not be many good Hindoos twenty years since. He seemed to feel the force of what I said, and asked for the tract we were reading.

Preached in the streets this afternoon. One man asked why I was giving away so many books. His tone was so contemptuous that I replied: "Your shasters being all false, I am giving away the words of the great and true God." Another man associating me with the fakir, who is called padre, asked what particular religious merit the Sahib was getting by travelling about. No one without personal observation and experience can realize the keenness of such remarks. The bad impulses of human nature will often rise up for the moment in opposition.

26. — Travelled over a good deal of ground to-day, and visited many houses, but found very few who could read, and as a general rule, those who cannot read take no interest in our conversation. Batiram preached in the street at four o'clock. Congregation about eighty.

30. Sabbath. — Having exposed myself considerably to the sun the last few days, felt not at all well. Batiram went to the bazaar, to distribute some Bengali New Testaments and Psalms in Sanscrit. On his return the daroga called him into the Thana to hear him speak about the Christian religion. At five o'clock we went out into the streets. As this was the last day I should be able to preach this year at Jorhat, I felt considerable anxiety to leave a good impression on the people.

Silent influence of the mission.

Sibsagor, Feb. 3. — Reached home this morning, not a little wearied. On the way, my mind was continually dwelling on the experience of the past month. While I was at Sibsagor, it seemed to me that our mission was doing little or nothing. But, on getting out into the villages, we found hundreds who at various times had heard some of our mission, at Sibsagor, at Nowgong or at Gowahati. We found some who had received books from br. Danforth, others who had obtained them from the brethren at Nowgong. Our mission is not by any means a dead weight. Through its agency a silent but effective influence is at work. Present success we do not meet with, to be sure, to any great extent, but the preparatory work is doing, essential to the gathering in of a harvest by and by. "Ideas," says Dr. Merle D'Aubigné, "do not act instantaneously; they make their way in silence like the waters that, filtering behind the rocks of the Alps, loosen them from the mountain on which they rest. Suddenly the work done in secret reveals itself, and a single day is sufficient to lay bare the agency of many years, perhaps of many centuries."

The same remarks are applicable to missionary success in other countries, and, I doubt not, will be true of the success our brethren meet with in Assam, fifty or seventy-five years hence. Caste has a hold on the people that will not be removed gradually. The people, having become convinced of its foolishness, will throw it off at once, and a nation will be born in a day. But, to bring on the dawn of that day, no time must now be lost. A constant battering must be kept up at the walls.

Vernacular and English schools needed.

Schools are not to be despised in any part of India, especially in Assam. A common school costs from three to five dollars a month — certainly not very expensive. Here, from twenty to sixty boys are taught to read our books. Young men who have learned to read in our schools are our most interesting hearers, and can best understand our conversation.

If an English school of a high order could be established at Jorhat, we might

have this day 600 scholars, as many as could well be attended to. We do not want boarding schools, as these are too expensive, and may become the seats of corruption. But a vigorous day school would do an efficient work and exert an influence over all Assam, as that city is the residence of nearly all the government officers and pundits, as well as of the royal family. The officers and pundits leave their families there while they are absent on business. With another mission family, to reside at Sibsagor during the rains, such a school could be carried on with vigor. A Eurasian from Calcutta, Christian in experience as well as in name, might be obtained at a salary of thirty dollars per month, who could remain at Jorhat through the year. I hope to live long enough to see this object accomplished.

DONATIONS.

RECEIVED IN SEPTEMBER, 1853.

Maine.

Penobscot For. Miss. Soc., J. C. White, tr.. Bangor, 1st ch., E. Trask's Bible class, for sup. Howard Malcom Trask, in Assam Orph. Sch., 10; 2nd ch. 42.71; Fem. For. Miss. Soc. 30.25; S. Sch., to sup. Charles G. Porter and Deborah Porter, in Assam Orph. Sch., 50 91, Corinth, ch. 23.16; Charleston, ch. 12; Stetson, ch. 8 50; Sewing Circle 3; Kenduskeag, J. Ingraham 2; L. Everett and family 3; A. Adams 25 cts.; Enfield, ch. and Soc. 12; Youth's Miss. Soc. 19.12; Lincoln, ch. 11; Old Town, ch. 12; Hampden, 1st ch. 4.07; West Bangor, Rev. Wm. Day 1; Newport village, Thomas Clark 1; Hampden, Sarah Curtis 1; to cons. Joshua P. Hooper, L. M., 246.97

Searsport, ch., per Rev. S. W. Avery, 5; Cape Neddick, S. Sch., for the education of Burmese children, 2; Lubec, 2nd ch. 12; Lubec Village, ch. 6; 25.00

Cumberland Asso.: Auburn, John Briggs 2; Brunswick, Main St. ch. 2.25; Durham, Mrs. J. Miller 1; Bath, Juv. Miss. Soc. 7; per Rev. H. C. Estes, Agent 12.25

Piscataquis Asso.: Monson, ch. 1; Dover, ch. 25 cts.; Foxcroft and Dover, ch. 5; per Rev. H. C. E., Agent, 6.25

Hancock Asso., D. Morgan, Jr., tr.: coll. at Asso. 38.25; Sedgwick, 1st ch. 28.13; Hancock, 2nd ch., friends 4 25; Sullivan, ch. 15; Reed's Brook, ch. 2.50; Brooklin, ch. and Soc. 8; Trenton, 1st ch. 1.25; East Trenton, ch. 3.52; North Sedgwick, ch. 8 85; Mariaville, ch. 4.50; Otis, 2; Eden, ch., 15; to cons. Nathaniel Allen, L. M., per Rev. H. C. E., Agent, 130.75

Waldo Asso., coll., per Rev. H. C. E., Agent, 8.20

Kennebeck Asso.: coll. at Asso. 18 25; Bloomfield, ch. 65.80; J. H. K. Lord, 7.20; Fem. For. Miss. Soc. 27; to cons. Rev. Lucius Packard, L. M.; Cornville, "a friend of missions" 10; a friend 4; Mt. Vernon, ch. 20; Norridgewock, ch. 10.55; S. Sch. 2.45; Waterville, ch. 59.28; S. Sch. 11; Sidney, ch. 4; to cons. Rev. James D. Reid, L. M., per Rev. H. C. E., Agent, 289.53

Oxford Asso., H. Denham, tr.: Canton, Dea. G. Hathaway, 1; Ladies' Miss. Soc. 1.50; "a widow's mite," 20 cts.; Sumner, ch. 19; Turner, ch. 14; Harrison, ch. 3; Livermore, 1st ch. 20; Bethel, ch. 6; with other donas. to cons. Rev. Sumner Estes, L. M., per Rev. H. C. E., Agent, 64.70

783.65

New Hampshire.

Peterboro', Rev. S. R. Herrick 5; N. H. State Convention, A. J. Prescott, tr.: Nashua and Nashville, ch., to cons. Dea. Seth Woodbury, L. M., 100; 105.00

Newport Asso.: coll. 21; New London, ch 13.50; Hanover, ch. 7.50; Plainfield, ch. 5; Cornish, ch. 6.10; per Rev. E. A. Cummings, Agent, 53.10

Salisbury Asso.: N. Chancy, per Rev. E. A. C., Agent, 25

Portsmouth Asso.: Great Falls, ch. 21.64; Brentwood, ch. 30; Deerfield, ch. 7.60; per Rev. E. A. C., Agent, 59.24

Milford Asso.: Manchester, 1st ch. 60.07; 2nd ch. 8; New Boston, ch. 1.75; Wilton, ch. 7; Milford, ch. 50 cts.; Bradford, ch. 4.25; New Ipswich, ch. 5.75; S. Sch., for German Mission, 5.05; for Ningpo Mission, 5 05; with other donas., to cons. Rev. Chas. Newhall and Mrs. Hannah N. Sawyer, L. M., per Rev. E. A. C., Agent, 97.42

315.01

Vermont.

Ludlow, ch., for German Mission, per Rev. J. G. Oncken, 24.66

Massachusetts.

Boston, Charles St. ch., mon. con. 12; Bowdoin Sq. ch., J. A. Pond, tr., to cons. Mrs. Harriet F Wines, L. M., 100; Watertown, Fem. For. Miss. Soc., Miss Julia Stone, tr., to sup. Newell Brown in Assam Orph. Sch., 25; West Townsend, a friend 1; New Bedford, William St. ch., Luther G. Hewins, tr., mon. con. 50; S. Sch., Thos. M. James, tr., "weekly collection funds for Karen schools," 50; to cons. Onslow Hemmenway L. M. South Wilbraham, friends 15; West Acton, ch., 8; Chelmsford, ch., mon. con. 26.70; 287.70

Watertown, Mrs. Locke 5; Worcester, coll. at united meeting of chhs. 64.92; Isaac Davis 100; Lynn, ch. 61.51; for German Mission, per Rev. J. G. Oncken, 231.43

Sturbridge Asso., E D. Phillips, tr., 53.95
Holyoke, 1st ch., per Rev. E. A. Cummings, agent, 30.00
Franklin Asso., Ashfield, ch. 2; Bernardston, ch. 12; Buckland, Dea. Wight 10; Charlemont, ch. 2; H. C. C. Hawley 2; Rowe, ch. 9 66; Shelburne Falls, ch. mon. con. 7.25; Samuel Chapin 1; Conway, ch. 5; per Rev. E. A. C., Agent, 50.91
Wendell Asso.: Amherst, ch. 16 50; Royalston centre, ch. 50 cts.; West Royalston 5 10; Leverett and Montague, ch. 16 60; Fem Char. Soc. 15 50; Sunderland and Montague, ch. 9.12; Shutesbury, ch 8; New Salem and Prescott, ch 11.16; Petersham, ch. 5.25; with other donas., to cons. Julia C. Nelson L. M., per Rev. E. A. C., Agent, 87.73 —— 741.72

Rhode Island.

Providence, Mrs. Moses B. Ives 100; 1st ch., "a few members" 47; Rev. F. Wayland 250; Jona. Pike 100; Mrs. Hope Ives 100; f. iends 8.50; Pine St. ch., "a few members" 11; Officers of Brown University 32; for German Mission, per Rev. J. G. Oncken, 648.50

Connecticut.

Northford, John S. Lindsley 19; Mrs. S. B. Lindsley 1; for German Mission, per Rev. J. G. Oncken, 20.00
New Haven, 1st ch., (of which 25 is from the S. Sch. for sup. of a child in Nowgong Orph. Sch.) 454.75; Bridgeport, ch., S. Sch., for sup. of a boy in Mr. Vinton's Sch. named William Reid, 25; 479.75 —— 499.75

New York.

Utica, Mr. and Mrs. Harlow Hawley, to sup. Harlow Hawley in Assam Orph. Sch., 25; "H. W." 1; Troy, North ch., for Assam Orph. Sch., 25; Vienna, Rev. T. Martin 1.50; Turin, Mr. Higby 10; Camden, W. D. Wightman 20; Rev. C. C. Park 1; New York city, 1st ch. For. Miss. Soc., (of which 5.0 is for the S. E. Department of the French Mission and 100 for the German Mission.) to cons. Thomas Thomas, Emma M. Thomas, Abraham Mills, Martha M. Mills, Chester J. Wyckoff and Mary Eliza Serrell L. M., 600; "Valley of Achor, Ebenezer" 2; Schenectady, ch., for the German Mission, 25; 710.50
Black River Asso.: Lafargeville 7.25; Rev. L. T. Ford 1; Clayton, ch. 2 50; per Rev. H. A. Smith, Agent, 10.75
Broome and Tioga Asso, W. P. Raymond, tr., per Rev. H. A. S., Agent, 16.61
Cayuga Asso.: Sterling, ch. 17.55; Auburn, Juv. Miss Soc. 20; Cato, ch. 18; Springport, ch. 1; Skaneateles, S. Sch. 13; Port Byron, ch. 17; W. Daniels 5; F. Smith 5; with other donas. to cons. Rev. Geo. H. Brigham L. M., per Rev. H. A. S., Agent, 96.55
Chenango Asso, C. York, tr., per Rev. H. A. S., Agent, 38.40
Cortland Asso. 1; Leoni Pierce 10 cts.; Solon, ch. 2 50; Dryden, ladies 4; North Lansing 5.62; McGrawville 9.33; Harford, ch. 2.50; I. Whipple 1; Fabius and Truxton 15; Lyman Darby 1; with other donas., to cons. Rev. Alanson Boughton, L. M., per Rev. H. A. S., Agent, 42.05
Madison Asso.: Chenango, ch. 8; Cazenovia Village 4; Lenox 20 88; Georgetown 18.75; Lebanon 8.63; Rev. S. Spaulding 5; J. W. Slocum 1; Stockbridge 4; Mrs. A. Hatch 1; with other donas., to to cons. Rev. Reuben Jones L. M., per. Rev. H. A. S., Agent, 71.26
Oneida Asso: Oneida Depot 11.55; Durhamville 1.06; per Rev. H. A. S., Agent, 12.61
Onondaga Asso.: Plank Road 19; C. Salisbury 1; Canton, ch 11.50; Baldwinsville, ch. 7.88; Fabius, ch. 10; Geo. F. Hurd 10; Fayetteville, S. Sch. 2.49; Clay, ch. 8; Manlius and Sullivan 5 50; Onondaga, ch. 10.25; Syracuse, 2nd ch. 15.88; Tully 9; Vesper 14.28; Mrs. Green 2; to cons. Rev. Ansel Clark L. M., per Rev. H. A. S., Agent, 126 78
Oswego Asso.: coll. 15.83; Pulaski 24 44; South Richland 27.91; Albion 5.15; Colosse, ch. 23; Palermo 47.25; Hannibal 9; E. Huffman 12 cts.; Rev. J. Randall 1; J. E. Patchin 1; South West Owego 3; Central Square 8; Dea. Harmon, tr., 4; to cons. Rev. S. J. Everingham L. M., per Rev. H. A. S., Agent, 169.70
St. Lawrence Asso.: coll. 37 33; Stockholm, ch. 26 39; A Leavitt 2; Ogdensburg 38.05; Hermon, ch. 12; Madrid, ch. 30; Fem. Benev. Soc., to sup. a Karen preacher, 50; Canton 8.14; Massena 20.42; Dea. Thayer 1; Ft. Covington, ch 39.52; Miss C Robins 13 cts.; Richville 8.50; Pitcairn and Diana, 1 50; Rev. S. G. Brand 1; Chateaugay 9.30; Halsey, C. Leavitt 5; Gouverneur 17.25; Brandon 4; Burk, ch. 8.75; Potsdam 13 15; A. Barber 1; Rev. E. Goodspeed 1; M. G. Peck 2; R. Smith 1; M. Savery 50 cts.; Malone, ch. 71.34; friends in St. Lawrence 14; with other donas. to cons Mrs. Phebe Simons, James S. Chapman, Rev. Joel M. Howard, Rev. J. A. Smith and Rev. Otis Thayer L. M., per Rev H. A. S., Agent, 424.27 —— 1717.48

New Jersey.

Columbus, ch., per Rev. J. F. Wilcox, 18.25

Ohio.

Norwalk, ch. 27.63; S. Sch., for Assam Orph. Sch., 1.92; Piqua, ch., S. Sch., to sup. Elisha H. Hamlin in Assam Orph. Sch., 13; Fairfield, ch., mon. con. 7.85; Peru ch., mon. con. 19.52; 69.92

Illinois.

Illinois General Asso., W. W. Watson, tr., to cons. Joseph Lemon L. M., 100.00

Maryland.

Reisterstown, Rev. Daniel Cumming, for the Karen Mission, 4.00

Canada.

Eaton, E. Alger, 10.00

$4,882.94

Legacies.

Mt. Vernon, Me., Mrs. John Haines, per Rev. H. C. Estes, Agent, 5.00
Brookline, N. H., Fanny McGilvreay, per H. A. Daniels, Admr., 35.00
So. Reading, Ms., Paul Sweetser, per A. N. Sweetser, Exr., 25.00
Port Byron, N. Y., N. Fisher, per Rev. H. A. Smith, Agent, 10.00 —— 75.00

$4,957.94

Total, from April 1, to Sept 30, 1853, $23,701.94.

THE

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AMERICAN BAPTIST MISSIONARY UNION.

THE CONVENTION AT MAULMAIN.

In continuing the publication of the reports adopted by the Convention, it may be proper to repeat that the particular conclusions arrived at are subject to review here. This is of importance with respect, for example, to statements in the report published a month since, on the expediency of a general distribution of the Burmese Bible in the towns and villages. The committee base their estimate of the number of bibles that can be judiciously distributed, on the supposition that not more than four stations in Burmah Proper will be occupied in addition to those heretofore existing in the ceded provinces of 1826. While expressing their concurrence in the general views of this report, the Deputation express the hope that more stations will be occupied, which will proportionally affect the computations of the committee on bible distribution.

LOCATION OF THE PRESS AND NUMBER OF PRINTING ESTABLISHMENTS.

The committee on the best location for the press, and the expediency of maintaining one or more printing establishments, report,

That in their opinion the best location for the press, at the present time, is Maulmain — for these reasons:

1. The communication with every mission station *now* existing would not be improved by its removal to another place. Maulmain is now the commercial centre of the British possessions in Burmah, and while it remains so, its dependencies, where our missions are located, will be easy of access. Up to the commencement of the present war, tonnage on the Company's steamers to Tavoy and Mergui was at our command for all required purposes, by an order of government — and mission stations up the Bengal Bay were and still are easily reached, generally at moderate freights. Sandoway has received a greater amount of books than any other station. Hereafter Bassein will make like demand instead of Sandoway, which is now difficult of access, but doubtless will soon be more easily reached.

2. While the missions are now conveniently served by the press from Maulmain, the support derived from job work is not likely to be materially affected for the present by the transfer of Pegu from Burmese to British rule. From the new government, orders for

printing are continually received, and it is quite likely that the mission press will be favored with like orders as long as government has not the means of printing for itself in the native languages of Burmah.

3. It has been a generally expressed opinion for years past, that a transfer of possession, like that now accomplished in Burmah, would be followed by the speedy ruin of Maulmain. Opinion is now divided on that subject. The value of property has been affected by the transfer, and sales are now difficult, if not impossible. It is not yet time to know whether this popular conjecture will become fact. Until that time arrives, and until missions are established on the spreading branches of the Irrawaddi from Rangoon to Ava, and upon the Sittang river, the committee are clearly of opinion that the press had better remain where it now is.

The second branch of the inquiry relates to the "expediency of maintaining one or more printing establishments."

It is the opinion of the committee that one is all that is required.

1. On the score of economy, much might be saved in having but one, both in *superintendence*, and *labor* and *materials*. It is unnecessary to enlarge on these points, as their important bearing upon the subject will at once be understood by every one. When the office at Tavoy was established, it was called the Karen Mission Press, and thus books are still imprinted at that press. It is now more than seven years since the greater part of the Karen printing was directed by the Executive Committee to be executed at Maulmain. This order required a very considerable expenditure in the preparation of materials to do the work, nor are those materials yet ample. The union of the two establishments will afford abundant materials.

2. There would be a saving of time and expense in uniting the depositories of Karen books at a point nearer the Karen fields of labor.

3. The existence of two presses may have been the means of causing an undue proportion of labor in making books — and perhaps too the issue of books not always receiving the approbation of the missions — and also of books of like design and character from either press, nearly simultaneously. In the present early age of Karen literature, it is quite likely that confusion and injury may have resulted from a want of uniformity in the use of scientific terms, and in the spelling of names, &c., and that books bearing these imperfections may have been condemned at either station — whereas, were there but one press, uniformity would be more easily attained, while the continuance of two would be likely to perpetuate the evil.

THE GENERAL SYSTEM OF SCHOOLS.

The committee to whom was referred for consideration "the general system of schools from the primary to the theological," would offer the following as their report.

Your committee having carefully considered the subject in its various bearings, in connection with the topics furnished them by the Deputation, have arrived at the following conclusions:

1. Great care should be taken that schools be not commenced or prosecuted to a greater extent than their relative importance will warrant. We are of the opinion that it is the duty of every mission to see that its schools are conducted on principles of the strictest economy. We are inclined to believe that in some cases schools have been prosecuted to such an extent as seriously to interfere with other and more important branches of missionary effort.

2. The remedy for the injudicious expenditure of time and money upon objects of this nature rests with the particular mission to which such schools belong, and the Executive Committee, without whose express sanction, according to our present rules, no school can

be established. We deem it of the first importance, that in the establishment of such schools, there should be limitations, distinctly specified, *both as to the number of scholars and the expense;* and that these limits should not be exceeded, without the express sanction of the mission and the Executive Committee.

3. With the exception of normal and theological institutions, to which a missionary may be specifically appointed, we think it desirable that no ordained missionary should devote his time to schools, further than is necessary for their general superintendence, and for the communication of religious instruction.

4. On the question of employing *lay* rather than clerical teachers, for normal or select schools, we think that such a course may be expedient in some circumstances. But if these schools are, as they should be, designed for the training of future teachers and preachers, it is very desirable that the superintendents should possess a theological as well as literary education.

5. In regard to village schools among the heathen, your committee would recommend their establishment, though not to a great extent, and only where they can be under constant missionary supervision. In all such schools, none but Christians should be employed as teachers, the books used should be Christian books, and the schools opened and closed daily with religious services, and the pupils required to attend Sabbath school and Christian worship on the Sabbath; making them rather a means of Christian instruction, than of imparting a secular education.

6. Primary schools for the instruction of native Christians or their children, should, we think, in ordinary cases, be supported by the converts themselves; and it should be impressed upon all native Christians, as a duty, to give their children a good common education. We cannot too soon commence training our native converts to habits of self-reliance, and the support of their own preachers and teachers of every description.

7. Without deciding what measures may be required for the evangelization of a heathen people who can be reached in their homes by the missionary only during a few months of the year, this Convention is not prepared to recommend the establishing of boarding schools in Burmah as an indispensable or a wise expedient for its evangelization. The preacher has, in general, free access to the people; and while boarding schools furnish favorable opportunities for instilling religious truth, the benefit is circumscribed by the comparative fewness of the pupils gathered into them, the expenditure of money and labor in their support is great, and they are liable to be accompanied, or followed, by evils which may overbalance their salutary influence. Normal schools, strictly so called, are entitled, in our judgment, to the liberal support of the friends of missions; the object of these schools being the raising up of school-teachers and the preparation of native preachers for that higher course of instruction, which they will receive in the theological institutions.

8. Theological institutions. On the importance of these we need not enlarge. If there is one object which, next to the immediate conversion of those around him, commands, more than any other, the solicitude of a missionary's heart, it is the preparation of *native pastors*, to carry on the work which he has begun. We are convinced that native agency is to be the principal instrumentality in converting the masses in heathen countries; and the missionary who is able to give a thorough course of instruction to but a small class of devoted preachers, we believe to be doing a good and great work — a work that shall exert a permanent influence on coming ages. In the infancy of our native churches, it is impossible that *all* the pastors should be thoroughly educated men; we are not prepared to say that it is desirable; God calls his minis-

ters from every class; he often honors the feeblest instruments. In the infancy of our American churches many of the uneducated ministers were most eminently successful. But if we would introduce among our native churches a healthy, vigorous, stable Christianity, we must have a *portion* of our native ministers thoroughly educated and enlightened — men whose talents and acquirements shall be, as far as the circumstances will admit, equal to those of the missionaries themselves.

9. We submit these as the *general principles* on which mission schools should be conducted. But your committee would deprecate the enactment of any rules that should bind the various missions to the adoption of any particular system. Modes of operation that may be well adapted to one field, will be wholly inapplicable to another; a system of schools that might be very suitable for the Burmans, would require essential modifications before it could be introduced among the Karens; and probably still more before it would be at all adapted to the Chinese. In the opinion of your committee, it should be left to each individual mission, to determine for itself what particular system of instruction is best adapted to its wants, and to make their recommendations to the Executive Committee, to whom the ultimate decision belongs.

STATE AND CLAIMS OF TAVOY AND MERGUI.

The committee on the state and claims of the Tavoy and Mergui stations, beg leave to report.

1. In relation to the Burmese department of these stations. Though a quarter of a century has elapsed since the commencement of missionary effort in Tavoy, it may still be said, that city is one of the strong holds of the religion of Gaudama. Temples and shrines dedicated to heathen worship arise in every part of the city, as on the day in which our pioneer missionary first set foot upon its soil. The great mass of the people seem as mad upon their idols now as then — and the church planted by the hand of Boardman has increased but little either in number or efficiency since the death of that servant of Christ. But there exists a reason for this state of things. Two years after the arrival of Boardman in Tavoy, the historian says, "Though Mr. Boardman directed henceforth his principal efforts to the Karens, he did not abandon his labors among the Burmans." From that time to the present, Tavoy has hardly been without one or more missionaries who have understood the Burmese language. But we must add, their principal, if not their *entire* efforts, have been given to the Karens. Hence it is not surprising that no greater results of missionary labor are to be found in Tavoy; it is rather surprising that so much fruit still remains. And your committee are of the opinion, that the terms "gospel-hardened, bigoted boodhists," are not specially appropriate to the Tavoyers. And those who are acquainted with that people repudiate such epithets. Mr. Mason, who has resided in Tavoy mostly for the past twenty-four years, remarks, in the 17th report of the Tavoy Missionary Society, "I know of no place short of Burmah Proper, where a man might spend twenty years in preaching the gospel with better prospects of success than in Tavoy."

There are, at present, in this one province upwards of 48,000 souls, 42,000 of whom are Burmans. Of these 42,000, upwards of 10,000 reside in the town of Tavoy itself, while the other 32,000 inhabit beautiful and flourishing villages in the vicinity of the city and along the various streams of the province, all easy of access to the herald of mercy. By preaching the gospel, and the distribution of tracts and books, some light has doubtless been diffused among the people. A church of *twenty-two* members still exists. There is a capable assistant, who, with a missionary to lead

him forward, might do much for the cause. There is also a flourishing day school of nearly a hundred boys and girls, a fine place for a missionary to preach the gospel. Furthermore there is a full supply of mission buildings — all in a good state of repair — such as dwelling and school houses, zayat and chapel. In a word, all seem to invite the laborer to put in his sickle and reap the field ready to the harvest.

The same is substantially true of the Burmese inhabitants of the Mergui province. This province contains about 19,000 Burmans, of whom 7 or 8,000 reside in the city. It is true that very little missionary work has been done among them. Mr. Ingalls labored there several years; and although his "labors were divided among the Karens, English and Burmese, there arose a little church of six members," only one of whom now remains. However, it is probable that the most of the inhabitants have heard of one eternal God, and of the way of salvation. Besides, there now exist cases of inquiry of peculiar interest, which seem to invite the labors of the missionary. There are in Mergui, also, two mission dwelling houses, a school house, and a chapel which might be used for the purpose of native worship.

II. Your committee would state, in reference to the Karen department of Tavoy and Mergui, that there are from ten to eleven thousand Karens in these provinces. There is also a large number living on the Ya river, quite as accessible from Tavoy as from Maulmain. Furthermore, on the borders of Siam reside an indefinite number of Karens. Many have already fled from the oppressions of provincial officers of that government, and have taken up their abode in the Tavoy province. And were it possible, multitudes would to-day follow them. These eleven thousand Karens are scattered over almost the whole extent of the Tavoy and Mergui provinces — over a tract of country nearly two hundred miles in length, and from fifty to seventy-five in width. In almost every part of this extent of territory, there have been established preaching stations, supplied with native assistants and pastors, thus dotting the whole country as with so many lights glimmering amid the surrounding gloom. There are twenty-four such stations. In twenty of these stations have already arisen churches of the living God — numbering about one thousand members, sixty-seven of whom have been added by baptism during the past year. There are also instructed at these stations about three hundred children, in the first principles of a Christian education. Furthermore, your committee are of the opinion, that there has been no time, for many years past, of so much interest on the subject of religion among the heathen Karens as at the present. In the language of a letter from the churches south of Tavoy, "there seems to be a general shaking among the unconverted;" in some instances they are actually asking for a man to teach them and their children the way of life.

But though we have twenty-two or three Karens preaching in those provinces among their countrymen, it must not be forgotten that many of these assistants are extremely imperfect. The presence of the foreign missionary is still absolutely necessary. He must be there to lead on the hosts of God's elect — to instruct, to correct, to guide those now preaching, and to prepare others to take the places of these when they fall, and also to occupy *regions still beyond.* But

III. The Salongs of the Mergui archipelago must not be forgotten; and your committee sincerely hope that some definite action may be taken in reference to them. Their number does not probably exceed twelve hundred. Those living on the Siamese coasts and islands, there is every reason to believe, are far more numerous; and, at the same time, a more civilized class of people. It is also probable that somewhere about or near Junk-seylon, there is a central point where the race could more readily be reached. And until that point shall

be found, it will be impossible to estimate even approximately the number of this people.

Those in the archipelago have recently been reinforced by a company of Salongs from the coast of Siam, and, owing to the facts, that the Siamese governors are oppressive, and that a shell which abounds on the sea-ward islands of Mergui has recently become a very important article of commerce, large accessions from that quarter may be looked for in the future.

The Siamese Salongs live in villages, and it is said, undoubtedly with exaggeration, that there is a city of them near *Papra Straits* as large as Mergui. They seem in many ways to resemble their brethren of the archipelago. However, only a few of this class of Salongs have as yet been seen by the missionary.

The Salongs are a mild and timid race, are credulous and affectionate — and rarely quarrel, unless stimulated by intoxicating drinks; are honest in their dealings with each other, and faithful in the discharge of their family duties. They are not fettered by any system of religion, and will listen with attention to any communication made to them by the missionary. They have many interesting traditions of a creation and universal deluge. They believe in future rewards and punishments in another state.

The Salongs, from the necessity of their employment, collect at the sea-ward islands semi-monthly, during the time of the highest spring tides, when the missionary, for several evenings in succession, can gather around him a company of from fifty to three hundred on a pleasant sand beach, and pour into attentive ears the story of the cross. A better pulpit, or a more hopeful audience, can hardly be found in India.

The language of the Salongs is at bottom Malay, or at least is a cognate of Malay. It is easy of acquisition, and can be printed with type now in the mission printing office. A Salong Catechism was printed some years since, which, with some modifications, might be employed in communicating the first truths of Christianity. Something has already been done in the way of preaching the gospel among the people. Mr. Benjamin has acquired a colloquial knowledge of the language, and collected a vocabulary of nearly two thousand words.

The discouraging features of the case are — the intemperance and unsettled habits of the people, and the hostile efforts of the opium and arrack pedlars who infest the islands. Their influence is so great over the people, that they have entirely ruined the church of forty members once established there, and filled the minds of the people with hatred to the missionaries.

Your committee have thus briefly presented the present state of the Tavoy and Mergui stations. They would now proceed to consider their claims. It is most clear in the minds of your committee, that Tavoy claims a Burmese missionary — not simply a man who will spend a small portion of his time, time snatched from the Karens, among the Burmans; not a man who understands the Burmese language, but who is also engaged in translating, book-making or printing; but a man who shall devote the entire energies of his body and soul to the evangelization of the Burmans.

In reference to the claims of the Karens, your committee have found it more difficult to decide. If regard were had simply to their *number*, they could recommend but one man for both provinces. But the Karens of the two provinces are so widely separated, that the missionary could visit them all only with great difficulty. Besides, during the southwest monsoon, his communications with one half of the churches would be almost entirely cut off. They would therefore recommend two Karen missionaries — one for each province.

And finally, they would urge the necessity of a Burmese missionary for Mergui — who shall also continue the inquiries among the Salongs until some-

thing more definite is known concerning that people — until something more definite is known as to their numbers — and whether there really is, as there appears to be, in the minds of that people, a peculiar susceptibility to religious truths; whether the idea of a God, which ages of sin and superstition have not been able to erase from their minds, may not be endued with a living soul by preaching to them the living word.

PRINCIPLES WHICH SHOULD GOVERN MISSIONARIES IN ENTERING UPON OR RELINQUISHING STATIONS OR DUTIES ASSIGNED THEM.

The committee on the principles that should govern misssonaries in entering upon, continuing in, or relinquishing stations or duties assigned to them by the Executive Committee, would submit the following report:

Although fully recognizing the principle, that the missionary, as well as the preacher of the gospel at home, is the servant of the Lord and not of man, and that his connection with a missionary society ought not to infringe upon his liberty or his responsibilities, as a minister of Christ, yet we believe that the relations into which he and the organs of the society have mutually entered, impose upon him certain obligations, which he is bound to observe so long as he retains his connection with them. In order to preserve this connection unimpaired, it is necessary that there should be a general harmony of views between him and the society by which he is supported, not only in regard to the object of missions, but to the modes of operation.

The original compact between the Missionary Union and its missionaries recognizes the right of the Board to give "*general instructions and regulations*" for their guidance. Minute and specific instructions, extending to the details of missionary labor, will not ordinarily be necessary, while the Board repose confidence in their missionaries, whose piety, judgment and experience will furnish the best security for the faithful prosecution of the work before them. It is taken for granted that, on the appointment of a missionary, there is usually an understanding between him and the Executive Committee, as to the field of labor and the kind of work to be performed.

These points once settled, it seems very desirable that there should be no change, except for strong reason, and by mutual consent of the missionary and the Executive Committee. We think that no missionary would be justified in leaving his post, or entering on labors not originally contemplated, except with their sanction. Yet in cases of emergency, it may be the duty of an individual to supply a vacancy, or enter on a new field without delay; in which case he would be justified in acting on the recomendation of the mission to which he belongs, pending a reference to the Executive Committee.

When special orders are sent out by the Executive Committee, we think no mission or individual missionary has a right to suspend or alter them, unless there is reason to suppose that the Committee are laboring under some misapprehension, or unless their operation would be manifestly injurious. In cases of this kind, a mission may defer action on such orders, until the final decision of the Committee can be obtained.

Should the case ever unhappily occur, in which a missionary cannot conscientiously carry out the requirements and instructions of the Executive Committee, and if after suitable explanations there should still be found an insurmountable practical disagreement, the only proper remedy is a dissolution of his connection with the Missionary Union.

EXPEDIENCY OF KAREN MISSIONARIES LABORING IN BURMESE.

"On the expediency of Karen missionaries laboring in Burmese, instead of teaching and writing, in the rains," your committee beg leave to report: —

That if the present system of evange-

lization is to be continued among the Karens, there is so much pressing work to be done for that people, we do not think it expedient, as a general rule, for Karen missionaries to divide their time and strength, and distract their attention, by laboring in Karen a part of the year, and then leaving Karen and laboring in Burmese the other part.

Whether the new fields now open before us in Burmah, will present such circumstances as to admit of an essential change in the plan of evangelization among the Karens, remains to be determined. As yet, the fields having been but very partially explored, the facts are not sufficiently developed to enable your committee to form an opinion on that subject.

We have been instructed to consider the following questions:

1. Whether it is desirable for Karen missionaries to study the Burmese language.

2. Whether Karen missionaries can profitably spend a portion of each year in laboring for the Burmans.

The first of these questions was distinctly answered in the former report, which we here repeat; — that, as the Burmese is the common language of the country, we do consider it very desirable for Karen missionaries to obtain a knowledge of it, more or less, as circumstances may require.

In regard to the second question your committee would remark, that Karen missionaries living as they are among the Burmans, and meeting them more or less wherever they travel, we believe that a *portion* of their time can certainly be profitably spent for their spiritual good. And it is the honest conviction of your committee, that there is not a Karen missionary in the field who has not thus devoted in some way a portion of his time. But the amount of time to be thus devoted, the particular way in which it is to be done, and the circumstances demanding it, are questions which, we believe, must be left to the developments of Providence, and the good sense of those who are particularly concerned.

NATIVE ASSISTANTS.

The committee to whom was referred the subject of native assistants, their duties, qualifications, appointment, distribution, supervision and support, beg leave to present the following report.

As native assistants must be the principal reliance of the friends of missions, for the preaching of the gospel among unevangelized nations and for the building up of the churches which have been already gathered from among them, it is obviously of the first importance that such a course be adopted, with respect to these assistants, as is adapted to promote their highest usefulness and efficiency, both present and prospective. Your committee, therefore, have endeavored to give careful attention to the different topics named in the subject referred to us.

1. The *duties* of native assistants. Assistants are of two classes; those who are devoted to preaching to the unconverted among their countrymen, and those who are entrusted, to a greater or less extent, with the charge of churches. All are set apart to their work with the express understanding that they are not to engage in any worldly employment to earn a livelihood, and that their wants shall be supplied by their brethren. Hence they receive a regular stipend or its equivalent, either from the mission or the native churches, or from both united.

The former class are engaged daily in preaching, visiting the people in their houses or in places of common resort, receiving them at their own houses, or occupying zayats by the side of public thoroughfares and calling in those that pass by to listen to the gospel. To aid them in this work, they are furnished with books and tracts for gratuitous distribution at their discretion. They are also specially charged with the duty of looking after inquirers, bringing them to attend public worship and to receive

personal instructions from the missionary. Their qualifications, moreover, point them out as suitable teachers for the Sabbath school, and also give them a place among the elders of the church with which they are connected, in which relation they are called upon to perform special duties in the exercise of church discipline.

Of the latter class of assistants, those who are entrusted with the charge of churches, some are temporarily performing the duties usually devolving on pastors, with the exception of the administration of the ordinances, and correspond to licentiates in America who are engaged for a season to supply particular churches. In some instances, among the Karens, they are required during the rains to teach a village school, and are expected to preach to the unconverted of the neighborhood, besides watching over and instructing the particular churches over which they are appointed. The ordained pastors are permanently settled over distinct churches, and consequently perform the duties usual in such relations. But these last, in the present paucity of ordained pastors, are obliged also to devote a portion of their time to itinerating among the churches, which are under the charge of licentiates.

The two-fold work assigned to the native assistants, as already explained, of preaching the gospel to their unconverted countrymen and of feeding the flock of God which has been gathered in separate folds from among them, will suffice, your committee suppose, without farther specifications, to suggest the duties which devolve on them, both as it respects themselves and others.

2 The *Qualifications.* Of these we hesitate not to urge as the most important and essential, that there be manifest signs of a call of God to the work. What constitutes such a call, we suppose it is not necessary for us to specify, farther than to say, that we use the terms in the same acceptation as they ordinarily possess when applied to the ministry in Christian countries.

With respect to the amount of knowledge requisite for appointment to the preacher's office, beyond that experimental knowledge of God and of Christ which is implied in a call to preach, we would not recommend any one standard for all, believing that this may be varied according to the specific work to which the individual may be appointed, whether as an evangelist or as a pastor, and according also to the degree of intelligence possessed by the people among whom he is appointed to labor. We would nevertheless earnestly recommend, that every individual called in the judgment of his brethren to the preacher's work, and especially to that of the pastor, be taken, if possible, through some course of special training to adapt him to the work he has in view, that he may become a workman that needeth not to be ashamed, rightly dividing the word of truth.

3. Their *appointment.* If the candidate is to be supported from mission funds, your committee take it for granted that his appointment will be made by the mission with which he is to be connected, and not by an individual of the mission, on his own responsibility, without the concurrence of his associates. And indeed, in whatever manner the assistant is to be supported, in order that the best results may be expected from his labors, there should be no division of opinion on the part of the missionaries respecting his appointment, and there should also be a hearty concurrence on the part of the church to which the individual belongs.

If a pastor is to be set apart, we suppose, of course, that he will be the choice of the people over whom he is to be placed, and that he will be set apart with the "laying on of the hands of the presbytery."

The re-appointment of individuals who from any cause have been dropped from the list of assistants, your committee take it for granted, will be made in the same manner as the original appointment; and in cases of the removal of

an individual from one station to another, special care, we think, should be exercised that satisfactory credentials, brought from his former station, be presented, before he can be considered eligible to an assistant's office at the new.

4. Their *distribution.* We suppose that any given number of native assistants should be distributed according to the kind and place of the work to be done, and the peculiar qualifications of the laborers. If there are churches, each should be provided with a stated preacher, if not a pastor. That want being supplied, the destitute must be cared for; and in laboring for them, some of the assistants may be better adapted to itinerating from house to house and from village to village, while others might be better fitted for occupying regular stations for preaching. Some may be worthy to be deputed to take up their abode away from their brethren, in some heathen village or district of a town, to hold up the light and labor for the people of that particular locality. In all cases, the peculiar adaptation of the individual should determine his kind and place of labor, and the principle of distribution indicated by our Lord, when He sent forth the seventy, two and two, to preach in the cities and villages, should be our general guide.

5. Their *supervision.* The general supervision of the native assistants, your committee think, should be exercised by the mission which appoints them. But it will probably be found most convenient in practice, that the immediate supervision be committed to one or more individuals of the mission, to whom the assistants shall be directly responsible, and who shall look to the mission for advice and for the decision of questions of special importance. This supervision, your committee believe, should be diligently exercised, and should include the manner of life, the matter, manner and amount of preaching, and whatever is necessary to the greatest efficiency of the assistant, that, soul and body, he may be wholly devoted to the great work of his calling. Nor ought the native pastors, even when they are supported by the churches over which they are severally placed, to be exempted from this supervision, although in their case it should be more strictly advisory, special pains being taken to impress their minds with a sense of their accountability to Christ, and also to prevent an impression being made that the missionary is lording it over them.

As a means of securing the benefits contemplated by this supervision, your committee beg leave to recommend, that at each station there be a yearly meeting or conference, for all the assistants of the station, to review the labors of the year and their results with prayerful self-examination, so that the new year may be commenced with fresh incentives to diligence and unreserved devotion to the work of the Lord.

6. Their *support.* "The workman is worthy of his hire;" so hath the Lord ordained, that "they that preach the gospel, should live of the gospel." This principle ought at once to be asserted in the native churches; and they ought to be trained, as soon as possible, both to sustain their own pastors and also to aid in sending out other men to preach the gospel to the destitute. This object, we believe, should be kept steadily in view until it be attained; and its attainment cannot but exert the happiest influence in developing that healthy and vigorous piety which ought to characterize the churches of our Lord. The question of the amount of support to be given to the native assistants, your committee would refer for decision entirely to the judgment of the different missions, believing that no general rule should be laid down, excepting that our brethren should be comfortably provided for according to the habits of their people respectively. So far, however, as the circumstances of different stations substantially agree, we think it highly desirable that there also be a correspondence in the rate of wages.

STATE AND CLAIMS OF MAULMAIN.

Your committee to whom were referred the state and claims of Maulmain as a Burmese, Peguan and Karen station, would respectfully present the following report.

1. Maulmain as a Burmese and Peguan station. As is known to the members of this Convention, here was the scene of Judson's labors for the greater part of his missionary life. But he toiled not for the inhabitants of this city alone, nor principally, but for all Burmah. Nearly on the spot where we are now assembled, with the last chapter of the word of God in his hand, he kneeled and returned thanks for having been permitted to live to finish its translation into Burmese. "Though dead he yet speaketh." The effects of his labors, and the labors of others who have been called to their reward, and of some who still live, are manifest; yet in regard to the mass of the people, the language of Scripture, "dead in trespasses and sins," most fully expresses their spiritual condition. The gospel is no longer a novelty; and though there are few disposed to revile when addressed on the subject, yet a spirit of inquiry is wanting, they often hear as though they heard not, and frequently the question, "Can these dry bones live?" — arises unbidden in the mind of the preacher.

Owing to peculiar circumstances, there has not been that amount of direct preaching to heathen by missionaries, that could have been desired. Yet God has honored his word, by showing that it has power to convert the soul and to subdue and enlighten those who had grown old in idolatry. There is now in Maulmain a church of converted Burmans and Peguans numbering one hundred and thirty-three members, and one in Amherst numbering twenty-seven; beside a goodly number who have left strong ground to believe that they have fallen asleep in Jesus, and that their spirits are now with those of Judson, Boardman and others, who were employed of God to lead them to the Saviour of sinners. Your committee are of the opinion that the Maulmain Burmese church will compare well with the majority of churches in America as to piety and liberality.

In regard to the claims of Maulmain we remark first — it has proved to be one of the most healthy locations in southern Asia for Europeans and Americans.

Secondly. It has a population of nearly forty thousand; the great majority of whom are Burmans and Peguans. This population can be reached at all seasons of the year; and within twenty minutes' walk of either of the houses now owned by the mission, with perhaps one exception, are about seven thousand persons of these two nations, aside from others who speak the Burmese; a number sufficient to claim the undivided attention of one missionary aided by one or two good native assistants.

Thirdly. The location of Maulmain is one that affords superior facilities for itinerant labors in the surrounding country. It stands at the junction of three rivers, along the banks of which are numerous Peguan villages, some of them large and pleasantly situated. On the island of Balu also are thousands of Peguans; and the country between Maulmain and Yay, a distance of one hundred miles, is also, with the exception of Karens who are thinly scattered through it, peopled by the same nation; and nearly all their villages can be reached from Maulmain by boat with comparatively little expense or fatigue. The great mass of these villages can be reached efficiently only through the Peguan language. In this connection it may be proper to state, that the majority of the native population of Maulmain are also Peguans, and a missionary understanding that language and the Burman has greatly the advantage of one who only understands the latter, especially if engaged in preaching from house to house or in the street.

Fourthly. Maulmain being the capital of the Tenasserim and Martaban

provinces, and a seaport town, it is constantly visited by strangers, and there are frequent opportunities of preaching to persons from distant parts of the country, and, through them, of widely diffusing the leaven of truth.

It is the opinion of your committee that Maulmain and vicinity have an imperative claim to two missionaries, who shall devote themselves to preaching to the natives to the full extent of their physical ability, one of whom at least should understand both Burmese and Peguan.

II. Maulmain as a Karen station. There are no Karens resident in Maulmain, and but few within twenty miles of it; but in the section of country easily accessible from it, are many thousands. In what is termed Amherst province, that is, in that part of the Tenasserim provinces north of Yay, there are, according to the census of 1852, more than twenty thousand. In Martaban province they are also numerous; and on the east, in the Siamese territory, are many who are more accessible from Maulmain than from any other station where a missionary can reside. But little missionary labor has been bestowed upon the Karens in the two last mentioned districts. In Amherst province there are thirteen churches (Pwo and Sgau), numbering 850 members, with four ordained pastors and twelve assistant and itinerant preachers. Three of the largest of these churches are being dispersed, two of them on account of their villages having been severely afflicted with cholera, the other from other causes; and though it is painful to see them leaving their chapels desolate, yet we trust the members are not lost to the cause — but will let their light shine, and, to some extent at least, imitate the example of the church scattered from Jerusalem, and preach the word wherever they go.

To several of the churches additions by baptism have been made during the past year, giving us the assurance that God has not forsaken them. All these churches, we believe, are in their several neighborhoods, "the salt of the earth" and "the light of the world."

The importance of Maulmain as a Karen station, is greatly enhanced by the addition of Martaban province to the English territory. How large the Karen population of that province is, and whether a station where a missionary can safely reside during the rainy season, can be found, more convenient for one laboring among them than this, is not yet known; but the work of exploring the field, and perhaps of cultivating it, must devolve upon Maulmain missionaries.

Your committee believe that what God has done for the Karens in connection with this station, is a pledge that labor shall not be bestowed upon them in vain; and think that the present condition of the people and country requires that there be three missionaries stationed here, who shall devote themselves to labor on their behalf, and that at an early date they should, as far as practicable, explore Martaban province.

OCCUPANCY OF BURMAH PROPER.

The committee on the occupancy of Rangoon, Bassein, and other stations in Burman Proper, beg leave to report,

1. Rangoon, as a station for missionary labor, both in the Burmese and Karen departments, has strong claims. The city has a population of about 70,000, and is surrounded on every side by numerous large villages, of easy access both by land and water. It is the seat of the first church gathered from among the heathen on these shores, and the first church, too, having its own ordained native pastor. Six miles distant, in the village of Kambet, has recently sprung up a small and hopeful church. A spirit of inquiry is apparent, even to a casual observer, both in the city and surrounding country. Within the past ten months thirteen Burmans have been baptized, and three others have been examined and approved for admission to

the church. To the patient and wakeful laborer, there is every encouragement to look for a large and joyful harvest. The Karen department is one of large promise. There are twenty-seven or twenty-eight churches, scattered over a wide extent of country, and numbering nearly 1200 members. During the past year the gospel has been preached successfully in three districts where no herald of salvation had ever gone before. Within ten months ninety-three have been baptized, and there are many hopeful inquirers. The fields are white for the harvest.

2. Bassein is another seaport town, and the centre of a large and highly flourishing mission among the Karens. Still, there remains much more land to be possessed. No labor has yet been commenced among the Burmans, although Bassein is not a whit behind Rangoon, as the centre of a large Burmese population.

3. Henthada, 120 miles north of Rangoon, is a large and beautiful town, surrounded in every direction by numerous Burmese and Karen villages. In the surrounding districts are several Karen churches.

4. Prome, 250 miles north of Rangoon, — or Meaday, forty miles north of Prome, — is a place of great importance as a station for mission labor. It is midway between the seaboard and the great capital of the empire. On every side of Prome are large towns and numerous villages.

5. Pegu, sixty miles from Rangoon, is a desirable place for mission labor, but of secondary importance to the preceding.

6. Shwaygyeen and Toungoo are two points of first importance, as compared with others in the Sittang valley.

ASSAM.

JOURNAL OF MR. WHITING.

(*Continued from page* 471.)

Jorhat as an outstation — A month's labors there.

Jorhat, as I estimate, contains not less than 13,500 people. The communication with Jorhat is constant — distance from Sibsagor thirty-four miles, a good road all the way, and crowds of people to talk to whenever one may be disposed to talk. I hope to visit this place every year, as I cannot be expected to pass over much territory. One man cannot do the work which needs ten men this very day. I hope that within two years we shall have a native assistant so well indoctrinated and established in character as to be a suitable person to occupy this important post.

We have during the past month visited about 500 houses, preached to more than 5000 people, distributed testaments, tracts and the *Orunodoi* newspaper, to the amount of 800 or more. Time spent in active work, twenty days.

The effects of street preaching on my mind have been various. My pride often rose up against such humiliating work. The scorn and hatred of the people sometimes led me to question whether I ought to remain and endure it. Thus I have been aware of a struggle between pride and duty, between the flesh and the spirit, between fear of man and love to God. May it please my Lord, the great Head of the church, to forgive all my unhallowed feelings and restrain the influence of any unguarded word which may have gone forth!

LETTERS FROM MR. WHITING.

Ingratitude — Fatalism.

The prevalence of cholera at Sibsagor imposed on Mr. Whiting the duty of devoting much time to attendance on the sick. His observations illustrate the deplorable effects of heathenism on character and on the present welfare of its votaries.

April 18. — While attending on the sick and suffering, I have felt that I was

fulfilling the Saviour's precept, "Lend, hoping for nothing again." For I suppose there is no people on earth so ignorant of the sense of gratitude as this people. The kindness and attention which we show are considered by the natives *works of merit.* They suppose that we expect to be more happy and holy in heaven in consequence of it, and hence that we are under obligation to them for the means they afford us of obtaining merit. Still, we must hope that our various duties and devotions have some effect on the mass, especially on the children, and that when the agencies in the evangelization of this land are all scrutinized hereafter, *little* acts of the missionaries, the work done in secret, a kind look to this one and a soft word to that one, will all be found to have done their part in the varied and progressive instrumentality.

The first case in which I was called was that of a man about forty years old. I felt a deep interest in him on account of two of his daughters, who have come almost daily to our house to be instructed by Mrs. Whiting in reading and sewing. The family sat around, looking on but doing nothing. They had all made up their minds that he must die. The mussulmans are so under the influence of fatalism, that they give up in many cases the use of means and wait for the result. He died in a few hours. His female relatives immediately set up a most hideous wailing, and continued it for an hour or more, when the body was neatly prepared for burial. This man had assisted the day before in burying a friend. The two daughters now come to our house daily and are very much attached to Mrs. W. We both feel deeply interested in them, and can but hope we shall see them some day professing their faith in our Lord. Their ages are thirteen and eleven.

Repulsive effects of caste prejudice—Missionary solicitude.

All the houses of the natives are low and very filthy. The sick persons whom I visited lay on the ground, upon thin mats. As I could not go into all the rooms of the houses, on account of caste, the sick were always placed in the front or entrance room, an apartment perhaps six feet square. Having administered medicines, in two cases with success, I was beset with applicants. I went to see an old Hindoo opium-eater. He was apparently dying. I said to the men around him, "Why did you wait till the man was dead before you called me?" I gave him medicine, though it seemed useless. The next morning I inquired if he was dead; they said that he was better. I was rejoiced to see him so much improved and tried to get some nourishment for him. But he had no friends, and as the people around were all mussulmans, he would not take anything from them. He lived two days and then died from the effects of hunger!

Such is the influence of caste — such is heathenism! I cannot describe the effect on my feelings. At one time a feeling of disgust was awakened, — an inclination to flee the country and escape from the presence of such superstitions; at another, an inclination to wage a determined warfare against caste in all its forms. My mind did not recover from the effect for several days.

Many of the Hindoos and strict mussulmans will not take our medicines. One man came and purchased medicines for his son, who recovered. The father was taken a few days after, and on being urged to take medicine refused. His work on earth was done, he said, his days were completed; why should he do anything to oppose the will of God? He died.

It is at such seasons as the present that the feelings of missionaries become specially enlisted in behalf of the heathen. Death has entered almost every house, and we would gladly offer the consolations which our blessed religion affords. Disease takes hold of a man, and our hearts go out for his recovery. He seems an equal, — an im-

mortal being, a candidate for eternity. Parents die, and we offer an asylum for their children. One cannot be satisfied without trying to do *something*. O how our hearts would throb to hear from among the mass one person say, "I will take refuge in the Lord Jesus Christ!"

The two girls before mentioned have become so much interesested that they want to come and live with us. Their mother reviles and whips them for coming, and does all in her power to keep them away. They have asked us to persuade their mother to let them come. The elder is just at that age that, unless she comes under our influence now, she will probably be withdrawn from us forever.

We feel an increasing interest in the salvation of the people, and feel more and more that a missionary's work should be a life-work. One of our associates has fallen without laying off his armor, at a time when the work to be done seemed most promising and most imperative. I think I can say that the death of br. Däuble has had a decided influence on my own heart. I feel an earnest desire to be myself better prepared to render up my account to Him who hath made me a steward,—a longing to do more than I have done for this people. May the Lord smile on our mission and crown our labors with success.

Painful trials.

Sibsagor, June 4, 1853.—Our mission is passing through a severe trial just now. The Lord's hand is on us. We still, however, try to live by faith, looking for a blessing to come out of our present troubles. Batiram Dass Peck, my right hand man and a brother dearly loved, has gone to his rest. We had many times taken sweet counsel together, and looked forward to a common work. I know it was Batiram's desire, as it was my own, to preach the gospel. I shall always remember the twenty-eight days spent at Jorhat the last cold season. (See preceding journal.) They are the brightest days of my life.

What is before me I cannot tell. I am trying to follow the will of God so far as I know it. My liver complaint troubles me so much that I cannot sit long at a time with any comfort. Sometimes I feel very sad at the prospect before me, but if I have anything to do in Assam, the Lord will help me to do it. And if he has nothing for me to do, I hope he will in some way take me out of the field.

Obituary of Batiram D. Peck.

Man often devises, with much care, plans to promote the interests of religion, but not unfrequently the great Head of the church breaks up such plans and brings to nought the wisdom of his servants. The mission in Assam has recently had this experience. The death of br. Däuble, at Nowgong, at once set aside those arrangements which the brethren were fostering, and which they had hoped would add to the efficiency of the mission. Not less are the plans which had been cherished for the preaching of the gospel in the vicinity of Sibsagor broken, by the removal of our much loved brother, Batiram D. Peck. It is not in a murmuring spirit that the writer alludes to this. His design is rather to express a firm belief in the wisdom of Divine Providence, which has reference always to the end as well as to the means.

His religious experience.

The subject of this notice had been a professed Christian for more than eight years, having been baptized on the 9th of March, 1845. In February of that year Batiram was brought to the borders of the grave with a disease similar to that which finally closed his earthly life. At that time he declared his belief in Christ as the Saviour, and, to the surprise of all, testified to the fact that for two years previously he had been a secret worshipper of God. One evening, soon after his recovery, he called to his house the workmen in the printing office, and publicly declared to them his

renunciation of Hindooism and his abandonment of caste.

From the day of his baptism Batiram kept a journal, which, so far as I have perused it, appears to be worthy of publication, in Assamese if not in English. A brief portion is written in imperfect English; the remainder is mostly in the Romanized Assamese character. The Assamese young convert's feelings were identical with those of young converts in more favored lands. Thus he commenced his journal on the day of his baptism:

"Ah! how I am glad because our Lord Jesus Christ gave me Holy Spirit. Before, I was very bad and had given my mind to the Hindoo religion. I always prayed to idols and any image. Now our heavenly Father gave me new heart, take my sins away, and cleanse my mind and body with his holy blood. Therefore I happy in my mind and always rejoice, and I am baptized in the name of our [Lord] Jesus Christ and in [the name of] the Father and the Holy Ghost. Now I very much desire to believe and trust in Jesus. When I went to Mr. Brown's bungalow to pray our Lord God, then I was very glad and joyful, and on the road I got great joy, and my mind went for singing. At four o'clock we met again. Mr. Brown read a chapter of bible and told, to whatever native people came to see, all the Christian religion's words. Then I spoke a little while. After that, Mr. Brown prayed again and baptized me in the name of the Lord Christ. It seemed as if the houses, birds, everything were praising God."

His spirit overflowing with his new love, Batiram improved every opportunity to tell others what a Saviour he had found. Soon after his baptism he had occasion to go to Dibrugor, and his journal records how much pleasure he took in speaking to the boatmen every evening about his Saviour. Throughout the journal are many expressions of joy and peace, and affecting prayers to be kept faithful. One entry is as follows: "The servant of our Lord, Batiram, Assam Christian." Fragmentary as it is, it expresses much, and to a missionary's heart calls up reasons for thankfulness to God.

Batiram encountered much opposition from his former associates. Having broken caste he was hated and despised. The conversations recorded in his journal exhibit on the part of his opposers the utmost bitterness and hatred, while on his part he speaks with great tenderness of the mercy and peace obtained through his Lord and Saviour.

On the baptism of Kolibor, July 13th, four months after his own baptism, he writes, "I am thinking that the Lord has heard my prayers." And this leads him to speak of all his friends and enemies, praying that the Lord would pour out his Spirit upon them. In the same spirit he speaks, in the following December, of the baptism of his cousin, Ramsing, who bitterly opposed Batiram when he renounced his caste. The Lord turns the wrath of man to his praise, according to his gracious purposes.

For several years Batiram was foreman in the printing office, going out frequently with the other disciples into the neighboring villages to preach the gospel. He also made several visits with the missionaries to Gowahati and Nowgong. During all this time his conduct was very satisfactory, and he was regarded as a model among the natives. His journal for the same period also indicates internal peace of mind, though he frequently alludes to his sinful heart and to his constant need of divine grace. Much of his journal, also, is made up of what he had heard and studied, and gives proof of an active, inquiring mind. During this period he wrote several hymns, which still remain in our collection. They are chiefly of an awakening character, expressive of the loathsomeness of sin and the richness of Christ's mercy.

His fall.

Until 1849, Batiram appears from his journal to have been a growing Christian. On the 21st of June, 1849, he says, "My mind is not as it was." Soon after, he writes, "My mind is very hard." He has much to say of Satan's temptation into which he had fallen. In one place he adds, "I cannot write down what my temptation was, but the great God knows it all." For a long time the heavens seem to have been brass. Christian exercises lost their charm. There was no peace in his soul. His conscience was restless, and his prayers, written down, continually implore the favor of God. No one in the mission suspected Batiram's faithfulness. Often was it said last year, when the Spirit of the Lord was among us, opening a fountain of sin, "We have one disciple whom we can rely on." But no one who was present one Sunday evening at the meeting of the church, will forget the manner in which Batiram started up from the corner where he was sitting, and advancing to the middle of the room, fell on his knees, covered his face with his hands, and confessed that he had been guilty of the sin of licentiousness. The sin had been pent up, unconfessed, for three years. During this period he had been struggling in darkness. He could not renounce Christianity. He at heart really loved his Saviour. But he had not strength of character to come out and openly confess his sin. He had, however, somewhat soothed his conscience by confessing to the partner of his guilt the sense of sin that lay as a burden on his heart, and praying with her to God for forgiveness. For more than half an hour Batiram poured forth his confession with groans and tears. There was not a dry eye in the room. Every one saw before them a true penitent. They saw a heart overburdened with guilt, struggling for its removal. As the church believed that God had forgiven the sin, so they forgave him and received him again to their fellowship. From that time he was a new man. Now he is dead, it is affecting to look over his journal and read his account of mental darkness. But it is a consolation to know that his sins were confessed before men, ere he was called to meet his Lord.

His character as a preacher and assistant.

Batiram was classed as an assistant in the mission reports from 1846, but he was never regularly appointed as such till October, 1851. He remained as foreman in the printing office until July, 1852. At that time the mission thought he would be of more use to the cause of Christ as a preacher of the gospel than in any other way. At that time he commenced, under the care of the writer, a course in theology, church history and biblical interpretation. This he continued to pursue, when not otherwise engaged, till his death. His long service in the printing office made him very useful last year, in filling the vacancy which now exists. For this reason he has not been able to study or preach as regularly as could be desired. In the cold season of 1852–3, he made a tour with two of his brethren, and preached the gospel to many hundreds of people.

In September, 1852, for reasons that have been stated, and as an example to others, he was suspended from his work as an assistant for four months. He felt this suspension very keenly. But his own good sense showed him its necessity. During these four months he never took part in any religious meeting, desiring to humble himself, and to check by his example of repentance the influence of his former conduct.

The effect of his sin, both before and after his confession, on his preaching at Sibsagor was very marked. He was cold, formal, dull. Every one got tired when he preached. About a month before his confession, I gave him as a text Romans viii. 5, requesting him to prepare a written sermon and deliver it when next called on to preach. He did so, but his efforts appeared to be forced. His heart was not engaged in the work.

I did not then understand the cause. He was overburdened within. He knew something of the wages of sin. No one acquainted with Batiram's experience can help understanding better the loathsomeness of sin. O that all burdened souls might find relief as he did, by casting away the burden at the feet of sovereign mercy!

It was my privilege to be with Batiram in the brightest era of his life. On the 8th of January last, we left Sibsagor for Jorhat, and were absent about twenty-eight days. During this period Batiram's soul was in the work. Before the rich and the poor, the high and the low, he stood fearless and firm. He preached the gospel to not less than 5000 people, and on all occasions seemed to preach under the influence of the Spirit.

One evening, as I distinctly recollect, Batiram was talking with us about the delightful work he was now engaged in. "Something," he said, "whispers to me that 'the time is short.'" He spoke it in such a tone of voice that I have frequently recalled it to mind, although I had never the least anticipation of the event that has so soon occurred.

His sickness and death.

Batiram had not been well for a month previous to his last illness, but we thought he would soon be better. It was not till the 9th of May that we discovered symptoms of inflammation in the liver. On the 15th his symptoms became very unfavorable, and he seemed to be dying. I alluded to his worldly matters, and he gave me directions about his mother and other members of his family. He spoke of death and heaven, and gave us abundant evidence of being prepared to quit his mortal frame. Some of the questions asked were as follow:

"Have you any fears of death?"

"None; the will of the Lord is my will."

"Do you think you will get well?"

"I know that, if Christ wishes, he can remove all my pain and weakness, and do it immediately, and restore me to health; but it is not my great desire to live, — not my *very* great desire."

"You feel somewhat as the apostle said, 'to die is gain?'"

"Yes."

"As you look back on your work in Jorhat, how do you feel?"

"O," he replied with a pleasant smile, "that always makes me very happy; when I think of that," raising his hands, "my mind is so happy, I would again tell all of Christ, but I have not strength. I am not worthy, — I am too unworthy. My work on earth is now all done."

The joys of heaven being alluded to, especially the prospect of being with Christ, he said, "It is my wish to go now to heaven." The thought of his family caused a struggle for a moment, but he soon became calm, and committed them all into the hands of God. Several of the native brethren being present, he requested them to sing a few hymns. His countenance, while the brethren were singing, indicated great intensity of mental enjoyment. Soon after this, the members of the church came in, and he bade them all an affectionate farewell.

On the 17th he revived, and we all had hopes of his recovery. On the 21st, by the physician's advice, I took him in a boat to the Brahmaputra river, hoping that the cool, bracing air of the river would recruit his strength. But his life was fast running out and I turned homeward. Batiram died at four o'clock, A. M., May 28th, about half a day's journey below Sibsagor. He was buried in the mission cemetery. His grave was made under the shade of a beautiful *nahor* tree, and there may his dust repose undisturbed until the Saviour calls us all to meet him in the air.

It is well worth the trial of leaving friends and home, to see such a triumphant death in a heathen land. It makes a missionary's heart glad when a convert renounces his caste and becomes a disciple. But that joy is somewhat clouded by the thought that, possibly, the convert may prove unfaithful. Not so with the dead. "Blessed are the dead

who die in the Lord." We have no more anxiety for Batiram. Grace has done its work in his soul, and the Lord has gathered up his treasure.

SIAM.

LETTER FROM MR. ASHMORE.

A half-hearted inquirer.

Bangkok, May 25, 1853.—I have just had a visit from an old acquaintance, of whom I have written to you before. This man is Chek Po-Siam. About a year ago he manifested a strong desire to become more fully acquainted with the religion of Jesus, and accordingly spent some months at Bangkok. We had much opportunity to observe his deportment, and found there was reason to doubt the disinterestedness of his motives. His application for baptism was accordingly waived until we should have some better evidence of the genuineness and strength of his convictions.

After that, he went to Lengkiach'ú. But the brethren there had no more confidence in him than we had, and regard him with constant distrust. He, however, avows himself a believer in the religion of Jesus, and in his way displays quite an amount of zeal. Unfortunately, it seems to have been learned entirely in the school of Jehu, and appears subject to about the same modifications as the zeal of that selfish monarch.

He has lately been negotiating for a wife, notwithstanding the fact that he has one still living in China. As he professes to have a regard for the teachings of the word of God, some of the brethren ventured to remonstrate with him on this important step, but his mouth was filled with arguments to vindicate his course, and they left him as they found him, fully persuaded in his own mind.

Sophistries of sin.

In the course of his next visit the subject came up. "Chek Po-Siam," said I, "have you married your wife yet?"

"Not yet; I am too busy fishing. As soon as the hurry of the season is over I shall have leisure to attend to the matter." After a pause he continued, "Teacher, what do you think about my getting married? Is it wrong to do so?"

"Think? Why, I think that while you have a wife living in China, it will be utterly wrong for you to think of marrying another in Siam."

"But, teacher, some of the servants of God among the Jews in old times had four or five wives. Now, if it was right for them to have four or five, I don't think it wrong for me to have only two."

"Yes, but things are different now. For them to have four or five wives was never *right*. But in those days men's hearts were hard and their minds were blind. That was before Jesus had come and taught men the way of life fully; but now the Saviour has appeared and revealed the will of God fully and clearly. He teaches that it is right for a man to have but *one* wife, and his word is final."

"But they were not punished for having two wives. Why, then, should I be?"

"You have more light than they have, as you have yourself confessed. You acknowledge that the grace of God which has appeared teaches you, that you should deny ungodliness and worldly lust. If you do that which you know to be wrong, why should you not be punished?"

"Well, here, now, teacher, what if my wife in China should write to me that she is about to marry another man? Might I not in that case go and marry another woman?"

"But your wife has not written to you any such thing. When she does, it will then be quite soon enough to talk about it."

"Well, suppose she should marry another man?"

"If she does, she will violate the law laid down by our Saviour."

After a few moments' silence he took another tack, and commenced by saying,

"But the woman that I want is a very

well disposed person. She does not want to marry me in order to get a home, or to make money through me. She is better off in the world than I am. She owns a fishing boat, together with an amount of tackle, and possesses a good many little articles of use."

I suspected that this last statement revealed the secret of his affection more clearly than anything else he had said, but I did not tell him so. I said, however,

"All this does not affect the law so plainly laid down by our Saviour."

"Teacher, listen again. She will forsake idols and worship the true God, the same as I do."

"But how can you expect God to bless you in that which you know to be sin? You will obey God in some things, but you will sin against him in others. Those who profess to serve and obey God, must obey him in everything. They must have no exceptions."

After a pause he resumed: "Teacher, if I go and tell her all this, and she is made heavy-hearted and declares that she will die, — what?"

"O" I said, "I think you need by no means be afraid of that. I think there is no danger of that."

Again there was silence. "Well, teacher," he said, at length, "these teachings are hard doctrine, hard for men to obey. You will not find many that will keep them."

"Very true, Chek Po-Siam. Therefore the Saviour says, 'Strait is the gate and narrow is the way that leadeth unto life, and *few* there be that find it.' Out of all those that would like to go to heaven, there are but few that will ever get there." So we parted for the present.

This is a sample of a class the missionary comes in contact with.

RANGOON.

LETTER FROM DR. DAWSON.

Minutes of an ecclesiastical council.

Rangoon, June 2, 1853. — By the request of the brethren at Rangoon, I have the pleasure to forward the following report of an ecclesiastical council held in this place on the 21st of May.

Minutes of an Ecclesiastical Council, held in the Karen Chapel at Kemmendine, Rangoon, on Sunday, the 21st of May, 1853, at the call of the Karen Baptist Church in the village of Rhetho, for the purpose of considering the propriety of ordaining to the work of the gospel ministry br. Maw Ya.

The council was called to order by the appointment of the Rev. E. Kincaid as Moderator.

Voted that br. Dawson be Secretary in English; br. Ko En Secretary in Burmese; and br. Shway Poo Secretary in Karen.

The following churches were represented by their appointed delegates.:

Burmese Church, Rangoon, Ko Thah A, Pastor, and brn. Ko En, Ko Mhine, Ko Ban, Shway In, Moung San Yeen, Khan Gen.

Karen Church, Rangoon, brn. Chau Oo Pau, Mau Oo, Len Yau, Wah Pau, Lee Lah.

Karen Church, Thenyeen, Thah No, Pastor, and brn. Shway In, Shway Tha.

Karen Church, Dalla, brn. Shway Poo, Dai Bai.

Karen Church, Pantanau, brn. Kyo Cha, Dai Boo.

Karen Church, Ingapoo, br. Meyah Puh.

Karen Church, Maubee, br. Paklay Ko.

Karen Church, Rhetho, brn. Shway Yai, Tah Poo, Koo Nee, Way Nah, Nau Techee, Yai Pau.

Karen Church, Poinglen, brn. Bah Ra, Pa Tai, Kha Ghyee.

The candidate related his religious experience, call to the ministry and views of Christian doctrine, all of which were considered highly satisfactory; whereupon it was unanimously resolved to proceed with the ordination services. The arrangements for conducting the services were as follows: Rev. E. Kincaid to preach the sermon, Rev. Ko Thah A to offer the ordaining prayer,

Rev. J. H. Vinton to give the charge and Rev. E. Kincaid the right hand of fellowship.*

The council was closed with prayer and the benediction.

MISCELLANY.

THE RELIGION OF THE CHINESE INSURGENTS.

In a former number (p. 458), some brief views were given of the insurrection that bids fair to revolutionize China, and of the strange religious developments of the movement. It is extremely difficult, in the multitude of accounts that have been given by different observers, to form an intelligible idea of the matter, so much of conjecture is mingled with the facts. Without attempting to solve the problem of its origin, we propose to set down as briefly and clearly as may be, what is known respecting the form of religion that seems likely to become the established faith of nearly one third of the human race.

We have accounts of several books published by authority, one of which, entitled Book of the Precepts of the Taiping Dynasty, has been translated and published in full. This appears to be considered as on the whole the best, as it is certainly the most Christian statement of the new faith, as will appear by an analysis.

It sets forth that all have sinned, but that until now no one has known a way of deliverance. "Now, however, the great God (Shangti) has made a gracious communication to man, and from henceforth, whoever repents of his sins in the presence of the great God, and avoids worshipping depraved spirits (gods), practising perverse things or transgressing the divine commands, may ascend to heaven and enjoy happiness" forever. But those who are impenitent, idolatrous and wicked, will suffer forever in hell. The impenitent are said to be "deluded by the devil," of whose agency these people have much to say, and liable to be sent "down to the eighteen hells."

An objection that to worship Shangti is to imitate foreigners, (*Shangti* being used by some missionaries for the name of God,) is met by the assertion that from the time of Pwan-Koo, the first man of whom the Chinese legends give any account, down to the era of the three dynasties, both princes and people worshipped Shangti; and extracts from the classical writings are offered to prove it. Both Chinese and foreigners in the early ages, it is said, worshipped Shangti. The western nations have continued to worship him, but the Chinese, at or near the Christian era, lapsed from the faith and have "followed the devil's ways."

A moral code is set forth in ten commandments, evidently borrowed from the Scriptures. These are as follow:

1. Thou shalt honor and worship the great God (Shangti).

2. Thou shalt not worship corrupt spirits (gods).

3. Thou shalt not take the name of the great God in vain.

4. On the seventh day, the day of worship, you should praise the great God for his goodness. In the beginning the great God made heaven and earth, land and sea, men and things, in six days, and having finished his works on the seventh day, he called it the day of rest (Sabbath). Therefore, &c.

5. Thou shalt honor thy father and

* For an account of these services, and of the candidate, see pp. 416, 417.

thy mother, that thy days may be prolonged.

6. Thou shalt not kill or injure men.

7. Thou shalt not commit adultery or anything unclean.

8. Thou shalt not rob or steal.

9. Thou shalt not utter falsehood.

10. Thou shalt not conceive a covetous desire.

Each command has an explanatory gloss, with a scrap of poetry to enforce it. These have nothing very remarkable about them, except that under the first and seventh commands there is a very distinct assertion of the unity and brotherhood of the whole human race, in absolute denial of that exclusive spirit which has been so long dominant in China; and that the prohibition in the seventh command is said to extend to amorous glances, lustful imaginations, libidinous songs and the smoking of opium. A series of verses is annexed, exhorting to repentance.

A kind of liturgy is set forth. The penitent sinner is directed to kneel and pray for forgiveness, in his own language or in the use of a precomposed form, at his option, and after obtaining forgiveness to wash himself, to pray morning and evening for the Holy Spirit to renew his heart, to give thanks at his meals, to worship on every seventh day, to obey the ten commandments and refrain from idolatry. Forms of prayer are added,—for forgiveness, for morning and evening devotion, and for seasons of affliction—a form of thanksgiving at meals, and a hymn of praise for the Sabbath. There is a devotional form for birth-days, marriages, thanksgiving of women after childbirth, for building a house or hearth or opening up ground, and for funeral occasions, besides a general invocation to be used on commencing any important undertaking;—in connection with these, offerings of animals, tea, wine, rice, &c., are to be made. The burial service contains a prayer for the soul of the deceased. Aside from this tinge of *popery* (and which, after all, may be interpreted as meaning little more than the expression of "certain hope" in the service of the Church of England.) and the *pagan* requirement of offerings, these forms are Christian in sentiment and expression. The following words, or words equivalent, occur in most of these forms:

"I earnestly pray thee, the great God (Shangti,) our heavenly Father, that thou wouldst grant me thy merciful protection, and constantly bestow upon me thy Holy Spirit to change my wicked heart, and never more allow me to be deceived by demoniacal influences; but, perpetually regarding me with favor, that thou wouldst forever deliver me from the Evil One, through the merits of our Saviour and heavenly Brother the Lord Jesus, who redeemed us from sin. I also pray thee, the great God our Father in heaven, that thy will may be done on earth as it is in heaven."

The resemblance of some of these expressions to the Lord's Prayer is obvious. The form of praise on the Sabbath is a doxology:

"We praise God, our holy and heavenly Father.
We praise Jesus, the holy Lord and Saviour of the world.
We praise the Holy Spirit, the sacred intelligence.
We praise the three Persons who, united, constitute one true Spirit."

To this is added a hymn praising in vague terms the "heavenly doctrines," concluding with,—

"Our heavenly Father, of his great mercy and unbounded goodness,
Spared not his first-born Son, but sent him down into the world
To give his life for the redemption [expiation?] of all our transgressions,
The knowledge of which, coupled with repentance, saves the souls of men."

To these precepts and ritual forms are appended five proclamations: the first prohibiting the application of divine titles to the emperor, his family or officers, and placing the four divisions of the empire, East, South, West and North, under the direction of four

"kings" and one "assistant king," of whom the "East King" has the precedence; the second appointing certain princes, with the commanders of legions, to watch for and punish with death breaches of the seventh command; the third containing a rhapsodical exhortation to valor, with promises of heavenly felicity to the brave; the fourth against secreting gold and silver for private gain; and the fifth forbidding on pain of death any communication with the inmates of the emperor's *harem*.

These documents, except the last, taken by themselves, give a highly favorable impression of the insurgents. They set forth, imperfectly, but accurately as far as they go, some of the most important parts of the faith of Protestant Christendom. But we see that polygamy is tolerated at court, and it is noticeable that while the Budhist and Tauist superstitions are unsparingly denounced, the worship of ancestors, the superstition most powerful over the Chinese mind, is not alluded to. The representations of a future state are gross and materialistic, and of the Spirituality of God, though it is expressed in terms, the writers seem to have no idea.

But when we turn from the "Book of Precepts" to the other literature of the party, worse things appear. So much of Christianity as they have embraced is mingled with a mythology of the most noxious description. Their chief is claimed to have a divine mission, to have wrought miracles, and to be in the frequent receipt of communications from heaven. Jesus Christ and even GOD THE FATHER are described as coming down in person to his camp. With such blasphemous notions is very naturally conjoined the fanatical design of putting the enemies of God to the sword. In these aspects of the movement, it assumes more of a Mohammedan than of a Christian character, and suggests the gravest apprehensions of whereunto it may grow, deepened by the fact noticed by the Rev. Dr. Legge, of Hongkong, that the earlier books are the purest, the series giving evidence of a rapid deterioration of the doctrine in the hands it has fallen into.

The question naturally arises, Have the rebels sincerely embraced the Christian doctrine as far as they understand it, and are the defects and extravagances noticed a result of limited knowledge merely, or is it a knavish appropriation of Christian ideas to nurse a fanaticism in aid of ambition? Dr Legge asserts the first of these solutions. He says that there is no proof that they have, or ever had, the whole Old Testament, or any part of the New. The only scriptures discovered in their possession consisted of the first twenty-seven chapters of Genesis. Their knowledge of New Testament truths seems to have been derived mainly from tracts. The doxology they use for Sabbath worship was composed by a missionary as early as 1843, and then shown by him to Dr. Legge. He thinks their errors are their misfortune rather than their fault, a misfortune that a fuller knowledge of the Scriptures will repair.

Dr. Macgowan, it will be observed, (p. 459.) speaks of the pretender as the representative of the native dynasty. But Tien-teh is now scarcely heard of and it is much doubted whether he can make good any hereditary title, or is any thing more than a Chinese Perkin Warbeck, "a Bourbon among them." Indeed, it is now suspected that Tien-teh is exhaled into a myth or forced into obscurity by a stronger leader, and that Hung-tsiu-tsuen, the *Tai-ping Wan*—Great Peace King, or "Prince of Peace," as Dr Medhurst translates it—is the real hero of the rebellion.

This chief, Hung-tsiu-tsuen, there is good evidence, gained his knowledge of Christianity from a book written by Leang-Afăh, the first fruit of Protestant missions, who professed the Christian faith in 1816, under the preaching of Dr. Milne, and is still living. The book was received, as nearly as can be ascertained, in 1834. He is found ten years after travelling through Kwangsi, preaching the

new doctrine. He wrote some works, parts of which are incorporated in the decrees of the new dynasty. In 1846 he was in Canton, where he enjoyed the instructions of the Rev. I. J. Roberts. He returned to Kwangsi, and the next we hear of him is as the leading spirit of a revolution. These facts were investigated and communicated by Dr. Legge. In confirmation of this statement a letter has lately appeared from Mr. Roberts, announcing that he has received a letter purporting to come from Hung-tsiu-tsuen, which invites him to proceed to Nankin, to preach there, and to administer baptism, and states that myriads worship God morning and evening, but that they are very ignorant of the principles of the gospel. At last advices he was on his way to the chief's head quarters.

AMERICAN BAPTIST MISSIONARY UNION.

LETTERS FROM MISSIONARIES.

Arracan.

C. C. Moore, May 21, July 11, Aug 15.—A. T. Rose, June 28.—Mrs. C. C. Campbell, Aug. 27.

Bassein.

H. L. Van Meter, July 7, (2.) 19.—D. Whitaker, July 17.—J. S. Beecher, July 21.

Maulmain.

W. Moore, May 4.—T. S. Ranney, May 7, 18, June 29. July 5, 9, Aug. 6, 15.—J. M. Haswell, June 3.—N. Harris, June 6.—Mrs. M. C. S. Nisbet, June ?—C. Hibbard, Aug. 15.

Tavoy.

C. Bennett, May 26. June 25.—F. Mason, June 27.—Mrs. Mason, April 12, 16.—T. Allen, July 6.

Mergui.

J. Benjamin, May 7.

Rangoon.

J. H. Vinton, May 9, (2). 27, July 7, 8, 21, (2.)—E. Kincaid, May 26, June 1, Aug. 2. 15.—L. Ingalls, May 27, July 21, Aug. 10.—J. Dawson, June 21, Aug. 3.

Siam.

S. J. Smith, April 6, June 21, 25.—W. Ashmore, May 17, 25, June 30.

Hongkong.

W. Dean, May 19, 24, June 5, Aug. 17.—J. Johnson, May 23, June 3, 22, July 6, 15.

Ningpo.

D. J. Macgowan, March 8, May 18, (2), June 24 28.—J. Goddard, May 8.

Assam.

Mission, June 18.—I. J. Stoddard, May 18. 23, June 4, 6, 14, 18, July 15.—A. H. Danforth. May 21, June 7, Aug 26.—Mrs. Danforth. June 1.—S. M. Whiting. June 4, July 2.—N. Brown. June 8, 16. 17.—M. Bronson, June 18, July 12, 14.—Mrs Bronson, May 21.—W. Ward, June 27, Aug. 27, (2).—Mrs. H. B. L. Cutter, Aug. 4, 18.

Nellore.

L. Jewett. June 22, (2). July 14, ? (rec.) Aug. 8.—S. S. Day, June 25, July 30, Aug 31, Sept. 12.

Bassas.

J. S. Goodman, May 6, June 8, July 4, 25.

France.

E. Willard, July 15, 19, 28, Aug. 4, 9, 11, 21, Sept. 7, 24, (2), Oct. 11, 12.

Germany.

G. W. Lehmann, Aug. 23.

Greece.

A. N. Arnold, July 20, Aug. 17, Oct. 6.—S. F. Buel, Aug. 16.—Mrs Buel, Oct. 6.

Shawanoes, &c.

F. Barker, Aug 12, Sept. 2.—J. Meeker, Aug. 27.—J. G. Pratt, Oct 5.

Cherokees.

E. Jones, July 26, Sept. 13.—W. P. Upham, August 10.

DONATIONS.

Received in October, 1853.

Maine.

A friend of missions 5; Rockland, J. Wakefield. 50; Jonesboro two ladies 1; Wiscasset, John Sylvester 10;	66.00	
Piscataquis Asso.	75.13	
		141.13

Vermont.

Bennington, Mr. Taft 10; Brattleboro', ch. 10.62; Mt. Holly. ch. 5; Ludlow, Rev. N. Cudworth 25: S. L. Arnington 1; Jericho, ch. 4.25; per Rev. E. A. Cummings, Agent,	55.87

Massachusetts.

A female friend. for German Mission, 30; Boston, Tremont St. ch., Ladies' For. Miss Soc., Mrs. Drew, tr., to sup. a native assistant under the direction of Dr. Wade, 40; West Dedham, ch., mon. con. 19; North Uxbridge, ch. 9; Holyoke, 1st ch., J. E. Taylor, tr., for sup. of

James Chapin in Nowgong Orph. Sch., 2; North Randolph, ch. 33.34; Chelmsford, Central ch., Ladies' Burman Sch. Soc., Miriam Warren, tr., 25; Littleton, ch. 16; Newton Upper Falls, Miss Ellen Jameson (of which 30 is for the Burman and 10 for the Teloogoo Miss.) 90; Haverhill, 1st ch, Geo. Appleton, tr., 100; Southbridge, Central ch 111.30; S. Sch., for Chinese youth, 8.39; Taunton, Philip E. Hill 5; Chelsea, ch., Southworth Bryant, tr., to cons. Albert Bisbee L. M., 100; Salem, 1st ch., Michael Shepard, tr., coll. 22.39; mon. con. 90; a lady, to sup. a child in Assam Orph. Sch., 25; Mr. Mills's catechism class, "with another payment to the gen. coll.," to sup a child in Assam Orph. Sch., 5; Sharon, ch, Female Burman Miss. Soc., 11.50; Lawrence, 1st ch., Isaac Fletcher, tr., 45; Ladies' Miss Soc., Miss Mary B. F. Brown, tr., 40.50; Sturbridge, ch., Juv. Miss. Soc., to sup. John Phillips in Karen Normal Sch, 12; Webster, ch 22.13; West Medway, ch., 22; Mrs. Mary E. Arnold, for sup. of a Karen child of her name, 25; Kingston, ch 32; West Acton, ch 2; South Abington, ch., Young Men's Miss Soc., for sup. of William F. Stubbert in sch. at Sibsagor, 25; Young Ladies' Miss. Soc., for sup. of Mary R. Stubbert in do., 25; 1,007.05

Berkshire Asso.: Sandisfield, ch. 39 42; Becket, ch. 28; Egremont, ch. 20; Lanesboro', ch. 14; Lee, ch., for sup of a child in Assam Orph. Sch., 27; New Marlboro', ch. 2; Savoy, 1st ch. 5; West Stockbridge, ch. 10; Williamstown, ch. 1.62; James Kidridge 3; to cons. Rev. William Goodwin L. M., per Rev E. A. Cummings, Agent, 150.04

Taunton Asso., S. L. French, tr.: Seekonk, ch., Fem. Miss. Soc. 14.50; Somerset, ch. 16; South Dartmouth, ch. 5; Mansfield, ch. 17.19; 52.69

Barnstable Asso.: Hyannis, ch., G. Lovell, tr., 34.25; Osterville, ch. 11 10, Harwich, ch. 21; Brewster, ch 7; Chatham, ch. 3; South Yarmouth, ch. 4.10; Marshpee, Fem. For. Miss. Soc. 4.25; Nantucket, ch. 43.59; West Tisbury, ch. 1; Barnstable, 3d ch. 6.66; Edgartown, ch. 3; Thomas Coffin 2; Gay Head, ch. 5; sundry donors 5 16; to cons. Rev. Abner Mason L. M., per Rev. J. Aldrich, Agent, 151.10

Old Colony Asso.: Hanson, ch. 15; Hanover, ch. 10; Raynham, ch. 8.75; North Scituate, ch. 30; Middleboro', 1st ch 17 50; 3d ch. 13; North Marshfield, ch. 7; to cons. Rev Thomas Conant L. M., per Rev. J. A, Agent, 101.25

Newburyport 1st ch., for Greek Mission, to cons. Stephen Caldwell L. M., 100; John Currier, Jr., to cons. Mrs. Clarissa Currier L. M., 100; per Rev. J. A, Agent, 200.00

——— 1,662.18

Rhode Island.

Providence Asso: Mrs. M. Silver 2; Valley Falls, ch 1; Providence, 4th ch., Fem. Miss. Soc., Miss H. Peck, tr., 4; per Rev. J. Aldrich, Agent, 7.00

Providence, 1st ch, bal. of sub. for German Miss, per Rev. J. A. Agent, 7.00

——— 14.00

New York.

Albany, 1st ch 25; a sister 25; for sup. of two Karen assistants. Fem. Miss. Soc., Mrs. Daniel Smith tr., to sup. a child in Assam Orph. Sch., 25; Masonville, ch., mon. con. 7; Lebanon, S. Sch., for sup. of Rev Thomas Allen, 4; 86 00

Flat Brook, ch., per Rev. E. A. Cummings, Agent, 15.41

Lake George Asso.: Schroon, ch. 9; Ticonderoga, ch. 50 cts.; per Rev. O. Dodge, Agent, 9.50

Union Asso, O. V. Crane, tr., 62 50; Bedford, ch. 42 42; F. M. Soc 30; Cross River, ch. 4.68; Red Mills, ch. 9. 50; Sing Sing, ch., to cons. Thomas C. Van Heusen L. M., 141.21; Tarrytown, ch. 37 30; to cons. Mrs. Fanny M. Jacox, L. M., per Rev. O. D., Agent, 326.61

Hudson River South Asso.: Phillipstown, ch. 11; Isaac Jacox 25; Poughkeepsie, Central Sq. ch. 40.76; 1st ch. 1.25; John C Harvey 10; per Rev. O. D., Agent, 88.01

Saratoga Asso: Waterford, ch. 4.75; Galway, 1st ch. 5; 2d ch. 11; Dea. E. Hewett 25; Broadalbin, ch. 16.13; Providence, ch. 19 31; with other donas. to cons. Mrs. Lydia H. wett L. M., per Rev. O. D., Agent, 72.19

Stephentown Asso., H. F. Douglass, tr, 68.70; Berlin, ch. 26.37; Nassau, 2d ch. 8 25; Lebanon Springs, 39.63; with other donas. to cons. Joseph Bates, M. D., and Mrs. Rachael B. Smith, L. M., per Rev. O. D., Agent, 142.95

Rensselaer Asso., Peter Tinklepaugh, tr., 180.28; Berne and Knox, ch. 18.06; John Darling 2; to cons. Rev. Lewis M. Purington and Rev. Bradford K. Barber L. M., per Rev. O. D., Agent, 200.34

Essex and Champlain Asso., Dea. Hunter, tr., 20.78; Keeseville, ch. 95; S. Sch. 8; to cons. Mrs. Lucy Ann Baber L. M. Moriah, ch. 10.50; Westport, ch. 6; Crown Point, ch. 18; Essex, Ira Stafford, to cons. hims L. M., 100; Essex Village, ch. 4 85; P. S. Baldwin 5; Elizabethtown, ch. 9.25; Jay, ch. 25; West Plattsburgh, ch., for sup. of Karen preacher, 50; Monroe Hall 20; to cons. Rev. Ira D. Burwell L. M., per Rev O. D., Agent, 369.88

Cattaraugus Asso., P. Burlingame, tr.: Clarksville, ch. 5.39; Farmerville, ch. 4; Franklinville, ch. 2 25; Freedom, 1st ch. 75 cts.; 2d ch. 16.61; Friendship, ch 1; Hinsdale, ch. 4 26; Otto, 1st ch. 1.25; Richburg, ch. 8 58; Rushford, ch. 63.75; to cons George W. Varnum L. M., per Rev. S. M. Osgood, Agent, 107.84

Chemung River Asso., I. Mather, tr.: Southport and Elmira, ch. 243 56; do Elmira, S. Sch, to sup. E N. Barber and George W. Russell in Karen Normal Sch., 67; to cons. Rizga Watrous, Samuel S. Hubbard and John Garthwaite L. M. do. Mr. Zear, S. Sch. 7.50; Big Flat, ch. 88.55; Campbell and Erwin, ch. 14; Catlin, ch. 6.62; Caton, ch. 26.70; Corning, ch. 25; Factoryville, ch. 16; Dea Brooks and wife 15; Horse Heads, ch 50; Moreland, ch. 26.38; Painted Post, ch. 8 25; Rose Ridge, ch. 2 38; South Creek, ch 10; to cons. Rev. Charles A. Newland, Increase Mather and Josiah B. Truesdell, L. M., per Rev. S. M. Osgood, Agent, 606.94

new doctrine. He wrote some works, parts of which are incorporated in the decrees of the new dynasty. In 1846 he was in Canton, where he enjoyed the instructions of the Rev. I. J. Roberts. He returned to Kwangsi, and the next we hear of him is as the leading spirit of a revolution. These facts were investigated and communicated by Dr. Legge. In confirmation of this statement a letter has lately appeared from Mr. Roberts, announcing that he has received a letter purporting to come from Hung-tsiu-tsuen, which invites him to proceed to Nankin, to preach there, and to administer baptism, and states that myriads worship God morning and evening, but that they are very ignorant of the principles of the gospel. At last advices he was on his way to the chief's head quarters.

AMERICAN BAPTIST MISSIONARY UNION.

LETTERS FROM MISSIONARIES.

Arracan.

C. C. Moore, May 21, July 11, Aug 15.—A. T. Rose, June 28.—Mrs. C. C. Campbell, Aug. 27.

Bassein.

H. L. Van Meter, July 7, (2.) 19.—D. Whitaker, July 17.—J. S. Beecher, July 21.

Maulmain.

W. Moore, May 4.—T. S. Ranney, May 7, 18, June 29, July 5, 9, Aug. 6, 15.—J. M. Haswell, June 3.—N. Harris, June 6.—Mrs. M. C. S. Norris, June ?—C. Hibbard, Aug. 15.

Tavoy.

C. Bennett, May 26, June 25.—F. Mason, June 27.—Mrs. Mason, April 12, 16.—T. Allen, July 6.

Mergui.

J. Benjamin, May 7.

Rangoon.

J. H. Vinton, May 9, (2). 27, July 7, 8, 21, (2.)—E. Kincaid, May 28, June 1, Aug. 2. 15.—L. Ingalls, May 27, July 21, Aug. 10.—J. Dawson, June 21, Aug. 8.

Siam.

S. J. Smith, April 6, June 21, 25.—W. Ashmore, May 17, 25, June 30.

Hongkong.

W. Dean, May 19, 24, June 5, Aug. 17.—J. Johnson, May 23, June 3, 27, July 6, 15.

Ningpo.

D. J. Macgowan, March 8, May 18, (2), June 24 28.—J. Goddard, May 8.

Assam.

Mission, June 18.—I. J. Stoddard, May 18. 23, June 4, 6, 14, 18, July 15.—A. H. Danforth. May 21, June 7, Aug 26.—Mrs. Danforth. June 1.—S. M. Whiting. June 4, July 2.—N. Brown. June 8, 16. 17.—M. Bronson, June 18, July 12, 14.—Mrs Bronson, May 21.—W. Ward, June 27, Aug. 27, (2).—Mrs. H. B. L. Cutter, Aug. 4, 18.

Nellore.

L. Jewett. June 22, (2). July 14, ? (rec.) Aug. 8.—S. S. Day, June 25, July 30, Aug 31, Sept. 12.

Bassas.

J. S. Goodman, May 6, June 8, July 4, 25.

France.

E. Willard, July 15, 19, 28, Aug. 4, 9, 11, 21, Sept. 7, 24, (2), Oct. 11, 12.

Germany.

G. W. Lehmann, Aug. 23.

Greece.

A. N. Arnold, July 20, Aug. 17, Oct. 6.—R. F. Buel, Aug. 16.—Mrs Buel, Oct. 6.

Shawanoes, &c.

F. Barker, Aug 12, Sept. 2.—J. Meeker, Aug. 27.—J. G. Pratt, Oct 5.

Cherokees.

E. Jones, July 26, Sept. 13.—W. P. Upham, August 10.

DONATIONS.

Received in October, 1853.

Maine.

A friend of missions 5; Rockland, J. Wakefield. 50; Jonesboro two ladies 1; Wiscasset, John Sylvester 10;	66.00	
Piscataquis Asso.	75.13	
		141.13

Vermont.

Bennington, Mr. Taft 10; Brattleboro', ch. 10.62; Mt. Holly. ch. 5; Ludlow, Rev. N. Cudworth 25; S. L. Arnington 1; Jericho, ch. 4.25; per Rev. E A. Cummings, Agent,	55.87

Massachusetts.

A female friend. for German Mission, 20; Boston, Tremont St. ch., Ladies' For. Miss. Soc., Mrs. Drew, tr., to sup. a native assistant under the direction of Dr. Wade, 40; West Dedham, ch., mon. con. 19; North Uxbridge, ch. 9; Holyoke, 1st ch., J. E. Taylor, tr., for sup. of

James Chapin in Nowgong Orph. Sch., 2; North Randolph, ch. 33.84; Chelmsford, Central ch., Ladies' Burman Sch. Soc., Miriam Warren, tr., 25; Littleton, ch. 16; Newton Upper Falls, Miss Elma Jameson (of which 30 is for the Burman and 10 for the Teloogoo Miss.) 90; Haverhill, 1st ch, Geo. Appleton, tr., 100; Southbridge, Central ch 111.30; S. Sch., for Chinese youth, 8.39; Taunton, Philip E. Hill 5; Chelsea, ch., Southworth Bryant, tr., to cons. Albert Bisbee L. M., 100; Salem, 1st ch., Michael Shepard, tr., coll. 22.39; mon. con. 90; a lady, to sup. a child in Assam Orph. Sch., 25; Mr. Mills's catechism class, "with another payment to the gen. coll.," to sup a child in Assam Orph. Sch., 5; Sharon, ch, Female Burman Miss. Soc., 11.50; Lawrence, 1st ch., Isaac Fletcher, tr., 45; Ladies' Miss Soc., Miss Mary B. F. Brown, tr., 40.50; Sturbridge, ch., Juv. Miss. Soc., to sup. John Phillips in Karen Normal Sch, 12; Webster, ch 22.13; West Medway, ch., 22; Mrs. Mary E. Arnold, for sup. of a Karen child of her name, 25; Kingston, ch 32; West Acton, ch 2; South Abington, ch., Young Men's Miss Soc., for sup. of William F. Stubbert in sch. at Sibsagor, 25; Young Ladies' Miss. Soc., for sup. of Mary R. Stubbert in do., 25; 1,007.05

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Taunton Asso., S. L. French, tr.: Seekonk, ch., Fem. Miss. Soc. 14.50; Somerset, ch. 16; South Dartmouth, ch. 5; Mansfield, ch. 17.19; 52.69

Barnstable Asso.: Hyannis, ch., G. Lovell, tr., 34.25; Osterville, ch. 11 10, Harwich, ch. 21; Brewster, ch 7; Chatham, ch. 3; South Yarmouth, ch. 4.10; Marshpee, Fem. For. Miss. Soc. 4.25; Nantucket, ch. 43.58; West Tisbury, ch. 1; Barnstable, 3d ch. 6.66; Edgartown, ch. 3; Thomas Coffin 2; Gay Head, ch. 5; sundry donors 6 16; to cons. Rev. Abner Mason L. M., per Rev. J. Aldrich, Agent, 151.10

Old Colony Asso.: Hanson, ch. 15; Hanover, ch. 10; Raynham, ch. 8.75; North Scituate, ch. 30; Middleboro', 1st ch 17 50; 3d ch. 13; North Marshfield, ch. 7; to cons. Rev Thomas Conant L. M., per Rev. J. A, Agent, 101.25

Newburyport, 1st ch., for Greek Mission, to cons. Stephen Caldwell L. M., 101; John Currier, Jr., to cons. Mrs. Clarissa Currier L. M., 100; per Rev. J. A, Agent, 200.00 1,662.13

Rhode Island.

Providence Asso: Mrs. M. Silver 2; Valley Falls, ch 1; Providence, 4th ch., Fem. Miss. Soc., Miss H. Peck, tr., 4; per Rev. J. Aldrich, Agent, 7.00

Providence, 1st ch, bal. of sub. for German Miss, per Rev. J. A. Agent, 7.00 14.00

New York.

Albany, 1st ch 25; a sister 25; for sup. of two Karen assistants, Fem. Miss. Soc., Mrs. Daniel Smith tr., to sup. a child in Assam Orph. Sch., 25; Masonville, ch., mon. con. 7; Lebanon S. Sch., for sup. of Rev Thomas Allen, 4; 86 00

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Lake George Asso.: Schroon, ch. 9; Ticonderoga, ch. 50 cts.; per Rev. O. Dodge, Agent, 9.50

Union Asso., O. V. Crane, tr., 62 50; Bedford, ch. 42 42; F. M. Soc 30; Cross River, ch. 4.68; Red Mills, ch. 9. 50; Sing Sing, ch., to cons. Thomas C. Van Heusen L. M., 141.21; Tarrytown, ch. 33 30; to cons. Mrs. Fanny M. Jacox, L. M., per Rev. O. D., Agent, 326.61

Hudson River South Asso.: Phillipstown, ch. 11; Isaac Jacox 25; Poughkeepsie, Central Sq. ch. 40.76; 1st ch. 1.25; John C. Harvey 10; per Rev. O. D., Agent, 88.01

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Stephentown Asso., H. F. Douglass, tr, 68.70; Berlin, ch. 26.37; Nassau, 2d ch. 8 25; Lebanon Springs, 39.63; with other donas. to cons. Joseph Bates, M. D., and Mrs. Rachael B. Smith, L. M., per Rev. O. D., Agent, 142.95

Rensselaer Asso., Peter Tinklepaugh, tr., 180.28; Berne and Knox, ch. 18.06; John Darling 2; to cons. Rev. Lewis M. Purington and Rev. Bradford K. Barber L. M., per Rev. O. D., Agent, 200.34

Essex and Champlain Asso., Dea. Hunter, tr., 20.78; Keeseville, ch. 95; S. Sch. 8; to cons. Mrs. Lucy Ann Baber L. M. Moriah, ch. 10.50; Westport, ch. 6; Crown Point, ch. 16; Essex, Ira Stafford, to cons. hims L. M., 100; Essex Village, ch. 4 35; P. S. Baldwin 5; Elizabethtown, ch. 9.25; Jay, ch. 25; West Plattsburgh, ch., for sup. of Karen preacher, 60; Monroe Hall 20; to cons. Rev. Ira D. Burwell L. M., per Rev O. D., Agent, 369.88

Cattaraugus Asso., P. Burlingame, tr.: Clarksville, ch. 5.30; Farmerville, ch. 4; Franklinville, ch. 2 25; Freedom, 1st ch. 75 cts.; 2d ch. 16.61; Friendship, ch 1; Hinsdale, ch. 4 26; Otto, 1st ch. 1.25; Richburg, ch. 8 58; Rushford, ch. 63.75; to cons George W. Varnum L. M., per Rev. S. M. Osgood, Agent, 107.84

Chemung River Asso., I. Mather, tr.: Southport and Elmira, ch. 243 56; do Elmira, S. Sch, to sup. E. N. Barber and George W. Russell in Karen Normal Sch., 67; to cons. Riggs Watrous, Samuel S. Hubbard and John Garthwaite L. M. do. Mr. Zear, S. Sch. 7.50; Big Flat, ch. 88.55; Campbell and Erwin, ch. 14; Catlin, ch. 6.62; Caton, ch. 26.70; Corning, ch. 25; Factoryville, ch. 16; Dea. Brooks and wife 15; Horse Heads, ch 50; Moreland, ch. 26.38; Painted Post, ch. 8 25; Rose Ridge, ch. 2 38; South Creek, ch 10; to cons. Rev. Charles A. Newland, Increase Mather and Josiah B. Truesdell, L. M., per Rev. S. M. Osgood, Agent, 606.94

Monroe Asso., W. N. Sage, tr.: Brockport, ch., to cons. Frederick Langdon L. M., 100; Penfield, ch. to cons. Alanson Higbie L. M., 100; Chili, ch 16 63; Churchville, ch. 14 50; Clifton, ch 20.25; Greene, ch. 15.88; Mendon, ch. 38 49; Mumford ch. 2; Ogden, ch. 36.37; Parma, 1st ch. 26.75; 2d ch. 24 94; Perrinton, ch 30.22; Pittsford, ch. 15.81; Rochester, 1st ch., to cons. Silas K. Warren L. M., 145.57; 2d ch., Juv. Miss Soc., for a child in Mrs. Brown's Sch., Assam, 23.12; S. Sch. 28; Tabernacle ch. 29.56; German ch. 2; Judson Soc. of Inquiry of Theo. Seminary 4.33; Rush, ch. 8; Sweden, ch 8; Sweden and Bergen, ch. 18.30; West Henrietta, ch. 41; Un. Henrietta. ch. 14; Webster, ch. 12.50; Wheatland, ch. 25; to cons. Zina Benjamin, Rev. Henry A. Rose, Rev. J. Clinton Drake, Rev J. Williams and Rev. Alvin T. Cole L. M., per Rev. S. M. O., Agent, 807.74

Steuben Asso., George C. Wheeler, tr: Barrington, ch. 50; S. Sch. 4 20; Campbell and Bath, ch 8 20; do. Dea. T. Corbit 10; Dix and Orange, ch., Maria Tracy 25 cts.; Dundee, ch. 50; Howard, ch 1.50; Mead's Creek, ch. 7 66; Milo, 1st ch 13.80; 2d ch 13 34; Oak Hill, ch. 5; Tyrone and Jersey, ch. 4 75; Tyrone, ch. 18; Urbana, ch. 30; Warsaw, ch. 18.10; Wayne, ch. 16.74; do. Fem. Mite soc. 24.26; 275.80. Less 5, counterfeit bk. note; with other dona's to cons Vermilyea T. Brouwere, Daniel W Sunderlin and Rev Orlando B. Call L. M., per Rev. S. M. O., Agent, 270.80

Yates Asso, George W. Shannon, tr.: Italy Hill, ch. 1; Italy Hollow, ch. 6; Penn Yan, ch. 45; Prattsburg Village ch. 32 62; Prattsburg, 2d ch. 3 20; Pultney, 2d ch. 17.62; Towlesville, ch 1.25; to cons. George W. Shannon L. M., per Rev. S. M. O., Agent, 106.69

Canestoe River Asso., M. J. Ellis, tr.: Almond, ch. 2; Bingham, ch., H. Kibbie 3; East Came on, ch. 16.85; Jasper, ch. 1.53; Fem. Miss. Soc 12; Newville, ch. 1.87; Troupsburg and Brookfield, Fem. Miss. Soc. 5; West Troupsburg, ch. 7.63; coll at Asso. 6.69; per Rev. S. M. O., Agent, 56.57

Genesee River Asso., George Wheeler, tr.: Grove and Portage, ch. 20; Nunda, ch. 26; Portageville, ch., 50 cts.; Rev J. Reed 5; per Rev. S. M. O., Agent, 51.50 — 3,213.97

New Jersey.

Keyport, Rev. William V. Wilson 10: Middletown, Martha Seabrook 5; Allowaystown, ch. 10; New Brunswick, Youth's For. Miss. Soc., Stelle F. Randolph, tr., to cons. Elihu Cook, Simon Van Wickle, Stelle F Randolph and Edward T. Stelle L. M., 420; 445.00

New Jersey State Convention, P. P. Runyon, tr.: Bloomingdale ch. 4; Beverly, ch 8; Burlington, ch., mon. con., 7.70; Inf. Sch for Indian Miss. 6 30; Camden, 1st ch., S. Sch. 20; Elizabethtown, do. 1 65; Freehold, ch. 27.16; Haddonfield ch 20; Hightstown, ch. 30; Holmdel, ch. 29; Lambertsville, ch. 33 15; S. Sch. 3 24; Middletown, 1st ch. 50.12; Moorestown, ch. 27.15; S. Sch. 5.23; Mt. Holly, S. Sch. 7; Pittsgrove, ch. 18; Sandy Ridge, ch. 20; Hamilton sq ch. 25; Bethlehem ch. 10; per Rev. L. Wright, Agent, 337.70

Trenton and Lamberton, ch., per Rev. L. W., Agent, 104.77 — 907.47

Pennsylvania.

Beaver Asso., R. Hampson, tr., to cons. Rev George Collins L. M., 129 52

French Creek Asso. 35.00

Bradford Asso.: Ridgebury, ch., per Rev. L. Wright, Agent, 5.00

Point Pleasant, ch. 5.61; New Britain, ch., 22.18; per Rev. L. W., Agent, 27.82

McKeesport, ch., James Penney, tr., 9.00 — 206.34

Indiana.

Huntington Asso., Demas Robinson, tr., 9.00

Illinois.

Decatur, ch., mon. con. 10.00

Michigan.

Albion, S. Sch. Miss. Soc., for sup. of a child in Mr. Ward's Sch., Gowahati, 7; Pontiac, ch., Ladies' Miss. Soc., E. C. Manning, tr., to sup. Lucy Cornelius in Mrs. Brown's Sch. at Sibsagor, 25; 32.00

New Brunswick.

B. De Wolf, 4.00

In Foreign Countries.

London, England, Regent St. ch., for 1851 and 52, for Hongkong Miss., 126.30; Friends, for sup of a native Chinese preacher, 43.45; 170 05

Hong Kong, China, Capt. Charles Parker, R. N., 12 00 — 182.05

$6,542.96

Legacy.

Worcester, Ms., Lucretia Goddard, per Hon. Isaac Davis, Exr., 300.00

$6,842.96

Total from April 1, to October 31, $30,544.90.

Donation in Clothing and Goods.

Sturbridge, Ms., Ladies' Benev. Soc., 1 box clothing, for Rev. J. H. Vinton, 29.43

East Haverhill, Ms., Miss R. Davis's S. S. class and others, 1 box clothing, etc., for Bassa Mission, 9.25

Hector, N. Y., Peach Orchard Baptist Church, 1 box clothing, etc., for Rev. H. B. Shermer, 23.00

Lansingburgh, N. Y., Mrs. H. E. Thompson, 1 box rose ointment for Maulmain Mission, .75

Philadelphia, Pa., David Jayne, M. D., 2 boxes medicines, for Rev. M. J. Knowlton, 126.25

Do., 7 boxes medicines, for Assam Mission, 419.00

Do., 4 boxes medicines, for Siam Mission, 248.50

Vol. XXXIII.... No. 1. Whole Number 433.

THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

JANUARY, 1853.

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BOSTON
MISSIONARY ROOMS, 33 SOMERSET STREET.
1853.

Damrell & Moore, Printers, 16 Devonshire Street.

CORRESPONDENCE OF THE MISSIONARY UNION.

The correspondence of the A. B. M. Union is conducted by Rev. SOLOMON PECK, the Foreign Department, and Rev. EDWARD BRIGHT, Jr., for the Home Department
The Treasurer is RICHARD E. EDDY, Esq.
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